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</tr>
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</tr>
<tr>
<td>5.6 Exercises</td>
<td>70</td>
</tr>
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</table>

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<tbody>
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<tr>
<td>6.2 Vocabulary</td>
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</tr>
<tr>
<td>6.3 Grammar Notes</td>
<td>78</td>
</tr>
<tr>
<td>6.4 Cultural Notes</td>
<td>83</td>
</tr>
<tr>
<td>6.5 Key Sentence Patterns</td>
<td>85</td>
</tr>
<tr>
<td>6.6 Exercises</td>
<td>86</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
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</tr>
<tr>
<td>7.2 Vocabulary</td>
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</tr>
<tr>
<td>7.3 Grammar Notes</td>
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II. Verb Conjugations

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Glossaries
1.1 The Tibetan Alphabet

1.1.1 The Alphabet

The invention of the Tibetan alphabet is often credited to Thon-mi Sambhota (ཐོན་མི་བཟང་ལྟོས་, R/–3 A–?3– S R–B, ), a scholar and minister who served under the reign of King Sr ong bTsan sGam Po (གཞི་ལྟ་བཟང་པོ་, Y R-%24/-|3- 0 R, ) in the eighth century. Modeled after Brahmi writing, the Tibetan alphabet consists of 30 letters and four vowel diacritics. The unit of writing is the syllable and not the word.

In the traditional alphabet chart, letters are arranged, in principle, according to their place of articulation (in rows) and manner of articulation (in columns). In the last three rows, the rationale for the order becomes less apparent. For example, the letters ཁ and ཊ, which behave just like the third-column letters in the previous five rows, are placed elsewhere. That said, the order of the alphabet is of vital importance because it is the way all Tibetan dictionaries are arranged.
In the following chart, the standard Latin transcription (SLT), which is the spelling adopted by scholars to transcribe literary Tibetan, and the Amdo phonetic transcription are both given for each letter, with the SLT followed by the Amdo phonetic transcription in brackets. For example, the letter \( \text{[]} \) is transcribed as ga [ka]. For a description of the Amdo phonetic symbols adopted in this book, please see the explanations in section 1.2.1. Sounds represented by letters in combination with others are given in brackets marked with the circumflex: \(^{[\ ]}\). These sounds will be discussed in Lesson 2.

<table>
<thead>
<tr>
<th>Column I</th>
<th>Column II</th>
<th>Column III</th>
<th>Column IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>ca [ca]</td>
<td>cha [cʰa]</td>
<td>ja [ca]</td>
<td>nga [nya]</td>
</tr>
<tr>
<td>pa [pa]</td>
<td>pha [pʰa]</td>
<td>ba [wa]</td>
<td>ma [ma]</td>
</tr>
<tr>
<td>zha [sha]</td>
<td>za [sa]</td>
<td>'a [a]</td>
<td>ya [ya]</td>
</tr>
<tr>
<td>ha [ha]</td>
<td>a [a]</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Chart 1.1: The Tibetan Alphabet

1.1.2 Writing (Stroke Order) of the Alphabet
There are two things to note about the writing of Tibetan letters. First, the "base" line of the letters is on top. All letters are lined-up downwards from that base line. Second, all letters are not of the same "height". As shown in the diagram below, དོ and བོ are almost twice as "high" as བྱ and བྱིTextEdit. Letters that resemble དོ and བོ in height are called long-legged letters. Besides དོ and བོ, there are also དོ, བོ, དོ, བོ, བོ, བོ, and བོ, ten altogether. The rest of the letters of the alphabet have the same height as བྷ and བྷ. It is important to make this distinction in order to prevent writing བོ and བོ too similarly. In Lesson 2, the learner will encounter stack-up (i.e., superjoined or subjoined) letters, where two or three letters are written vertically, one on top of the other. The stack-up letters have roughly the same height as a single long-legged letter, as shown below:

The following chart shows the standard calligraphic stroke order of the Tibetan alphabet, as taught in Amdo elementary schools. Note that this is the correct stroke order when one intends to produce calligraphic-quality handwriting. In casual handwriting, the rules loosen and the strokes are more fluid.
1.1.3 Different Writing Styles
The style of the alphabet we introduce here is called *Wuchan* (བུ་ཆེན). The style used in all printed material, *Wuchan* is also the style studied in elementary schools throughout the Amdo region. In the U-Tsang region, elementary school children learn a different style called *Wumed* (བུ་མེད). Only in higher grades do they learn to read *Wuchan*, but at that time, they also learn to write in a cursive script called *Chu* (ཆུ). It is probably safe to say *Wuchan* is by far the most important and practical style to master in reading, if not also in writing. The photographs below are textbooks showing the different styles: *Wuchan*, taught in Amdo, and *Wumed*, taught in U-Tsang.

![Language, Book I, Qinghai](image1)

![Language, Book I, Lhasa](image2)

When it comes to calligraphy as a traditional art, there are many more different styles and sub-styles. See the cultural notes in Lesson 5 for a brief introduction to Tibetan calligraphy and some examples.

❖ 1.2 Writing System vs. Sound System

Any two sounds in a language that serve the purpose of contrasting with each other to make a meaningful distinction are called phonemes, such as the sounds /s/ and /z/ in a pair of words like *seal* and *zeal*. The two phonemes /s/ and /z/ are represented by the individual letters *s* and *z* in
In this case, but phonemes are not always represented in such a straightforward fashion in a writing system. For instance, the phonemes /sh/, /ch/, /θ/, and /ð/ are usually represented by a combination of letters, such as shirt, church, thin, and there. In some cases, different spellings can represent the exact same phoneme, such as the /ʃ/ sound in photo, fun and effort; in others, the same letter can represent different sounds, usually depending on the immediate sound environment. For example, the letter t in nation, native and question is pronounced differently depending on the surrounding sound. Amdo Tibetan has its fair share of complexity in the connection between the writing system and the sound system. In this regard, Amdo Tibetan and English share a number of similarities:

1. The same sound can be represented by different letters, either an individual letter or a combination of letters, e.g., the /k/ sound in sic, sick, Christmas, and like.
2. A combination of letters can represent new sounds such as the sh in shoe and the ch in chin, or existing sounds such as the gh /ʃ/ in laugh and the ch /k/ in mechanic.
3. The same letter can represent different sounds depending on its phonological environment, such as the letter a in car, cat, any, and lake.

Fortunately, the pronunciation of Amdo Tibetan is highly regular, more predictable than that of English. The connection between the writing and the pronunciation can be accounted for by a few simple rules and a very small number of exceptions. The following sections in this lesson introduce the inventory of the consonants and vowels of Amdo Tibetan. There are several sounds that will be entirely unfamiliar to English speakers (but not necessarily to speakers of other languages such as Chinese). If the reader finds himself at loss as to how to pronounce a certain sound in this chart, he should listen to and imitate the sound recording.

1.2.1 Consonant sounds represented by individual letters

<table>
<thead>
<tr>
<th>Letter</th>
<th>Sound Description</th>
<th>Adopted Phonetic Symbol</th>
<th>IPA Equivalent</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ᾱ</td>
<td>non-aspirated voiceless velar</td>
<td>k</td>
<td>k</td>
<td>k in sky (English); c in caro (Spanish); gao 'tall' (Chinese)</td>
</tr>
<tr>
<td>Symbol</td>
<td>Description</td>
<td>IPA</td>
<td>Example (Language)</td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>----------------------------------</td>
<td>------</td>
<td>----------------------------------------</td>
<td></td>
</tr>
<tr>
<td>ཀ</td>
<td>stop</td>
<td>$k^h$</td>
<td>c in <em>cake</em> (English), <em>kai</em> 'open' (Chinese)</td>
<td></td>
</tr>
<tr>
<td>ག</td>
<td>nasal</td>
<td>$k$</td>
<td>identical to the sound of $k$</td>
<td></td>
</tr>
<tr>
<td>ཁ</td>
<td>velar nasal</td>
<td>ng</td>
<td>ng in <em>long</em> and <em>singer</em> (English), can appear syllable-initially</td>
<td></td>
</tr>
<tr>
<td>ག</td>
<td>non-aspirated alveo-palatal affricate</td>
<td>c</td>
<td>j in <em>jia</em> 'home' (Chinese)</td>
<td></td>
</tr>
<tr>
<td>ག</td>
<td>aspirated alveo-palatal affricate</td>
<td>$c^h$</td>
<td>q in <em>qi</em> 'seven' (Chinese), ch in <em>chair</em> (English) without [round] feature</td>
<td></td>
</tr>
<tr>
<td>ག</td>
<td>palatal nasal</td>
<td>ny</td>
<td>ñ in <em>niño</em> (Spanish); gn in <em>oignon</em> (French)</td>
<td></td>
</tr>
<tr>
<td>ཁ</td>
<td>non-aspirated voiceless alveolar stop</td>
<td>t</td>
<td>t in <em>sty</em> (English), t in <em>tener</em> (Spanish); d in <em>dai</em> 'to bring' (Chinese)</td>
<td></td>
</tr>
<tr>
<td>ཁ</td>
<td>aspirated voiceless alveolar stop</td>
<td>$t^h$</td>
<td>t in <em>tie</em> (English), t in <em>tai</em> 'too' (Chinese)</td>
<td></td>
</tr>
<tr>
<td>ཁ</td>
<td></td>
<td>t</td>
<td>identical to the sound of $k$</td>
<td></td>
</tr>
<tr>
<td>ཁ</td>
<td>alveolar nasal</td>
<td>n</td>
<td>n in <em>no</em> (English)</td>
<td></td>
</tr>
<tr>
<td>ཁ</td>
<td>non-aspirated voiceless bilabial stop</td>
<td>p</td>
<td>p as in <em>spot</em> (English); p as in <em>pan</em> 'bread' (Spanish); bai 'white' (Chinese),</td>
<td></td>
</tr>
<tr>
<td>ཁ</td>
<td>voiceless bilabial stop aspirated</td>
<td>$p^h$</td>
<td>p as in <em>pot</em> (English)</td>
<td></td>
</tr>
<tr>
<td>ཁ</td>
<td>bilabial glide</td>
<td>w</td>
<td>w as in <em>we</em> (English)</td>
<td></td>
</tr>
<tr>
<td>ཁ</td>
<td>bilabial nasal</td>
<td>m</td>
<td>m as in <em>my</em> (English)</td>
<td></td>
</tr>
<tr>
<td>Sound</td>
<td>Representation</td>
<td>Description</td>
<td></td>
<td></td>
</tr>
<tr>
<td>--------------</td>
<td>----------------</td>
<td>-----------------------------------------------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-aspirated voiceless alveolar affricate</td>
<td>ts, ts'h</td>
<td>z in zou 'go' (Chinese)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aspirated voiceless alveolar affricate</td>
<td>ts', ts'h</td>
<td>z in Zeit (German), c in ca 'wipe' (Chinese), ts in lets (English), can appear syllable initially</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voiced uvular fricative</td>
<td>r, r'w</td>
<td>r and the /w/ sound in roi (French), r in euro (French, German), no trill</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voiceless alveo-palatal fricative</td>
<td>sh</td>
<td>xia 'blind' (Chinese), sh in she (English) without [+round] feature</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voiceless alveolar fricative</td>
<td>s, s</td>
<td>s in sun (English), similar to the sound of ꞈ, with less aspiration</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No phonetic value</td>
<td>(a), (a)</td>
<td>N/A</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Palatal glide</td>
<td>y</td>
<td>y in yes (English)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alveolar retroflex liquid</td>
<td>z, z'</td>
<td>word initially, r in rang 'let' (Chinese), word internally, r in pero (Spanish), just tap, no trill.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alveolar lateral liquid</td>
<td>l</td>
<td>l in let (English)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voiceless velar fricative</td>
<td>x, x/Ç</td>
<td>ch in Bach and ich (German) in similar phonological distribution</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Aspirated) voiceless alveolar fricative</td>
<td>s'h, s'h</td>
<td>s in sun (English); pronounced with strong aspiration</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voiceless glottal fricative</td>
<td>h</td>
<td>h as in hello (English)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No phonetic value</td>
<td>(a), (a)</td>
<td>N/A</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Chart 1.2: Sounds represented by individual letters
Among the 30 letters of the Tibetan alphabet, two (ག and ་) are used as a "space filler" in Tibetan orthography for an onsetless syllable and do not have any consonantal (or any phonetic) value. That is, they are used for syllables without an initial consonant so that the vowel diacritic can be written above or under them like a regular syllable. ག, in addition, can be used as a prefix (representing a nasal sound) or suffix (no phonetic value), to which we will return in Lessons 2 and 3. Of the remaining 28 letters, only 23 sounds, or phonemes, are represented, summarized in the consonant charts below. Chart 1.3A uses the phonetic symbols adopted in this book. Chart 1.3B shows the corresponding Tibetan letters for each sound.

<table>
<thead>
<tr>
<th></th>
<th>labial</th>
<th>alveolar</th>
<th>alveo-palatal</th>
<th>palatal</th>
<th>velar/uvular</th>
<th>glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>stops</td>
<td>ې, ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
</tr>
<tr>
<td>[-voice]</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
</tr>
<tr>
<td>fricatives</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
</tr>
<tr>
<td>[-voice]</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
</tr>
<tr>
<td>fricatives</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
</tr>
<tr>
<td>[+voice]</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
</tr>
<tr>
<td>affricates</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
</tr>
<tr>
<td>[-voice]</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
</tr>
<tr>
<td>nasals</td>
<td>ې, ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
</tr>
<tr>
<td>liquids</td>
<td>ې, ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
</tr>
<tr>
<td>glides</td>
<td>ې, ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
<td>ې-ې</td>
</tr>
</tbody>
</table>

Chart 1.3A: Consonants represented by single letters in Amdo Tibetan (Phonetic Symbols)
There are 24 phonetic symbols in Chart 1.3A, but 28 letters in Chart 1.3B. The discrepancy in number comes from four pairs of letters, which have the same pronunciations. They are: /ka/, /ca/, /ta/, and /tsa/. The identical pronunciation of these pairs may cause some confusion. There are (infrequent) occasions when a speaker may say [ka] and the listener has to ask which [ka] it is: the open /ka/ (called /ka/ [ka], /ca/ [ca], /ta/ [ta], and /tsa/ [tsa]. The identical pronunciation of these pairs may cause some confusion. There are (infrequent) occasions when a speaker may say [ka] and the listener has to ask which [ka] it is: the open /ka/ (called /ka/ [ka], /ca/ [ca], /ta/ [ta], and /tsa/ [tsa]? Likewise, the "/k\n [ka] or the "/k\n [ca], or just the regular /ka/ [ka]? This situation is similar to the b and v in Spanish, both of which are pronounced as a bilabial fricative [β]. A Spanish speaker sometimes has to specify whether the letter is a tall [β] (b larga) or a short [β] (v corta/chica). In Amdo Tibetan, these five pairs do not cause a great deal of spelling difficulty, as the position in which a letter appears in the syllable usually (but not always) indicates which letter is possible. We will return to this issue in Lesson 2.

1.2.2 Additional consonantal phonemes in the system

The charts given in the previous section, 1.3A and 1.3B, only show the sounds represented by single letters. These 24 sounds, in fact, are only a subpart of the entire Amdo consonant inventory, which contains 38 phonemes. (Some sub-dialects may have more.) For our purposes, and without investigating the details of Amdo dialectology, we shall treat the following chart of 38 contrastive consonantal phonemes, Chart 1.4, as the complete inventory of Amdo consonants. The 14 new sounds that are not represented by individual letters in the previous charts are shown in bold. Note that there are two additional sounds, namely, [f] and [v], which are included in this chart. We shall address these two sounds shortly.
<table>
<thead>
<tr>
<th></th>
<th>labial</th>
<th>alveolar</th>
<th>alveo-palatal</th>
<th>palatal</th>
<th>velar</th>
<th>glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>stops</td>
<td>p, pʰ</td>
<td>t, tʰ</td>
<td></td>
<td>k, kʰ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[-voice]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>stops</td>
<td>b</td>
<td></td>
<td></td>
<td>g</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[+voice]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>fricatives</td>
<td>f</td>
<td></td>
<td></td>
<td>x</td>
<td>h, hw</td>
<td></td>
</tr>
<tr>
<td>[-voice]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>fricatives</td>
<td>(v)</td>
<td></td>
<td></td>
<td>r, rw</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[+voice]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>affricates</td>
<td>ts, tsʰ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[-voice]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>affricates</td>
<td>dz</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[+voice]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nasals</td>
<td>m</td>
<td>n</td>
<td></td>
<td>ny</td>
<td>ng</td>
<td></td>
</tr>
<tr>
<td>retroflexes</td>
<td>tr, trʰ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dr, sr</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>liquids</td>
<td>l, r</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>aspirated</td>
<td>lʰ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>liquids</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>glides</td>
<td></td>
<td></td>
<td></td>
<td>y</td>
<td>w</td>
<td></td>
</tr>
</tbody>
</table>

Chart 1.4: A complete inventory of consonants in Amdo Tibetan

Note that the /r/ is similar to the uvular fricative /ʁ/ in French reine 'queen'. Since Amdo Tibetan does not contrast velar sounds with uvular sounds, the authors place the /ʁ/ in the column for velars. The reason that the combination /ʁw/ is written as a single phoneme is that, according to an Amdo speaker's intuition, the combination /ʁw/, represented by a single letter ꞉, is considered a single consonant, which contrasts with another phoneme /ʁ/, represented by the combination of the two letters ꞉\ʁ. ꞉ /ʁw/ as a single phoneme is similar to the German intuition that treats the combination of /ts/, represented by a single letter z such as in Zeit 'time', as a single sound (phoneme). The same consideration applies to the combination [hw], which is also listed as a single phoneme in the chart. [hw] in orthography is written as ꞉\ʁ.

In English, when letters are put together, the combination may represent new sounds, such as ch, sh, th, etc. Sometimes, it does not have to take a combination of letters. A single letter in
different sound environments may have different pronunciations, such as the *c* in *ice* and *cook*. In Amdo Tibetan, the situation is very similar. Of the additional 14 sounds, we may group most of the new sounds into two large categories: voiced obstruents (i.e., stops, fricatives, and affricates) and retroflexes. The voiced obstruents include */b/, */d/, */g/, */z/, */zh/, */dz/, */j/*. The retroflexes are */tr/, */trʰ/, */dr/, */sr/*. The remaining three additional consonants are the aspirated */lh/", the single uvular fricative */r/, and the combination */hw/*. The following chart describes the additional 14 consonants: the circumflex indicates that the root letter is prefixed or superjoined, which will be discussed in detail in Lesson 2. For now, one simply needs to know what sound each symbol represents.

<table>
<thead>
<tr>
<th>Letter(s)</th>
<th>Sound Description</th>
<th>Adopted Phonetic Symbol</th>
<th>IPA equivalent</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>✱γ</td>
<td>voiced velar stop</td>
<td>g</td>
<td>g</td>
<td>g in <em>go</em> (English)</td>
</tr>
<tr>
<td>✱ɛ</td>
<td>voiced alveo-palatal affricate</td>
<td>j</td>
<td>dz</td>
<td>j in <em>joy</em> (English), lips stretched, without [+round] feature</td>
</tr>
<tr>
<td>✱ν</td>
<td>voiced alveolar stop</td>
<td>d</td>
<td>d</td>
<td>d in <em>day</em> (English)</td>
</tr>
<tr>
<td>✱λ</td>
<td>voiced bilabial stop</td>
<td>b</td>
<td>b</td>
<td>b in <em>bus</em> (English)</td>
</tr>
<tr>
<td>✱ν</td>
<td>voiced alveolar affricate</td>
<td>dz</td>
<td>dz</td>
<td>ds in <em>ads</em> (English), can appear syllable initially</td>
</tr>
<tr>
<td>✱α</td>
<td>voiced alveo-palatal fricative</td>
<td>zh</td>
<td>ʒ</td>
<td>j in <em>je</em> (French), s in <em>pleasure</em> (English), without [+round] feature</td>
</tr>
<tr>
<td>✱ω</td>
<td>voiced alveolar fricative</td>
<td>z</td>
<td>z</td>
<td>z in <em>zeal</em> (English)</td>
</tr>
<tr>
<td>1, 3 column stop + _kernel</td>
<td>non-aspirated voiceless alveolar retroflex</td>
<td>tr</td>
<td>tr</td>
<td>zh in zhida ˈnoʊn in Chinese</td>
</tr>
<tr>
<td>---------------------------</td>
<td>-----------------------------------------</td>
<td>----</td>
<td>----</td>
<td>---------------------------</td>
</tr>
<tr>
<td>2nd column stop + _kernel</td>
<td>aspirated voiceless alveolar retroflex</td>
<td>trʰ</td>
<td>trʼ</td>
<td>ch in chi ˈeət (Chinese)</td>
</tr>
<tr>
<td>prefixed 3rd column stop + _kernel</td>
<td>voiced alveolar retroflex</td>
<td>dr</td>
<td>dz</td>
<td>close to dr in draw (English), with lips stretched, without [+round] feature</td>
</tr>
<tr>
<td>🖤</td>
<td>voiceless alveolar retroflex</td>
<td>sr</td>
<td>ʃ</td>
<td>sh in shi ˈwet (Chinese)</td>
</tr>
<tr>
<td>🖤</td>
<td>voiced uvular fricative</td>
<td>r</td>
<td>ɾ</td>
<td>r in route (French), contrasts with [rw]</td>
</tr>
<tr>
<td>🖤</td>
<td>voiceless glottal fricative + [w]</td>
<td>hw</td>
<td>hw</td>
<td>wh in where/which (English dialect where h is pronounced), contrasts with [h]</td>
</tr>
<tr>
<td>🖤</td>
<td>aspirated voiceless lateral fricative</td>
<td>lh</td>
<td>l̃</td>
<td>no close equivalent in familiar languages; try pronounce [l] simultaneously with lots of air</td>
</tr>
</tbody>
</table>

Chart 1.5: Fourteen sounds not represented by individual letters

Do not worry about how the letters are put together to represent new sounds for the missing 14 consonants. This will be the main focus of Lesson 2, where we will learn the writing of subjoined, superjoined, and prefixed letters, as well as the phonological rules that create all 38 consonantal phonemes.

### 1.2.3 The Vowels Represented by Vocalic Diacritics

The four vocalic diacritics represent the vowels: /i/, /u/, /e/, /o/. Adding the null, or default, diacritic that represents the vowel /a/, we have the original five-vowel system of Classical Tibetan. The Amdo dialect has undergone significant changes from this five-vowel system and has evolved into a new seven-vowel system.

A. The Five-Vowel System of Classical Tibetan (preserved in writing)
Classical Tibetan has a five-vowel system, [a, i, u, e, o], represented by four vocalic diacritics. Except for the vowel [a], which is unmarked (a sort of default vowel in the writing system), the other four, namely, [i, u, e, o], are represented by $\text{ā}$, $\text{ū}$, $\text{ē}$, and $\text{o}$. Note that the letter $\text{ā}$ is only a space filler and not a part of the diacritics. The four diacritics are called $\text{ā}$-[kə.kə], $\text{ū}$-[shab.ɕə] or colloquially [sham.ɕə], $\text{ē}$-[dren.gə] or colloquially [drəŋ.ə], and $\text{o}$-[na.ro], in that order.

B. Basic Four-Vowel System (actual basic vowels in Modern Amdo Tibetan)

The classic five-vowel system has evolved in Amdo Tibetan into a basic four-vowel system, [a, ē, e, o], with [i] and [u] merging into [ə], the central mid vowel known as the schwa. For example, the vowel diacritic $\text{ā}$-[kə.kə] itself is pronounced as [kəkə] in Amdo (as opposed to [kiku] in classical Tibetan).

That the high vowels [i] and [u] have merged to [ə], vacating the original spots, makes it possible for many speakers to shift their mid vowels [e] and [o] upward towards [i] and [u], which resembles the English dialect where *pen* is pronounced close to *pin*. For learners of Amdo Tibetan, it is important to know that, even though some vowels are pronounced between [e] and [i] or between [o] and [u], their underlying forms are still $\text{ē}$-[e] and $\text{o}$-[o]. (That is, native speakers think they are pronouncing $\text{ē}$-[e] and $\text{o}$-[o], when foreign ears actually hear vowels closer to [i] and [u], respectively.)
In order to reflect a native Amdo speaker’s intuition about the underlying vowels of words, we will consistently mark the pronunciation of གཤི and གཤོ as [e] and [o] in this book.

When a syllable has a final consonant, known as གཤེིི suffix in Tibetan orthography, it may change the pronunciation of the preceding vowel. This suffixation creates three additional vowels, [i, u, ʰi], turning the four-vowel system into a system of seven. This will be the focus of Lesson 3.

❖ 1.3 Oral Spelling (I): Simple Syllables

A simple syllable consists of a single consonant and a single vowel. The consonant is known as the root letter (ཐེ) in Tibetan orthography. The vowel can be either [a], which is unmarked, or [i], [e], [o] (ཤི, བཤེ, བཤོ), which are written on top of the root letter, or [u] (ཤུ), written underneath the root letter. Remember that the simple [i] and [u] are pronounced the same as [ə] in Amdo.

The custom of spelling out a syllable orally is unique to the Tibetan language. Unlike English, which spells out words in a letter-by-letter fashion, Tibetan spells out syllables in a "progressively-staged" fashion. Take the word knight for example. English employs a straightforward K-N-I-G-H-T oral spelling. Tibetan's progressively-staged fashion works like this: K-N reads N, plus I becomes NEE, plus GH becomes NIE, plus T results in NITE. This may sound complicated and difficult, but it is not. In the Amdo region, anyone who has had a couple of years of formal education at a Tibetan elementary school knows this spelling method like the back of their hand and can do it in rapid rhythm. Often, when asked by someone how a word is written, a native speaker will immediately perform the oral spelling. Therefore, it is practical to learn this method well.

For a simple syllable, one reads the name of the root letter followed by the name of the vowel, i.e., གཤིི, བཤིི, བཤེིི, or བཤོིི, and not by the phonetic value of the vowels as [ə], [e], [o]. Remember that the name of the vowel diacritic གཤི (drengwa) is generally not used in the oral spelling; instead, a variant form [drøŋ.e] is used, e.g. གཤི [ka drøŋ.e ke]. More examples:
(1) ང༅ spells [ka kʰa ka] (གོང་ཐུང་)
(2) ཉི་ spells [nga naro ngo] (བྷ་བཙན་)
(3) ཉི་ spells [cʰa shanm cʰo] (བཙན་བུ་)
(4) ཉི་ spells [tʰa drang.e tʰe] (བུ་བུ་བུ་)

When the vowel is [a], one simply spells with the name of the letter, which contains the vowel [a] by default. This is the simplest oral spelling. Examples: བར་ན་བར་ན་, etc.

For syllables without an initial consonant, either ཉི or ཉི is used to serve as a "space filler" to carry the vowel diacritic (or in the case of [a], to represent the entire syllable). The choice between the two letters is lexically decided, considered part of the orthography of that word, so it needs to be memorized. Examples:

(5) ཉི་ spells [a naro o] (བོན་བཙན་)
(6) ཉི་ spells [a drang.e e] (བུ་བུ་བུ་)

A multisyllabic word is spelt out syllable by syllable before the whole word is repeated. Examples:

(7) གུ་ལུ། 'apple' spells [ka shanm xa shanm xa | kʰa]
(8) གུ་ལུ། 'younger sister' spells [na shanm na | ma naro mo | namo]
(9) གི་ 'sun' spells [nya kʰa nya | ma | nya ma]
(10) ཉི་ 'older sister' spells [a | ca drang.e ce | ace]

❖ 1.4 Exercises

1.4.1 The Alphabet: Write the Tibetan alphabet and circle the long-legged letters

1.4.2 Pronunciation Drill: Repeat each word after the recording
1.4.3 Sound Discrimination: Listen to the recording and circle the sound you hear

A. aspirated vs. non-aspirated consonants
   1. k - kʰ
   2. t - tʰ
   3. ts - tsʰ
   4. c - cʰ
   5. p - pʰ

B. palatal vs. non-palatal consonants
   6. ny - n
   7. z - zh
   8. w - y

C. nasal vs. non-nasal consonants
   9. p - m
   10. t - n
   11. k - ng
   12. c - ny

1.4.4 Transcription: Transcribe the following syllables to Tibetan according to the standard Latin transcription given on page 2. e.g., a- ma: སམ

(1) yi-ge ____________ (11) sa-chá ____________
(2) ma-mo ____________ (12) za-ma ____________
(3) a-pa ____________ (13) lo-tho ____________
(4) za-ma ____________ (14) nu-bo ____________
(5) ne-le ____________ (15) ha-go-ba ____________
(6) ya-ru ____________ (16) zhe-gi ____________
(7) zhi-la ____________ (17) ga-ge-mo ____________
(8) bzo-pa ____________ (18) ngo-tsha ____________
(9) khe-tse ____________ (19) kha-bo ____________
(10) bo-bo ____________ (20) gi-gu ____________

1.4.5 Oral Spelling
e.g., བོད་ 'orange' spells: [ṭsha | la shamcə lə | ma | tsʰa lə ma]

(1) དོད་ 'rope' spells: (6) དོད་ 'mountain' spells:
(2) དབུད་ 'older brother' spells: (7) དབུད་ 'water' spells:
(3) དབུའི་ 'to buy' spells: (8) དབུའི་ 'lamb' spells:
(4) དབུན་ 'rat' spells: (9) དབུན་ 'colt' spells:
(5) དབུན་ 'milk' spells: (10) དབུན་ 'driver' spells:
2.1 The Amdo Syllable

From a non-native speaker's perspective, Amdo Tibetan contains a wide variety of unusual, or even awkward, combinations of consonants in the syllable initial position, such as \(rt\), \(dg\), \(mts\), \(lp\), \(wk\), \(hr\), etc., just to name a few. These unusual consonant clusters can intimidate learners at first sight. However, a closer look at the structure of an Amdo syllable will make it easier to learn these seemingly impossible combinations.

2.1.1 The Syllable Structure

Syllable structure, universally, contains a nucleus, which is usually a vowel, as the sole obligatory member of the syllable. An optimal syllable has a consonant that precedes the nucleus. This consonant is called the onset of the syllable. Some languages allow more than one consonant in the onset position, forming a clustered onset. The nucleus may be followed by another consonant or a cluster of consonants, which is known as the coda. Thus, a syllable has the following structure:

![Syllable Structure Diagram]

The maximal number of consonants tolerated in the onset or in the coda is language-specific. English, for instance, is quite accommodating in this regard. The word \(spring\) has three consonants \(spr\) in the onset position and \(sixths\) \(siks\) has four consonants \(ks\) in the coda position. Typically, Amdo syllables allow only one consonant in the onset position and one in
the coda position. (Note that both the onset and the coda are optional members of a syllable.) When an Amdo syllable appears to have a consonant cluster in the onset position, the cluster typically does not behave the same as, say, an English onset cluster. For example, the word ་rga 'horse' has the ར་rt onset but the first element [ɾ] r is pronounced very lightly as [h] only in its careful citation form. In regular speech, the word ར་ in a sentence is most likely to be pronounced as [ɾ] ta. Like rta, the first element of a clustered onset is usually silent in casual speech, but it surfaces in certain cases. The verb བྱིན་njor ‘to go’, for example, contains a clustered onset nj and is usually pronounced as [ɾ] jo, with the [n] silent. Yet in negations such as in [ɾ + བྱིན] ma + njor ‘don't go’, the [n] obligatorily surfaces. An analogy may be drawn from the English word bomb. Normally, the second b in bomb is silent, but in bombardment, the second b emerges as the onset of the second syllable, and becomes pronounced. It is beyond the scope of this book to further discuss the rationale for the following analysis, but the authors believe that the peculiar behavior of Amdo consonant clusters in the onset position is best explained if we treat an Amdo syllable as having the following structure:

According to this syllable structure, the r in rta and n and njor are analyzed as the extrasyllablic element. We will return to this topic shortly.

2.1.2 The Writing of an Amdo Syllable

In Lesson 1, we encountered the basic form of a Tibetan syllable, which consists of the root letter and the vowel. However, Tibetan syllables are often more complicated than that. Some letters
are written on top of the root letters, while others combine with the root letter from underneath. The former are called superjoined letters, or superfixes, the latter subjoined letters. Less dramatic are the letters written in a linear fashion in relation to the root letter. Those which precede the root letter are called prefixed letters, or prefixes; those which follow are called suffixes. The letter འ can follow a regular suffix. When it does, it is called a post-suffix. Note that the terms prefixes and suffixes used here refer only to the Tibetan orthography; they do not refer to the morphological structure of a word.

A Tibetan syllable, thus, can consist of a subset of a number of elements including a prefix, a superjoined or subjoined letter, a root letter, a vowel diacritic (could be unmarked if the vowel is [a]), a suffix, and a post-suffix. The following diagram is of the syllable བོན་ལུགས་ to line up, to pile, a "full house" with all seven elements present: རི་ is called the root letter (ཐུང་མ་, རི་ the prefix (ཐུང་བོགས་), རི་ the superjoined letter (ཐུང་ཐྲུག་), རི་ the subjoined letter (བཐོད་བུར་), རི་ the vowel diacritic (ཞུ། རྩུ), the second རི་ the suffix (ཐུང་བོགས་), and the second རི་ the post-suffix (མོང་བོགས་).
Tibetan writing is syllable-based, which makes it even more crucial for learners to understand the syllable structure, especially, to know how each element in Tibetan writing (root, prefix, suffix, etc.) corresponds to each element in the pronunciation of a syllable (extrasyllabic, onset, nucleus, and coda.)

2.1.3 Extrasyllabic Consonants

Before we introduce the subjoined, superjoined, and prefixed letters, let us spend a little time on the notion of extrasyllabicity. Simply put, an extrasyllabic consonant is a consonant that does not naturally fit within a syllable. That it does not "fit in naturally" is because the combination in the clustered onset results in an ill-formed sequence, either cross-linguistically or language-specifically. Typically, the extrasyllabic element becomes latent, i.e., a silent presence in the speaker's mind that is not overtly pronounced. This explains why most superjoined and prefixed letters, analyzed here as extrasyllabic, tend to be silent in casual speech.

It is important for learners to understand that these silent consonants are only latent and not absent. It is like the s in the French article les [lɛ], which can be "liaisoned" to a following vowel-initial word (e.g. les amis [lɛzami]). In Amdo Tibetan, it is the opposite direction of the French liaison. We may call it a "leftward liaison". When the preceding syllable, which must be syntactically or morphologically close enough to the syllable containing the extrasyllabic consonant, ends with a vowel (i.e., without a suffix), the latent consonant may be "liaisoned" as
the coda of the preceding syllable and become pronounced. This is the case of ོ + ི [man jo] *don't go* (as discussed earlier).

The rest of this lesson is devoted to subjoined letters, superjoined letters, and prefixes. Their pronunciation and distribution may seem complicated, but we advise the learner to try and understand what prefixes and superjoined letters do in general and then memorize individual cases of special letter combinations. With practice, irregular pronunciations will become second nature to the learner. Remember that extrasyllabic consonants, whether slightly pronounced in citation form or silent in regular speech, are always present in the Amdo speaker's mind. They may or may not surface, but they are part of the orthography, just like the *p* in *psychology* and *pneumonia*. It is a good habit at the beginning to always make an effort to memorize the correct writing (or spelling) of a word.

❖ **2.2 Subjoined Letters ([སྐྲ]ནྭ)***

Subjoined letters are the letters written underneath the root letters. There are four subjoined letters, namely, ག, ད, ལ, ད. Traditional Tibetan orthography does not regard the subjoined letters as part of the root letter to which they are attached. However, at least for ག and ལ, they combine with the root letter and form an integral part of the onset and may change the pronunciation of the root letter quite dramatically. Sometimes, even new phonemes are created.

The subjoined letters are described by a word འག ཡན ་ ་ ་ ་ (təx) meaning 'hanging.' Thus, ག in a subjoined position is called ག ཡན ་ ་ ་ ་. We shall introduce ག ཡན ་ ་ ་ ་ ་ ་ ་ ་ ་ ་ ་ and ག ཡན ་ ་ ་ ་ one by one.

**2.2.1 ག ཡན ་ (subjoined y)**

Las ག ཡན, being a palatal glide [y], causes palatalization of the root letter it subjoins. Note that ག ཡན is written differently as a subjoined letter. Below is an exhaustive list of all the possible root letters that take ག ཡན:
There are no new sounds produced here. ئ، ئ، and ئ have the same pronunciation as ئ [c] and ئ [cʰ]. ئ sounds identical to [ny]. Note that all three labial consonants ئ، ئ، when taking ئ، merge to one identical sound [sh], the same as ئ. Keep an eye on this group of bilabial consonants ئ، ئ، ئ، as later they will change their pronunciation drastically when superjoined and prefixed. We will come back to these three in section 2.4.3 when discussing the prefixes ئ and ئ.

2.2.2 ئ (subjoined r)

ئ، a retroflex consonant, creates three new phonemes in the Amdo consonant system, namely, [tra], [trʰa], and [sra]. These are identical to the retroflexes in Mandarin Chinese zhi 'to know', chi 'to eat', and shi 'wet'.

Note that when ئ takes the stops from all three groups of velars (١، ١، ١)، alveolars (٠، ٠، ٠)، and labials (٠، ٠، ٠) and turns them into retroflex sounds, the places of articulation all merge to alveolar. So، ئ، ئ، and ئ all have the same pronunciation as the aspirated [trʰa]; similarly، ئ، ئ، and ئ all merge to one sound، [tr]. When ئ takes ئ، the result (ئ) is the retroflex [sra]، identical to the sh sound in Chinese sha ‘to kill’. Also note that ئ + ئ (ئ) has، for formal speech or written language، the same pronunciation as ئ [sa]، but in colloquial Amdo، it coincides with ئ as [sra]. Lastly، note that ئ + ئ remains the same as ئ[ma]. Below is the summary of the pronunciation changes caused by ئ.
2.2.3 锕 PLAN (subjoined l)

锕 PLAN is an anomaly among subjoined letters. While other "subjoiners" mostly modify the pronunciation of the root letter,锕 PLAN seems to "take over" entirely. Of the six possible combinations, four of them (锕 PLAN,锕 PLAN) are pronounced [la]. The other two are also irregular:锕 PLAN has an unexpected pronunciation [da] and锕 PLAN is pronounced [ha], the aspirated lateral sound. Note that the voiced [da] and the aspirated lateral [ha] are new sounds created by锕 PLAN.

<table>
<thead>
<tr>
<th>root letter</th>
<th>锕 PLAN</th>
<th>锕 PLAN</th>
<th>锕 PLAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>with锕 PLAN</td>
<td>锕 PLAN</td>
<td>锕 PLAN</td>
<td>锕 PLAN</td>
</tr>
<tr>
<td>pronunciation</td>
<td>[la]</td>
<td>[da]</td>
<td>[ha]</td>
</tr>
</tbody>
</table>

2.2.4 锕 PLAN (subjoined w)

锕 PLAN may be attached to a number of root letters:锕 PLAN, in the shape of a little triangle. Its presence has no effect on the pronunciation of the root letter, but does serve the orthographic purpose of distinguishing words such as锕 PLAN [la] robe vs.锕 PLAN [la] a grammatical particle. This function resembles the k in knight as opposed to night, or the French accent circomflex used on dû (past participle of devoir) to distinguish itself from du (contraction of de le). Letters with锕 PLAN look like:锕 PLAN

❖ 2.3 Superjoined Letters (锕 PLAN)

There are three superjoined letters:锕 PLAN and锕 PLAN, referred to as锕 PLAN [rango],锕 PLAN [lango] and锕 PLAN [sango]. Superjoined letters are, with the sole exception of the combination锕 PLAN [lha], extrasyllabic. That is to say, "superjoiners" never really "join" the onset of a syllable to become an integral part of the syllable. Instead, they are only slightly pronounced as a fricative ranging from the velar [γ] to the glottal [h] in very careful speech or when the citation form of a word is given. In normal speech, they are silent.

The extrasyllabicity of superjoined letters does not mean that they are not important. Aside from orthographic significance, superjoiners also trigger some root letters to change from
voiceless consonants to voiced ones, for example, \( \text{ʂ} \) [ka] and \( \text{ʂ} \) [ga]. The next section deals with this general (and very important) voicing rule in Amdo Tibetan.

### 2.3.1 The Voicing Rule in the Third Columners

As we mentioned in Lesson 1, in the Tibetan alphabet table, letters line up in rows and columns, for the most part, according to their place of articulation and manner of articulation, respectively. Some members of the third column undergo voicing changes when superjoined. They are \( \text{ʂ} \), \( \text{s} \), \( \text{ɕ} \) and \( \text{ʑ} \). \( \text{w} \) is also affected by the superjoiner and turns to a voiced bilabial stop [b]. Besides these five root letters, \( \text{ʂ} \) and \( \text{ʑ} \) also become voiced when superjoined. The shaded letters of the alphabet table below are those which undergo voicing changes when superjoined.

<table>
<thead>
<tr>
<th>Column I</th>
<th>Column II</th>
<th>Column III</th>
<th>Column IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʂ</td>
<td>ʒ</td>
<td>ʐ</td>
<td>ʐ</td>
</tr>
<tr>
<td>s</td>
<td>k</td>
<td>ʒ</td>
<td>ʒ</td>
</tr>
<tr>
<td>s̄</td>
<td>s̄</td>
<td>s̄</td>
<td>s̄</td>
</tr>
<tr>
<td>h̄</td>
<td>h̄</td>
<td>h̄</td>
<td>h̄</td>
</tr>
<tr>
<td>ɕ</td>
<td>ɕ</td>
<td>ɕ</td>
<td>ɕ</td>
</tr>
<tr>
<td>ʑ</td>
<td>ʑ</td>
<td>ʑ</td>
<td>ʑ</td>
</tr>
<tr>
<td>w</td>
<td>w̄</td>
<td>w̄</td>
<td>w̄</td>
</tr>
</tbody>
</table>

\( \text{ʂ} \) and \( \text{ʑ} \) are not lined up as a "third columner" but nevertheless behave just like one. For this reason, we elect \( \text{ʂ} \) and \( \text{ʑ} \) to be honorary members of the group of third columners. We can now summarize the voicing rule: A third columner becomes voiced when superjoined.

The application of this rule produces the following results. Note that the voiced consonants now contrast with the members in the first column.

<table>
<thead>
<tr>
<th>Column I, single or superjoined</th>
<th>Column III, single</th>
<th>Column III (including ( \text{ʂ} ) and ( \text{ʑ} ), superjoined)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʂ [k]</td>
<td>ʂ [k]</td>
<td>ʂ [g]</td>
</tr>
<tr>
<td>ɕ [c]</td>
<td>ɕ [c]</td>
<td>ʑ [j]</td>
</tr>
<tr>
<td>ʑ [t]</td>
<td>ʑ [t]</td>
<td>ʑ [d]</td>
</tr>
</tbody>
</table>
When a root letter is simultaneously subjoined and superjoined, it is called a folded letter (ཐོན་ཐོན་ནི་). In a folded letter, the combination of a third columner and a subjoined letter is subject to the same voicing rule, i.e., they undergo the same voicing change. Examples: འ [ja], ཡ [ja], ར [dra], ལ [dra]. Naturally, folded letters which do not involve a third columner do not undergo voicing change, for example, འ [ca], ཡ [ca], ར [tsa], ར [tra]. Recall that the three labial consonants མ-ལ-ད merge to one sound, [sh], when subjoined by མ་པ་ན་. When འ, ཡ, and ར are further superjoined, they exhibit irregular pronunciations (see section 2.4.3 for details). The voicing rule triggered by superjoiners on third columners creates seven new phonemes, all voiced: [g], [j], [d], [b], [dz], [z], and [zh].

Now we will examine the three superjoined letters འ, ཡ, and ར one by one.

### 2.3.3 འ (superjoined r)

The pronunciation of འ as an extrasyllabic consonant takes various forms, depending on the root letter. The most common one is [h]. It is crucial for the learner to know that the various forms do not make a meaningful distinction from other superjoined letters. In other words, from the sound of any variant of [h], one cannot tell whether the superjoined letter is འ or ཡ or ར. The listener can only hear that there is an extrasyllabic element in front of the syllable. Thus, the underlying sound for all three superjoiners may be represented by a single, slight [h] sound. Learners are advised to remember the correct spelling of a word "cold" and not through the help of its pronunciation.

### 2.3.4 ཡ (superjoined l)
may be superjoined to one of the following ten root letters:  The voicing rule affects four of these ten combinations:  and  is pronounced as the aspirated lateral [lʰa], the same as  

Like the other two superjoiners,  triggers the voicing rule in the third columners, causing the following sound changes:  and  

In nomadic sub-dialects,  has the distinct function of causing aspiration in the root letter, most noticeably the combination [lʰa]. (N.B.: This combination is analyzed in traditional Tibetan grammar as the root letter  taking a subjoined letter  ) The same effect can be heard in combinations such as  and  These unusual aspirated nasals are not heard in agricultural sub-dialects. We will not emphasize these sounds in this book.

There are five prefixes:  and . Besides the fact that prefixes are written horizontally to the left of the root letter, there is little to be said about them that we have not discussed about superjoined letters. Prefixes resemble superjoined letters in that they are extrasyllabic in nature and trigger the voicing rule on third columners. However, a small number of “prefix + root letter” combinations have idiosyncratic pronunciations which deserve our special attention.

In terms of the prefixes' pronunciations, there is something new to be noted. Three members of the group, namely,  and , basically have the same pronunciation as the superjoined letters  and , namely, the slight [h] sound. In some areas, the prefix  is pronounced lightly as a [v]. The other two members,  and , are not pronounced as [h] but instead as a nasal sound that shares the same place of articulation as the root letter, for example,  [nda],  [mba], etc.
It is important to remember that these prefixes themselves do not, in regular speech, carry the burden of making meaningful distinctions and are therefore often dropped.

### 2.4.1 Prefixes ղ, ռ, and bairro

These prefixes may appear to the left of a root letter, a superjoined letter, a subjoined letter, or a folded letter. Remember to apply the voicing rule in the third columners. For example: ղռ[d], ղռ[zh], ռռ[g], ռռ[z], etc.

The prefix ղ creates two remarkable exceptions: ղ + ռ turns to [hw]; and ղ + ռ turns to [ɾ], the French uvular fricative and the first element of the sound for the letter ռ [rwa]. Note that, although the consonant inventory contains the sounds [h] (ղ) and [rw] (ռ), the two new sounds ղռ [hw] and ռռ [ɾ] are treated as separate phonemes by native speakers.

The prefix ռ creates one exception. When it precedes ռ, the combination is pronounced as [kw]. For example, the very useful phrase ռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռ-ring

Note that the ռ + ռ → [kw] rule does not apply to a subjoined ռ. For example, the proper name ռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռ-ring

### 2.4.2 Prefixes ռ and ռ

The underlying pronunciation of both prefixes ռ and ռ is a nasal sound. They affect the root letter in exactly the same way as the other three prefixes. For example: ռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռ纠错

Note that the ռ + ռ → [kw] rule does not apply to a subjoined ռ. For example, the proper name ռռռռռռռռռռռռռռռռռռռռ-ring reads [traxi] and not *[trwaxi].

### 2.4.2 Prefixes ռ and ռ

The underlying pronunciation of both prefixes ռ and ռ is a nasal sound. They affect the root letter in exactly the same way as the other three prefixes. For example: ռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռռ纠错
speakers may pronounce the [m] sound to express the bilabial མ. For ཁ, the place of articulation changes according to the root letter. It is, again, of no significant value to overemphasize the difference between the two in regular speech.

The irregular changes in the pronunciation of the three labial consonants མ-ལ-ཁ with པ་ལ་ཁ་present initial difficulty for learners. Recall that the three (ལ་ཁ་) merge to the sound [sh] when subjoined by འབ་རོལ་. When prefixed, they go their separate ways again, sharing only the palatal feature. Prefixed མ remains [sh]; prefixed མ changes to [ch]. བ is the troublemaker. When prefixed by བ, it is pronounced [y]; when prefixed by ཁ, it becomes [j]. It may be helpful for the learner to note that both [y] and [j] are voiced palatal sounds, which indeed shows the result of the voicing rule at work by both prefixes. The following chart is a summary:

<table>
<thead>
<tr>
<th>root letter</th>
<th>with འབ་རོལ་</th>
<th>with འབ་རོལ་, prefixed</th>
</tr>
</thead>
<tbody>
<tr>
<td>བ [p]</td>
<td>བ [sh]</td>
<td>བ [sh]</td>
</tr>
<tr>
<td>བ [pʰ]</td>
<td>བ [sh]</td>
<td>བ [cʰ]</td>
</tr>
<tr>
<td>པ [w]</td>
<td>པ [sh]</td>
<td>པ [y]</td>
</tr>
</tbody>
</table>

2.4.3 Latent Consonant Surfacing

Prefixed and superjoined letters represent sounds that are not really an integral part of the onset of the syllable. For this reason, we call them extrasyllabic consonants. An extrasyllabic sound, figuratively speaking, "floats" outside the syllable. If the preceding syllable has its own coda (i.e., a suffix), then the floating extrasyllabic element remains silent. If the preceding syllable happens to be an open syllable (i.e., without suffix), this floating element can then be anchored as the coda of that syllable, becoming pronounced. The word ཙེ་ཁ་ teacher offers such an example. The word consists of two syllables, ཙེ [ge] and དེ [r(ge)] with a latent [r]. The superjoined ཙ finds the previous syllable open and therefore surfaces as its coda, rendering the pronunciation [ger-gen]. Another example, ཙ ཆེ he consists of the two syllables ཙ [kə] and ཙ ཆེ [(r)ge]. The extrasyllabic prefix ཙ of the second syllable finds the coda position of the
previous syllable open, so it surfaces, resulting in the pronunciation of [kər-ge]. Note that ʩ surfaces as a flap [r] and not a [d]. ʩ and ʩ surface as nasal sounds in similar situations.

Learners only need to know that floating extrasyllabic consonants do surface sometimes, normally within word boundaries. When listening to the recording, the learner should pay attention to the pronunciations and learn them on a case by case basis.

❖ 2.5 Oral Spelling (II): Subjoined, Superjoined, and Prefixed Letters

In this lesson we covered three types of elements in Tibetan syllable writing, namely, subjoined, superjoined, and prefixed letters. Amdo Tibetan has its unique way of oral spelling to name the letter in each position of the syllable.

The crucial word here is དབོ་་ 'to hang' [(p)təx]. Note that in oral spelling, the syllable that precedes the word དབོ་་ is always an open syllable, since it is the name of a letter, so the prefix ད་ [p] may surface. In reality, however, the prefix ད་ in དབོ་་ surfaces as an unreleased [p] only in careful pronunciation. It is often dropped.

The essential idea here is to make sure that when spelling two letters A and B, with A stacking on top of B, one says “A - B - དབོ་་”, literally A with B hanging (beneath). This applies to two scenarios: (i) A superjoins B, B being the root letter; or (ii) A is subjoined by B, A being the root letter. Recall that Amdo spelling is a progressively-staged method, so after spelling out A - B - དབོ་་, one needs to give the intermediary result of the superjoining or subjoining before proceeding to the vowel and the rest of the syllable. Examples (we will adopt the normal and simpler casual spelling by omitting the [p] from དབོ་་ [(p)təx]):

(1) .TIM spells [ka ya təx ca]
(2) .TIM spells [kʰa ya təx cʰa]
(3) .TIM spells [kʰa ya təx cʰa | naro cʰo]
(4) I spells [tʰa ra təx trʰa]
(5) .TIM spells [kʰa ra təx trʰa | kəkə trʰə]
When a third columner undergoes a voicing change, the result of the voiced sound is spelled out the first time one mentions the letter. So, for ཐ, instead of saying *[ra ka tɔx ga], one pronounces ཐ as [ga] right from the beginning: [ra ga tɔx ga]. Example:

(6) ཐ [ra dza tɔx dza | naro dzo] (not *[ra tsa tɔx dza | naro dzo])

In case of a folded letter (A on top of B and B on top of C), with a superjoiner A over the root letter B over a subjoined letter C, one simply repeats the use of ཐ. Examples:

(7) ༤ [s’a ga tɔx ga | ya tɔx ja | naro jo]
(8) ༤ [s’a ga tɔx ga | ra tɔx dra | shamo dra]

Since ཐ only refers to a vertical "hanging" relation, it is not used to spell out the horizontal relation of a prefix and the root letter. In a linear order A-B, one simply says A-B. However, if A causes a change in the pronunciation of B, creating a new sound C, then one directly spells out the outcome by saying A-C. Special cases such as the ones listed in 2.4.2 and 2.4.3 belong to this category. Examples:

(9) ༤ [da hwa drang.e hwe] (not *[da pa hwa | drang.e hwe])
(10) ༤ [ma ga naro go]
(11) ༤ [a pa ya tɔx cʰa]
(12) ༤ [da ga ya tɔx ja | kəkə jo]

Recall that different combinations of letters may represent the same sound, for example, ཐ and ཐ. They are, naturally, spelled out differently. The former is a simple [cʰa], the latter [kʰa ya tɔx cʰa]. Here is another pair of examples: ཐ and ཐ. ཐ is simply ཐ [nya] while the folded ཐ [nya] is spelled out as [sa ma tɔx mʰa | ya tɔx nya].

❖ 2.6 Summary of Consonants

In Lesson 1 we mentioned that individual letters in the alphabet only represent some of the consonantal phonemes in Amdo Tibetan, 24 out of 38, to be exact.
By combining letters together, 14 more are represented. The following chart summarizes the additional consonantal phonemes discussed in this lesson, with Tibetan letters. The circumflex mark in front of a root letter indicates that it is prefixed or superjoined.

<table>
<thead>
<tr>
<th>Stops [-voice]</th>
<th>labial</th>
<th>alveolar</th>
<th>alveo-palatal</th>
<th>palatal</th>
<th>velar</th>
<th>glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>p, pʰ</td>
<td>t, tʰ</td>
<td></td>
<td></td>
<td></td>
<td>k, kʰ</td>
<td></td>
</tr>
<tr>
<td>Stops [+voice]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>^a = b</td>
<td>^c = d</td>
<td></td>
<td></td>
<td></td>
<td>^g</td>
<td></td>
</tr>
<tr>
<td>Fricatives [-voice]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(f)</td>
<td>s, sʰ</td>
<td>sh</td>
<td></td>
<td>x</td>
<td>h, hw</td>
<td></td>
</tr>
<tr>
<td>Fricatives [+voice]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(v)</td>
<td>^z</td>
<td>^zh</td>
<td></td>
<td></td>
<td>Rw, ^z̃ = r</td>
<td></td>
</tr>
<tr>
<td>Affricates [-voice]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ts, tsʰ</td>
<td>ch, chʰ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Affricates [+voice]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>^ξ = dz</td>
<td>^ξ = j</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nasals</td>
<td>m</td>
<td>n</td>
<td>ny</td>
<td>ng</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Retroflexes</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>č, č̄, č̄̄, č̄̄̄, č̄̄̄̄ = tr</td>
<td>^ζ̄, ^ζ̄̄, ^ζ̄̄̄̄ = dr</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>č̄, č̄ ≠ trʰ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Liquids</td>
<td>l, r</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aspirated Liquids</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ľ, ľʰ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Glides</td>
<td>y</td>
<td>w</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Some sounds have more than one spelling, as we have encountered in a number of cases. The [sh], for example, can be represented by the single letter ṣ or by the combinations ʂ, ʐ, ʃ, and ʃ̃. Note also that wherever the circumflex is used in the chart, it is an indication of the voicing rule on the third columner at work.

The sound [f] is foreign to the Tibetan phonology. However, as many loan words from Chinese and other languages contain that sound, Tibetan has developed a combined letter ʰ to denote the sound [f], e.g., ʰa [har] [faransə] France. To most Amdo speakers, however, the sound is still foreign, the bilabial [pʰ] often being used as a substitute.
2.7 Exercises

2.7.1 Pronunciation Drill (I): Repeat each word after the recording. Pay attention to the sound change created by the subjoined letters (ཱ, མ, ཆ, and བ).

(1) བོ།། (7) ལ།། (13) རུ།། (19) རུ།།
(2) བོ།། (8) ལ།། (14) ཞ། (20) ལུ།།
(3) བོ།། (9) ལུ།། (15) རུ། (21) ལུ།།
(4) བོ།། (10) ཞ། (16) ལུ། (22) ལུ།།
(5) བོ།། (11) ལུ།། (17) ཞ། (23) ལུ།།
(6) བོ།། (12) ལུ།། (18) ཞ། (24) ལུ།།

2.7.2 Pronunciation Drill (II): Repeat each word after the recording. Pay attention to the voicing change of the third column consonants when prefixed or superjoined.

(1) བོ།། (9) ལུ།། (17) ཞ།། (25) ལུ།།
(2) བོ།། (10) ལུ།། (18) ཞ།། (26) ལུ།།
(3) བོ།། (11) ལུ།། (19) ཞ། (27) ལུ།།
(4) བོ།། (12) ཞ། (20) ཞ། (28) ཞ།།
(5) བོ།། (13) ཞ། (21) ཞ། (29) ཞ།།
(6) བོ།། (14) ཞ། (22) ཞ།། (30) ཞ།།
(7) བོ།། (15) ཞ། (23) ཞ། (31) ཞ།།
(8) བོ།། (16) ཞ། (24) ཞ། (32) ཞ།།

2.7.3 Pronunciation Drill (III): Repeat each word after the recording. Pay attention to the irregular pronunciation of some combinations.

(1) བོ།། (5) ཞ། (9) ཞ།། (13) ཞ།།
(2) བོ།། (6) ཞ།། (10) ཞ། (14) ཞ།།
(3) བོ།། (7) ཞ།། (11) ཞ། (15) ཞ།།
2.7.4 **Sound Discrimination (I):** Listen to the recording and circle the sound you hear:

A. aspirated vs. non-aspirated vs. voiced

- ka - kʰa - ga
- ta - tʰa - da
- tsa - tsʰa - dza
- ca - cʰa - ja
- pa - pʰa - ba
- tra - trʰa - dra

B. retroflexives vs. non-retroflexives

- ta - tra
- da - dra
- tʰa - trʰa
- sa - sha

C. sibilants

- ja - zha
- ca - cʰa - ja
- sha - zha - sa
- tsa - tsʰa - dza

2.7.5 **Sound Discrimination (II):** Select the one sound in each group that is different from the others (ignore the pronunciation of prefixes and superjoined letters):

<table>
<thead>
<tr>
<th></th>
<th>(1)</th>
<th>(2)</th>
<th>(3)</th>
<th>(4)</th>
<th>(5)</th>
<th>(6)</th>
<th>(7)</th>
<th>(8)</th>
<th>(9)</th>
<th>(10)</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) a.</td>
<td>ὕ</td>
<td></td>
<td>b.</td>
<td></td>
<td>c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(2) a.</td>
<td>ὣ</td>
<td></td>
<td>b.</td>
<td></td>
<td>c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(3) a.</td>
<td>ὦ</td>
<td></td>
<td>b.</td>
<td></td>
<td>c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(4) a.</td>
<td>Ὠ</td>
<td></td>
<td>b.</td>
<td></td>
<td>c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(5) a.</td>
<td>Ὤ</td>
<td></td>
<td>b.</td>
<td></td>
<td>c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(6) a.</td>
<td>έ</td>
<td></td>
<td>b.</td>
<td></td>
<td>c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(7) a.</td>
<td>ί</td>
<td></td>
<td>b.</td>
<td></td>
<td>c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(8) a.</td>
<td>ὴ</td>
<td></td>
<td>b.</td>
<td></td>
<td>c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(9) a.</td>
<td>ὶ</td>
<td></td>
<td>b.</td>
<td></td>
<td>c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(10) a.</td>
<td>ί</td>
<td></td>
<td>b.</td>
<td></td>
<td>c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Write down the phonetic symbol for the sound that you select for each question:

(1) [ ] (2) [ ] (3) [ ] (4) [ ] (5) [ ]
(6) [ ] (7) [ ] (8) [ ] (9) [ ] (10) [ ]
### Transcription
Transcribe the following syllables to Tibetan according to the standard Latin Transcription given on page 2.

<table>
<thead>
<tr>
<th>No.</th>
<th>Latin</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>kye</td>
<td>__________</td>
</tr>
<tr>
<td>2</td>
<td>mtsho</td>
<td>__________</td>
</tr>
<tr>
<td>3</td>
<td>phru</td>
<td>__________</td>
</tr>
<tr>
<td>4</td>
<td>slo</td>
<td>__________</td>
</tr>
<tr>
<td>5</td>
<td>rba</td>
<td>__________</td>
</tr>
<tr>
<td>6</td>
<td>brla</td>
<td>__________</td>
</tr>
<tr>
<td>7</td>
<td>'agyo</td>
<td>__________</td>
</tr>
<tr>
<td>8</td>
<td>mgo</td>
<td>__________</td>
</tr>
<tr>
<td>9</td>
<td>sla</td>
<td>__________</td>
</tr>
<tr>
<td>10</td>
<td>myi</td>
<td>__________</td>
</tr>
<tr>
<td>11</td>
<td>rno</td>
<td>__________</td>
</tr>
<tr>
<td>12</td>
<td>brju</td>
<td>__________</td>
</tr>
<tr>
<td>13</td>
<td>wltā</td>
<td>__________</td>
</tr>
<tr>
<td>14</td>
<td>bzhi</td>
<td>__________</td>
</tr>
<tr>
<td>15</td>
<td>gtso</td>
<td>__________</td>
</tr>
<tr>
<td>16</td>
<td>dge</td>
<td>__________</td>
</tr>
<tr>
<td>17</td>
<td>khyo</td>
<td>__________</td>
</tr>
<tr>
<td>18</td>
<td>glu</td>
<td>__________</td>
</tr>
<tr>
<td>19</td>
<td>'abri</td>
<td>__________</td>
</tr>
<tr>
<td>20</td>
<td>sku</td>
<td>__________</td>
</tr>
</tbody>
</table>

### Oral Spelling

E.g., བུ་ནི། 'musk' spells: [ka la təx la | ra təx tsa | kəkə tsa | latsə]

<table>
<thead>
<tr>
<th>No.</th>
<th>Word</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>བོལ། 'job' spells:</td>
<td>བོལ། 'ax' spells:</td>
</tr>
<tr>
<td>2</td>
<td>བཤིན། 'good' spells:</td>
<td>བཤིན། 'pen' spells:</td>
</tr>
<tr>
<td>3</td>
<td>བུྱི། 'squirrel' spells:</td>
<td>བཤིན། 'don't go' spells:</td>
</tr>
<tr>
<td>4</td>
<td>བོ། 'dog' spells:</td>
<td>བཤིན། 'lake' spells:</td>
</tr>
<tr>
<td>5</td>
<td>བཤིན། 'peacock' spells:</td>
<td>བཤིན། 'book' spells:</td>
</tr>
</tbody>
</table>
3.1 The Rhyme

In Lesson 2 we introduced and analyzed all the Amdo Tibetan consonants that can appear in the initial position of a syllable. The structure of a syllable is repeated below:

```
syllable
   extrasyllabic consonants + onset
      rhyme
         nucleus     coda
```

In this lesson, we will analyze the other branch of an Amdo syllable, the constituent called rhyme. The rhyme consists of two elements: In the center of a syllable is the nucleus, a single vowel. At the right-end, following the vowel, is the coda, a single consonant. As we mentioned earlier, Amdo Tibetan has a four-vowel system after the merging of the two high vowels [i] and [u] to [ə]. This is the case only when the coda position is empty. When the coda is filled with a consonant, it may change the pronunciation of the vowel, creating three new vowels in the system. They are [i, u, i]. (Note that [i] and [u] are reintroduced into the system.) Taking these changes into consideration, Amdo Tibetan actually has a vowel system that can be represented by the following: (Some minor phonetic variations are disregarded. The seven vowels are of a distinctive/contrastive nature to native speakers.)

```
    i       u
      e ə o
        a
```

In addition to the four simple vowels [a, e, ə, o], three high vowels appear in the diagram. The [i] and [u] are close to the English vowels in *feed* and *food*. Recall that the mid vowels ə
[e] and [o] can be pronounced at a range from [e] to [i] and from [o] to [u], respectively. It is important to know that they ([ន ][ and [铷 ]) are underlingly [e] and [o] sounds in the native speaker's mind (i.e., the mental representation of these sounds conforms to the orthography and not to the actual pronunciation.) Amdo speakers consciously distinguish the underlying mid vowels [e] and [o] from the reintroduced high vowels [i] and [u].

The central high vowel, represented here by a barred i [i], is the same vowel as the Mandarin Chinese sound spelled in Pinyin Romanization as i that follows a sibilant such as in si 'four', zi 'word', etc. The vowel [i] is created when the coda of a syllable contains certain consonant, namely, the velar $$. For example: གོ་[li] sheep.

Sometimes an open syllable, i.e. a syllable without a filled coda, takes another vowel (a genitive marker, ག, for example) into the syllable. Since Amdo Tibetan does not normally tolerate diphthongs, the result may be one of those three high vowels. For example: ག་[sɔ] who, ག་[si] whose; ག་[cho] you, ག་[chu] your.

The following sections are devoted to analyzing the constituent “rhyme” in Amdo Tibetan by looking at the suffixes in the coda and how it affects the vowel.

3.2 Suffixes

A consonant in the coda position is called a suffix (ཤེི) in traditional Tibetan orthographic terms. It is written to the right of the root letter. Only ten letters can serve as a suffix. They are པ and མ. We will discuss the pronunciation of the rhyme by dividing these suffixes into several groups.

3.2.1 མ and མ

A velar consonant, མ is "high" in nature. It tends to raise the vowel that precedes it to a higher position, causing the changes described below.

In the coda position, the suffix མ itself is weakened to a velar fricative [γ] or even a voiceless [x]. The rhyme མ [ax] is pronounced as [əx], with [a] being raised to become [ə]; similarly,
the schwa [ə] in əн [əx] and əн [əx] are also raised to become [i]. More examples: əн [zix] some, a certain, əн [nəx] black, əн [jəx] pretty. əн [e] is also changed to [ə] before the suffix ə. For example: əн, əн, əн [tʰəx, tsʰəx, ɣəx]. Note that, even though this change is highly noticeable to foreign ears, native speakers tend to think that they are pronouncing the əн and əн, əн and əн as the usual [a], [ə], and [e]. A brief summary:

<table>
<thead>
<tr>
<th>əн</th>
<th>əн</th>
<th>əн</th>
<th>əн</th>
<th>əн</th>
</tr>
</thead>
<tbody>
<tr>
<td>əн</td>
<td>əн</td>
<td>əн</td>
<td>əн</td>
<td>əн</td>
</tr>
</tbody>
</table>

suffixes. Since there is no contrast between [e] and [ε], we represent the change by the existing vowel [e].) For example, མི་ [kel] spoken language, ལོ་ [nyen] listen, and ལོ་ [wel] wool.

Note that the ར་ and the ས་ in the coda are both pronounced as [l], although some regions (mostly nomadic) may maintain a difference between the two by pronouncing ར་ as [t] and ས་ as [l]. If not completely dropped, both ར་ and ས་ are articulated very lightly, most likely to be a mere suggestion of an unreleased [l].

The three suffixes have a minimal effect on the other four vowels, the only noticeable change being the rhyme ཉ་, which in most cases is pronounced as [wən] and not the expected *[on]. For example: བྲེང་ [tsʰ.ongwən] Qinghai, not *[tsʰ.ongon]. Here is a brief summary of the vowel changes in this alveolar group of suffixes.

(1) [a] becomes [e] before a suffix ཉ་, or ས་
(2) [o] becomes [wə] before the suffix ཉ་

3.2.3 ཉ, ས, and ས

The three suffixes ཉ, ས, and ས are presented in a group because they do not trigger the type of vowel change caused by the previous two groups: velars ས and ས, and alveolars ས, ས, and ས. Basically, all vowels that precede ཉ, and ས keep their original sound quality with only one notable exception: In most cases, the rhyme ཉ་ [ar] can be heard as [ar], e.g. བེད་ [kʰapɔr], བེད་ [mar] butter. However, this vowel change is not always predictable, e.g. ཁྲགྲིས་ [kʰag] flag [dar mɔr].

The suffix ཉ is pronounced as an unreleased bilabial [b] in some regions or as a voiced labiodental [v] in others. The difference is only of a dialectal significance.

3.2.4 ས

The suffix ས is not pronounced itself, but affects the vowel that precedes it. The rhyme that contains a ས as its suffix is pronounced as [i] for the four vowels ས, ས, ས, and ས. For the default vowel ས [a], the combination ས becomes [e], which in turn may rise to a higher position and sound like [i]. The reason that the authors do not believe that all five underlying
vowels merge to one [i] when taking ག as suffix is that although the four rhymes གིས, གུས, གིས, 
and གས ་ are clearly pronounced as [i], གས ་ has the range from [e] to [i], a subconscious vowel 
raising phenomenon linked only to the vowel [e].

3.2.5 ག

The suffix ག, strictly speaking, is not a suffix at all. It is required by Tibetan orthography as 
a spelling convention for readers to identify the root letter of the syllable. The raison d'être of ག 
rests in a situation when two letters, say A and B, are horizontally adjacent to each other. 
Theoretically, if A is a potential prefix for B and at the same time B is a potential suffix for A, 
then the combination AB is ambiguous. One might take A as the prefix and B the root letter, or 
A as the root letter and B the suffix. The addition of ག to the string AB effectively removes this 
ambiguity. In a string such as A-B-ག, the only possibility is that B is the root letter. For 
example, གས ་ together presents the ambiguity problem just discussed. It would be equally 
possible to read it either as [mدا], taking ག ་ as prefix or as [mel] taking ག ་ as suffix. To deal with 
this problem, Tibetan orthographic rules stipulate that:

(1) A syllable of the shape AB, without any marking by the vowel diacritics, the first letter 
(i.e. A) is the root letter.

(2) In case when a root letter B is prefixed by A and it does not have a suffix, ག must be 
added.

Given the above orthographic rules, the syllable གས ་ becomes unambiguous. It must be read 
as [mel]. If ག ་ were to serve as the root letter, the syllable would need to be spelled as གས ་ [دا] 
arrow. Note that there is no phonetic value of the suffix ག ་, which is different from the prefix ག ་, 
a true nasal consonant (even though extrasyllabic).

This analysis explains the fact that when a vowel diacritic is placed on top (or beneath) the 
root letter B in a horizontal AB sequence, the suffix ག is never there. This is because the vowel 
diacritic already identifies the root letter, making it redundant to add ག. For example: གས ་ has the 
shape of AB, ག ་ is a potential prefix and ག ་ is a potential suffix, but according to the rules of
orthography, the syllable is unambiguously read as [dar], with the first letter interpreted as the root letter.  ཡི་, on the other hand, treats the second letter as the root letter simply because it has the vowel diacritic གོ་ above it. It reads as [hwe] and no suffix ཛ is needed (nor, in fact, allowed.)

Sometimes a single vowel morpheme is attached to an open syllable, for example, genitive case markers such as [i] or [u]. This situation also calls for the help of ས, in which case, ས serves as a carrier for the vowel diacritic. Compare the pronunciation of མ [mo] she, མ [cho] you, and མ [mu] her, མ [chu] your.

3.2.6 Post-suffixes གྷ and ཅ

In modern written Tibetan, there is only one post-suffix གྷ. Historically, there used to be two post-suffixes: གྷ and ཅ. The two were really two variants of the same morpheme attached to verbs. ཅ appeared after alveolar suffixes such as ཆ་, while གྷ appeared elsewhere. A spelling reform took place in the early ninth century, at which time the suffix ཅ had probably been dropped from speech. So it was dropped from the written form as well. གྷ, on the other hand, was kept, becoming the sole member in the category of post-suffix.

The post-suffix གྷ has no effect on the pronunciation of the vowel, unlike when གྷ serves as a regular suffix. This is expected, however, because, being a post-suffix, གྷ is not even adjacent to the vowel. Whatever suffix that comes before it would have done the job on the vowel already.

3.2.7 Summary
3.2.7.1 Pronunciation of all rhymes: vowel changes are indicated with shading. (The suffixes are arranged according to their effect on the vowel, different from the traditional alphabetical order.)
3.2.7.2 Orthography: distribution of the alphabet

Literate Tibetan speakers consciously know which letters of the alphabet go into which positions in syllabic writing. They learn to memorize the distribution of letters in first grade. The following chart shows this distribution.

<table>
<thead>
<tr>
<th>letter</th>
<th>suffix</th>
<th>prefix</th>
<th>superjoined</th>
<th>subjoined</th>
<th>post-suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>བ་ [o]</td>
<td>བ་ [o]</td>
<td>བ་ [o]</td>
<td>✓</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>བ་ [wə]</td>
<td>བ་ [wə]</td>
<td>བ་ [wə]</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>བ་ [ʒ]</td>
<td>✓</td>
<td>-</td>
<td>✓</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>བ་ [ʃ]</td>
<td>✓</td>
<td>-</td>
<td>✓</td>
<td>-</td>
<td>✓</td>
</tr>
<tr>
<td>བ་ [ʃ]</td>
<td>-</td>
<td>-</td>
<td>✓</td>
<td>✓</td>
<td></td>
</tr>
</tbody>
</table>

Alternatively, the information can be translated into the diagrams below, which should be able to help the learner visualize this bit of linguistic knowledge about the orthography. The letters listed in each number have the distribution in the shaded positions. Note that all thirty letters can appear in the position of the root letter.

3.3 Oral Spelling (III): Syllables with Suffix

In the oral spelling section of Lesson 2, we learned the word བྲ་ [təx], which signifies a vertical "hanging" relation of two letters. In this lesson, we now learn the other crucial word in oral spelling, བྲ་ [zhəx], which indicates the attachment of a suffix letter. For example: བྲ་ black [nax] is spelled out as [na ka zhax nax]; བྲ་ spells [nga s'a zhax nge].
Recall that for folded letters, one has to repeat the word [təx] twice to indicate the vertical relation of A over B over C. It is different for the case of a root letter followed by a suffix and then the post-suffix ʂ. One only needs to spell the two suffixes English-fashion before using the word ʂ, for example, snow [kəŋ] spells [ka nga s'a zhəx ʂəŋg] ʂ.

Tibetan oral spelling, as we mentioned earlier, is 'progressively-staged'. One spells from the prefix to the superjoined letter, to the root letter, to the subjoined letter, to the vowel, then on to the suffix and post suffix. This means that by the time the spell-out reaches the suffix, one may have already accumulated quite a long utterance. For the learner to do the oral spelling naturally, it helps to know how an Amdo speaker breaks down the long string of oral spelling into several prosodic units. The spelling of the following syllables or words are marked with "|" to indicate a pause a native speaker employs to create a natural rhythm. Note that the nasal quality of the prefix ʂ is overtly pronounced as [an] in oral spell-out; ʂ, likewise, is spelled as [man] in a prefix position.

(1) ʂaŋzŋa spells [wa ka ra zhəx kar]
(2) ʂaŋtəŋkə spells [an ga naro go | na zhəx gwən] (not *[a ga…] )
(3) ʂaŋzəŋkə spells [man nga ka s'a zhəx ngəx] (not *[ma nga…] )
(4) ʂaŋtəŋkə spells [an pʰa naro pʰo | nga s'a zhəx pʰong]
(5) ʂaŋtəŋkə spells [an ba ra zhəx bar | sha kəkə shə | na zhəx shən | bar shən]

Here are some cases with superjoined and subjoined letters:

(6) ʂəŋ [ka ra təx tra | shəmcə trə | nga zhəx trəŋ] ʂ
(7) ʂəŋtəŋkə [wa s'a la təx ʰa | drəŋ.gə ʰə | wa s'a zhəx ʰəp]
(8) ʂəŋtəŋkə [s'a ga təx ga | ya təx ja | naro jo | ka s'a zhəx jox]
(9) ʂəŋ [s'a wa təx ba | ya təx ja | nga zhəx jang]

The last one, ʂəŋ, a bilabial with ʂəŋtəŋkə presents one of the most challenging cases in oral spelling for foreign learners. We shall have a few more for practice:

(10) ʂəŋtəŋkə [pʰa ya təx sha | naro sho | ka s'a zhəx shəx]
(11) ʂəŋtəŋkə [da wa ya təx ya | kəkə yə | wa s'a zhəx yəx]
(12) ฉุ่งฉ่วน [da pa təx sha | nga s'a zhəx shəng]
(13) ฉุ่งฉ่วน [an pʰa təx cʰa | shamcə cʰə | ka sʰa zhəx cʰix]

To conclude the oral spelling exercise, shall we try the "full-house" syllable ฉุ่งฉ่วน [drix] shown in Lesson 2? It spells:

(14) [wa s'a ga təx ga | ra dəx dra | kəkə dra | ga s'a zhəx drix] or ฉุ่งฉ่วนฉุ่งฉ่วนฉุ่งฉ่วนฉุ่งฉ่วนฉุ่งฉ่วนฉุ่งฉ่วนฉุ่งฉ่วน

❖ 3.4 Finding the Root

Finding the root letter is very simple. The first and foremost principle is to spot a letter X that carries a vowel diacritic or is joined (i.e. superjoined or subjoined) by another letter. If such a letter exists in the syllable, it is the root letter. The root letter (plus the subjoined letter if any) is the onset of the syllable.

Tibetan makes no diacritic marking for the vowel [a]. This design in writing, although following the principle of economy, in fact creates a little complication for learners to find the root letter when the vowel is [a]. Again, if the root letter is superjoined or subjoined by another letter, the root letter becomes easy to spot, as we just mentioned. However, if there is no sub- or superjoiners to help out, how does one identify the root letter from a completely linear sequence? Here is a simple set of rules to remember:

(1) If the sequence is AB, A is the root letter.
(2) If the sequence is ABCD, B is the root letter.
(3) If the sequence is ABC, B is the root letter, unless C is the post-suffix ཁ and B is one of the four letters: ཁ, ཁ, ཁ, and ཁ, in which case, A is the root letter.

We have discussed rule (1) in section 3.2.5 about the function of ཁ as a suffix. Rule (2) simply derives from the fact that there is only one element ཁ that can follow a suffix, so ABCD must have the shape: prefix-root-suffix-ཁ. Rule (3) recognizes the two possibilities that either (i) C is a regular suffix, in which case, B is the root; or (ii) C is the post-suffix ཁ, indicated by the four compatible suffixes with ཁ, in which case A is the root. Take ཁི་ཕྱིད་ གི་ ཁི་ཞྲེས་ སྦྱེས་ མེན་པོ་ མྱེད་ for
example. The syllable ངོ་ནཱ་ is of the form ABC. There are in fact two ways to tell that it is pronounced [səŋ] and not [nge] with the first ང (and not ཤ) being the root letter. First, the rightmost ང follows one of the four suffixes, ས་ན་ and ལ, described in Rule (3), so it is the post suffix. Second, the first ང is not one of the possible prefixes, so it has to be the root. Either way, the orthography leaves no ambiguity.

Do we need to say anything about spotting the root letter in a simple syllable like ་ and ་?

3.5 Foreign Loan Words and Inverted Letters

Traveling in any part of the Tibetan-speaking world, one will undoubtedly see the six-syllable prayer ཤ་ ལ་ ཐ་ པ་ བ་ ། om mani pad me hom carved, painted, or written everywhere. In this ubiquitous mantra are some unusual elements that we have not covered so far. These irregular elements in writing are of little practical value in our studies of the modern spoken language, as they are intended as mechanisms to transcribe ancient Sanskrit religious text into Tibetan. We will discuss them very briefly here.

Six "new" letters, བ་ བ་ བ་ བ་ བ་ བ་, are created by inverting the corresponding regular letters. These are intended to mark the so-called cerebral consonants (mostly retroflexive alveolars) in Sanskrit. Some Sanskrit long vowels are represented in literary Tibetan by using a small ང beneath a root letter like ཤ to denote the increased length of the vowel. For [ee] and [oo], simply double the vowel diacritics to ཤ and ཤ. The syllable final [m] in Sanskrit is represented by a small circle on top of the root letter. This is the circle we see in the first syllable of the six-syllable mantra: ཤ.

Sanskrit has aspirated voiced consonants (mostly stops) such as gh, dh, bh, jh, drh, etc. These are conveniently represented in Tibetan by using ཞ as the subjoined letter, creating combined letters such as ས, ས, ས, ས, ས, etc. These words of Sanskrit origin do not really concern the learner unless he or she plans to go on and study religious texts in Tibetan Buddhism. However, it might be worthwhile to learn to discern these irregular written forms from the regular ones.
Non-religious modern foreign loan words are represented by the available 30 letters. As we have mentioned, the consonant [f] does not exist in Tibetan. Therefore, a new combination 睳 has been created to stand for [f]. Since speakers of Amdo Tibetan have already changed their pronunciation of བ [i] and ཆ [u] to schwa [ə], a new writing convention for the long vowels [i] and [u] has become necessary. As usual, the suffix ཆ serves as a vowel carrier, for example: ཆི་ Tom [tomu] and ཆུ་ Sue [su]. The ཆ suffix for Tom needs some explanation. Recall that the mid vowels [e] and [o] are underlyingly as [e] and [o] even though in speech they may be pronounced (raised) as [i] and [u]. The underlying form represents what the speaker thinks he is pronouncing. To guarantee that the sound [o] is not altered to [u], one uses the ཆ to denote the sound [o] and prevent any alteration. The same applies to ཆུ [su]. In our lessons, there are a number of instances where this kind of writing convention is used.

❖ 3.6 Punctuation
Tibetan has its own set of punctuation marks. There is no marking of word boundaries in Tibetan writing. The smallest unit for punctuation is the syllable. To separate syllables (usually one syllable corresponds to one morpheme, the smallest meaningful unit in the language), a dot called མ་ is marked by the right shoulder of the last letter of the syllable. Neither is there a strict definition of a sentence. Clausal units that resemble a complete sentence or a subordinate clause can be marked by a single vertical line called ན་. There is no distinction among declarative, interrogative, or exclamatory sentences. For all three types, for which we in English would employ a period, a question mark, and an interjection mark, the same ན་ is used. Examples:

(1) ང་ེན་ཞིག་ལ། How are you?
(2) ང་ེན་པོ་ལ། I am a student.
(3) ང་ེན་ཞིག་ལ། What a shame!

When one uses ན་ at the end of a clause, one normally does not need to use the མ་ to finish marking the last syllable. There are two exceptions. First, when the last letter of the last syllable is བ, one has to dot the བ before writing the vertical ན་. This is to prevent བ from sitting too close to the vertical line and being misread as ་. Second, when the last letter of the sentence is ་ or ་, without a vocalic diacritic, then the long vertical stroke of the letter itself is considered to represent the ན་. There is no need for an additional dot or vertical line.

(4) གནས་དབྱངས། I already ate. (མ་ and then ན་ After the final བ)
(5) ཞི་ས་བཞི་ས། See you tomorrow. (no vertical mark ན་)

A special editorial rule stipulates that, when ་ or ་ serves as the root letter without a suffix and is marked by a vocalic diacritic, the vertical ན་ is still used. This rule applies in this textbook:

(6) གཉིས་ཀྱིཉི་ཞིག་ལ། What are you doing?

To end a paragraph, two vertical lines || (ན་ན་) can be used instead of ན་. At the end of a larger section of an essay, one may double up the ན་ by using four vertical lines |||| (ན་ན་ན་ན) to end the entire section of the text. The beginning of a text is marked with སྲིད་ (ནས་
Although there are quite a few calligraphic styles in Tibetan writing, there are no equivalents to the capital and lower case letters of the western alphabet. As a result, there is no way to distinguish common nouns from proper names. To make reading Tibetan text even more difficult for foreign learners, as we mentioned earlier, there are no word boundaries to help the reader decide where a word begins and where it ends, for the punctuation mark མིན་ is only used to separate syllables. In this regard, diligence seems to be the only solution.

3.7 Exercises

3.7.1 Pronunciation Drill (I): Repeat each word after the recording. Pay attention to the rhyme.

(1) གིར། (11) བརྡ་མ། (21) ག་བོ། (31) སབྲོས་བོ།
(2) གིར། (12) སྤུ་མ། (22) རོང་མ། (32) སེམས་རྒྱས།
(3) གིར། (13) བརྡ་མ། (23) སྤུ་མ། (33) སྤུ་མ།
(4) སྤུ་མ། (14) སྤུ་མ། (24) རོང་མ། (34) ་ོས་ོས།
(5) སྤུ་མ། (15) སྤུ་མ། (25) སྤུ་མ། (35) སྤུ་མ།
(6) གིར། (16) ཀུན། (26) ཕྱོགས། (36) ཕྱོགས།
(7) གིར། (17) ཕྱོགས། (27) སྤུ་མ། (37) རོང་མ།
(8) གིར། (18) སྤུ་མ། (28) སྤུ་མ། (38) སྤུ་མ།
(9) གིན། (19) སྤུ་མ། (29) ཕྱོགས། (39) ཕྱོགས།
(10) གིན། (20) སྤུ་མ། (30) ཕྱོགས། (40) ཕྱོགས།

3.7.2 Pronunciation Drill (II): Repeat each word after the recording. Pay attention to the rhyme and the instances when a prefix or superjoined letter is overtly pronounced.

(1) གིན། (11) སྤུ་མ། (21) སྤུ་མ། (31) སེམས་བོ་བོ།
(2) གིན། (12) སྤུ་མ། (22) སྤུ་མ། (32) སེམས་བོ་བོ།
3.7.3 Pronunciation Drill (III): Repeat each word after the recording. Pay attention to difficult rhymes and the irregular pronunciation of some combinations.

(1) སྐབས། (11) རྡེ་ཞེས། (21) སྐྱེ་ཐེག་ (31) སྐོར་གྲོས།
(2) སྐོལ། (12) སྐོར། (22) སྐོར་ཐེག (32) སྐོར་ཐེག་པ།
(3) སྐོར་ཐེག་ (13) སྐོར་པ། (23) སྐོར་ཐེག་ (33) སྐོར་ཐེག་པེ་ཐེག།
(4) སྐོར་ཐེག་ (14) སྐོར། (24) སྐོར། (34) སྐོར་ཐེག་པ།
(5) སྐོར་ཐེག་ (15) སྐོར་ (25) སྐོར་ཐེག (35) སྐོར་ཐེག་བ།
(6) སྐོར་ཐེག་ (16) སྐོར་ (26) སྐོར་ཐེག་ (36) སྐོར་ཐེག་བ།
(7) སྐོར་ཐེག་ (17) སྐོར་ (27) སྐོར་ཐེག (37) སྐོར་ཐེག་བ།
(8) སྐོར་ (18) སྐོར་ (28) སྐོར་ (38) སྐོར་ཐེག་
(9) སྐོར་ (19) སྐོར་ (29) སྐོར་ (39) སྐོར་ཐེག་
(10) སྐོར་ (20) སྐོར་ (30) སྐོར་ (40) སྐོར་ཐེག་

3.7.4 Sound Discrimination: Listen to the recording and circle the syllable you hear.

(1) a. མི b. ཤི c. རི
(2) a. མི b. ཤི c. རི
(3) a. མི b. ཤི c. རི
(4) a. མི b. ཤི c. རི
(5) a. མི b. ཤི c. རི
3.7.5 Rhyme Discrimination: Select the syllable that has a different rhyme from that of the others.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td>a. ཁར</td>
<td>b. དོན</td>
</tr>
<tr>
<td>(2)</td>
<td>a. བོར</td>
<td>b. སོглас</td>
</tr>
<tr>
<td>(3)</td>
<td>a. བོས</td>
<td>b. འབུར་</td>
</tr>
<tr>
<td>(4)</td>
<td>a. བོང་</td>
<td>b. རང་</td>
</tr>
<tr>
<td>(5)</td>
<td>a. ཁྲུལ་</td>
<td>b. སྣང་</td>
</tr>
</tbody>
</table>

Write down the phonetic symbol of the vowel of the rhyme that you select for each question.

(1) [   ] (2) [   ] (3) [   ] (4) [   ] (5) [   ]

3.7.6 Transcription: Transcribe the following syllables into Tibetan.

<p>| | | |</p>
<table>
<thead>
<tr>
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<tbody>
<tr>
<td>(1)</td>
<td>dgon</td>
<td>(11)</td>
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<tr>
<td>(2)</td>
<td>yongs</td>
<td>(12)</td>
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<tr>
<td>(3)</td>
<td>mchog</td>
<td>(13)</td>
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<tr>
<td>(4)</td>
<td>dmyal</td>
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<tr>
<td>(5)</td>
<td>'abyung</td>
<td>(15)</td>
</tr>
<tr>
<td>(6)</td>
<td>khrung</td>
<td>(16)</td>
</tr>
<tr>
<td>(7)</td>
<td>bzlas</td>
<td>(17)</td>
</tr>
<tr>
<td>(8)</td>
<td>mgyogs</td>
<td>(18)</td>
</tr>
<tr>
<td>(9)</td>
<td>rnyan</td>
<td>(19)</td>
</tr>
<tr>
<td>(10)</td>
<td>rtsabs</td>
<td>(20)</td>
</tr>
</tbody>
</table>

3.7.7 Find the Root Letter: Identify the root letter of the following syllables.
3.7.8 Oral Spelling: e.g. སྲེ་བ་ [wa s'a ga təx ga | ra təx dra | naro dro | ka s'a zhəx drox]
Lesson 4  What's Your Name?

Key Grammar Points in Lesson Four:
1. Word Order and Case System
2. Subjective vs. Objective Perspectives
3. Ladon երկր: Oblique Case Marker
4. Subject-Ladon Verb: դեռ
5. Verb of Identification: ունի to Be

4.1 Dialogue

Dialogue 1

Dialogue 2

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Dialogue 1
Tom: How are you? (Are you well?)
Bai Li: How are you?
Tom: My name is (called) Tom. What’s your name (called)?
Bai Li: My name is (called) Bai Li.
Tom: Are you a teacher?
Bai Li: I’m not. I am a student. Are you a teacher?
Tom: I’m not a teacher. I’m a student, too.

Dialogue 2
Dorje: Hi. How are you?
Gabzang: How are you?
Dorje: Are you Tserang?
Gabzang: I am not Tserang. My name is (called) Gabzang.
Dorje: I’m sorry. My name is Dorje. Bye.
Gabzang: Bye.
4.2 Vocabulary

4.2.1 Vocabulary from the Dialogues

1. 绛 [kB] pro. you
2. /vnd [Jd] adj. well
3. ㎞ [kB] v. to be
4. ｶ [ｶ] Jeddul part. (see 5.3.6)
5. ㎞ [kB] pro. my
6. ㎞ [kB] n. name
7. ｶ [ｶ] Ladon part. (see 4.3.3)
8. ｶ ﾏﾙמוע [ｶ ﾏﾙמוע] person Tom
9. ㎞ [kB] v. (subj.-ladon) to call, to be called
10. ｶ sent. part. (see 4.3.5)
11. ㎞ [kB] pro. your
12. ㎞ [kB] pro. what
13. ｶ ﾏﾙמוע [ｶ ﾏﾙמוע] person Bai Li
14. ｶ ﾏﾙמוע [ｶ ﾏﾙמוע] n. teacher
15. ｶ adv. (interr.) (see 4.3.8)
16. ㎞ [kB] v. (neg.) to be not
17. ｶ pro. I, me
18. ㎞ [kB] n. student
19. ｶ [ｶ] adv. / conj. too; and
20. ㎞ [kB] interj. hi
21. ｶ ﾏﾙמוע [ｶ ﾏﾙמוע] person Tserang
22. ｶ ﾏﾙמוע [ｶ ﾏﾙמוע] person Gabzang
23. ｶ ﾏﾙמוע [ｶ ﾏﾙמוע] phrase I'm sorry
24. ｶ ﾏﾙמוע [ｶ ﾏﾙמוע] person Dorje

4.2.2 Additional Vocabulary
4.3 Grammar Notes

4.3.1 Word Order and Case System

All Tibetan dialects share one syntactic property: they are all *verb final* (i.e., the object precedes the verb.) This is manifested in the basic Subject-Object-Verb (SOV) word order in all sentences. It is worth noting that "verb final" is in fact a property derived from an even more fundamental property in Tibetan syntax: all phrases are *head final*.

We can understand the notion "head of a phrase" as the core element of that phrase. For example, the verb is the head of a verb phrase (VP), the preposition, the head of a preposition phrase (PP), the adjective, the head of an adjective phrase (AP), etc. The "head final" property gives us the Tibetan word order as shown in the following examples: (note that the English word order is often the exact mirror image of the Tibetan, since English is a typical *head initial* language.)

1. I student am. "I am a student."
2. John tea drinks. "John drinks tea."
3. school at "at school"
4. America of "of America"
Because the preposition comes at the end of the preposition phrase, it should be properly called a “postposition.” In this textbook, we adopt the conventional name of preposition but would like the reader to remember that it appears at the end of the PP. When the VP contains an auxiliary verb, the auxiliary verb follows the main verb, also exhibiting the opposite word order of English.

(6) Tserang English speak can.    "Tserang can speak English."
(7) Drolma letter writing is.    "Drolma is writing a letter."

Noun phrases (NP) seem to challenge the “head final” generalization, since the head noun usually appears in the initial position of a noun phrase. Examples:

(8) book those    "those books" (noun-determiner)
(9) child little that    "that little child" (noun-adjective-determiner)

This is only a problem if we consider the above phrase as "headed" by the noun. We do not need to do so. Since phrases (8) and (9) contain determiners such as *those* and *that*, if we consider them as determiner phrases (DP) headed by determiners, then Tibetan is consistent with the head final characteristic. Putting theoretical concerns aside, for now we only need to remember that adjectival modifiers and determiners come after the noun (e.g., *child little* in Tibetan). We shall deal with the word order inside NPs later.

Another important syntactic property of Tibetan is that it employs a case system different from the nominative-accusative system employed by English. This case system is called ergative-absolutive. We will return to this topic in Lesson 9 when the ergative case is first introduced. For now, we need to establish two concepts. First, Tibetan has overt case marking on noun phrases by attaching a functional particle known as the case marker to the right of the noun phrase. There are only a small number of case markers in Amdo Tibetan, but the majority of them take variant forms, usually dependent on the pronunciation of the preceding word. This should not prove a major obstacle to the learner. Second, there is no logical conversion from one case in English to another case in Tibetan. For example, the nominative case in English (i.e., the
case assigned to the subject of a tensed clause such as I, he, they as opposed to me, him, them) can be reflected in Tibetan by the ergative, absolutive, or oblique cases. Examples:

(10) I (nominative) hit Bill.

(11) I (nominative) went to New York.

(12) I (nominative) have a Tibetan textbook.

The subject I in the above English sentences, when expressed in Tibetan, needs to be changed to ngas (ergative), nga (absolutive), and nga-la (oblique), respectively. This is simply because the two languages operate on two distinct case systems. Learners must realize this fact and make a conscious effort to remember the case marking properties of different types of verbs and different sentence patterns.

### 4.3.2 Genitive Case Marker: བ and བ

The genitive case is like its English equivalent. This is a rarity, for most other cases, as we have just pointed out, do not usually have an equivalent.

The genitive case marker is placed after a noun phrase to indicate possession, similar to the use of ’s in English. In standard written Tibetan, the genitive case marker takes on five different forms, namely, བཀྱིི་བོིི་ོདིི་. The sound immediately preceding the case marker (i.e. the last sound of the NP) determines which one of these five forms it takes. In spoken Amdo, we are only concerned with two forms, namely བ and བ. If the noun ends in an open syllable, i.e., ends with a vowel, the form བ is used as a syllabic suffix. For example, the first person pronoun བ is marked as genitive by བ. The two vowels are then further contracted into one: བ (from བ). བ is the most popular form for the genitive “my” in the Amdo area. Tom, on the other hand, is marked by བ, hence བོདིི་ོིི་ Tom’s. More examples: བོས་ཐོིི་ my name; བོས་ཐིྱིིི་ teacher's. Pronouns tend to have their own genitive forms. བིིན་ you has an irregular form བིིན་, for example, བིིན་གིིི་ your name. We will encounter more pronouns in their genitive forms in Lesson 5. Here we will focus on བ my and བིིིན་your.
4.3.3 Ladon ་ཐད་: Oblique Case Marker

In Amdo Tibetan, my name is X is expressed by my name is called X, with the verb མི་ to be called. This sentence is deceptively simple. It introduces the notion of the “oblique case,” marked by a particle traditionally called the "locative Ladon ་ཐད་." Though the marker Ladon can indeed be used to mark a locative phrase indicating location (e.g., on the desk, at the bus station), its usage is much more extensive and, more often than not, unrelated to the notion “locative” at all. For this reason, the authors will call this particle by its Tibetan name Ladon ལདོན་ and the case it assigns the more generic term "oblique" to avoid any confusion. The Ladon particle, like the genitive case marker, has several variants. The distribution of these variants is entirely determined by their phonological environments, a situation similar to the two variants of the English article a and an. In this lesson, the Ladon takes the form རྒྱ་ after the noun མི་ name, which ends in the velar nasal མ [ng] sound.

4.3.4 མི་ To Be Called

The verb མི་ is easily mistaken for a regular transitive verb in the English sense by beginning students. While the subject my name of the sentence my name is called Tom is marked as nominative in most Indo-European languages including English, a small group of Tibetan verbs require that the subject be marked with the Ladon particle, thus the oblique case. མི་ is one such verb. Therefore, the sentence goes as: མི་ལ། མི་པ་། མི་ཐང་། my name-(Obliq) Tom-(Abs) is called. In this book, these verbs are called Subject-Ladon verbs, as opposed to Object-Ladon verbs, which we will encounter in Lesson 9.

4.3.5 Subjective Perspective: The Verb མི་ and Sentential Particle མ

There are two rather unique aspects in Tibetan grammar that may be unfamiliar to most English speakers. One is the ergative-absolutive case system, which we just briefly introduced. The other is the marking of the speaker’s perspective, usually obligatory in the main clause. In
the sentence ༅། ྲུ་ ཡོད་ གྱུར་ ཤི་ ་ བོད་ སྙིང་ བློ་ ལྟེ་ ལྟེ། ། *My name is called Tom*, we encounter this second aspect: perspective marking, in this case, subjectivity. Subjectivity refers to the speaker’s subjective perspective, commitment, involvement, endorsement, or conviction about his or her statement. Tibetan makes a grammatical distinction between whether a speaker is talking about something that he himself or she herself experienced/is related to or something that he/she is not a part of. Speakers use overt markings, by employing different auxiliary verbs or sentential particles, to convey the subjectivity or objectivity of their statements. Usually, when speakers talk about themselves or an “extension” of themselves such as family, friends, belongings, etc., the subjective perspective is expressed.

It is tempting for learners of Tibetan, especially those who are familiar with subject-verb agreement, to associate this property with the notion of *agreement*, since almost always when the subject is in first person, subjective perspective is expressed. It is important to know that this is a false impression. Agreement, as we know it from the grammar of Indo-European languages, does not exist in Tibetan.

The verb ཤི་ to be, for example, is the verb that indicates subjectivity, as opposed to the verb རྒྱུན། (to be introduced in L5), which is the "plain-fact" *to be* that indicates objectivity. The sentence རྒྱུན། ཤི། 'I am a teacher' naturally employs ཤི།, but remember ཤི། is not the first person *am*. When telling a friend *my father is a teacher*, one also uses ཤི། since one's father is considered an extension of himself, thus the subjective perspective. The choice of perspective can sometimes be subtle. For a sentence such as *my sister is a teacher*, the choice between ཤི། and རྒྱུན། is dependent on the context of the discourse. If the speaker is introducing his or her sister to a friend, he or she might use ཤི། because this is a situation in which an in-group member (i.e., someone considered as belonging to the same group as the speaker, thus an extension of the first-person) is introduced to an out-group member. If the speaker is telling his or her mother that *my sister is a teacher*, ཤི། will not be proper because this would indicate to the mother that she is being treated as an outsider. The objective རྒྱུན། should be used. The notion of "subject-verb agreement" simply does not allow this latitude of flexibility.
It should strike the learner as odd that, in \textit{How are you}, when the subject is second person, the subjective \textit{I am} to be is used. In fact, quite a number of books about the Tibetan language often prescribe the use of \textit{I am} as "for first person subject and second person subject in interrogative form." Why does the second person subject \textit{you}, which is hardly subjective, license the use of \textit{I am} in the interrogative form but not in the declarative? This question can be easily answered by the notion of empathy. If the speaker asks a question to the listener and expects the listener (second person subject) to answer with subjectivity, the speaker will, due to his or her empathy towards the listener, often employ a subjective marking. In English and many other languages, empathy is demonstrated in other linguistic contexts. For example, \textit{May I come in}, as a question, is often asked when the speaker is trying to perform the action of \textit{going} from a place where he or she is at to a place where the listener is at. In the question, the verb \textit{come} is selected instead of the descriptively more correct \textit{go} precisely because the speaker is empathizing towards the listener's perspective. The expectation for the listener to use \textit{come} in the answer (\textit{Yes, you may come in}) prompts the speaker to employ the listener's perspective in the question. Similarly, when a Tibetan speaker expects the listener to use the subjective \textit{I am} in the answer, he uses it in its question even when the subject is \textit{you}. If a question is about the speaker him/herself (in first person), the answer is expected to be in second person, so the verb used is usually \textit{you} and not \textit{I am}.

From this moment on, we will refer to the contrast between \textit{I am} and \textit{you} or other pairs of the same nature as subjective vs. objective perspective. That second person interrogative sentences use the subjective perspective is simply due to empathy.

\section*{4.3.6 Subjective Sentential Particle: \textit{I am}}

We will encounter various devices of subjective marking as we progress. In this lesson, we introduce the sentence-final particle \textit{I am}. \textit{I am} is attached to the verb \textit{I am} in the sentences \textit{my name is Tom} and \textit{what is your name}. This is because \textit{I am} is a
sentential particle that marks subjectivity. We shall see other variant forms of this particle later, but for now, remember it is ཉ for ཉ. Naturally, ཉ is not found in sentences such as *What is his name?* or *His name is Gabzang*, in which the objective sentence-final particle ཉ (not to be confused with the genitive case marker ཉ) is used; hence, ཉོ་ོ་ོོ་ོོོོོ་ོོོོ་ and ཉོ་ོ་ོོ་ོོོོ་ོོོོ. We will come back to ཉ in Lesson 7.

### 4.3.7 ཉོ To Be

Also called the verb of identification, the linking verb ཉོ is the subjective *to be*. In this lesson, it appears in two structures: ཉོ་ོ་ོོ་ོོོོ་ and ཉོ་ོ་ོོ་ོོོོ. Note that the subject of ཉོ, carrying the absolutive case, is not overtly marked for case, unlike the subject of ཉོ, which is marked oblique by the *Ladon* particle.

To negate a verb or adjective, one places a negative adverb (such as ཉ) in front of the verb or adjective. The verb ཉོ has its own negative verb ཉོ meaning *not to be*. This need not be considered an exception, for one could consider ཉོ to be the obligatory contraction of ཉ and ཉོ (i.e., ཉ + ཉོ = ཉོ). Examples: ཉོ་ོ་ོོ་ོོོོ་ོོོ་ོོོོོ་ོོོོོ་ོོོོོོ་ "I am not Tserang." ཉོ་ོ་ོོ་ོོོོ་ "I am not a teacher."

### 4.3.8 Interrogative Adverb ཉོ

ོ, an interrogative adverb, appears immediately before a verb to form a yes-no question. For example, ཉོ་ོ་ོོ་ོོོོ་ོོོོ་ "Are you called Gabzang?" ཉོ་ོ་ོོ་ "Are you a teacher?" Note that when ཉོ is used, the subjective particle ཉ is often dropped.

ོ is also used with adjectival predicates to form yes-no questions. We will learn this in Lesson 10.

### 4.4 Cultural Notes

#### 4.4.1 Greetings
2. J-3 R, literally means peace.  ḤR-2. J-3 R-; A/ is used for greetings, equivalent to the English expression How are you.  ḤR-2. J-3 R- alone is also used as greetings, equivalent to the English expression How are you.

The particle A/ in ḤR-2. J-3 R-; A/ is an interrogative particle known in traditional grammar as Jeddul (see 11.3.9).  This question, which should be understood as a greeting, is often not answered, but simply repeated as an exchange of greeting.  Bear in mind that a direct translation from the English expression “I’m fine, thank you.” (哈尔米 贡巴) is rather awkward in Tibetan.

4.4.2 Tibetan Personal Names

In historical records, Tibetans used to have family names, but this custom has long become obsolete.  Nowadays, with only very few exceptions, Tibetans generally do not use family names.  However, despite the disappearance of family names, Tibetans have a strong sense of family ties.

Typically, a disyllabic word of an auspicious meaning, or of natural objects, or a combination of both is used as a personal name (thus two or four syllables long).  Most personal names introduced in this lesson are common examples of this kind, e.g. མེ་ཉེར་ Tserang longevity; རུ་བུ་ Gabzang, good time; དུ་མོ་ Puntsok, wealth or prosperity; ཛོ་ཁང་ Sonam, good fortune; དོན་དཔོད་ Dondrup, accomplishment.  Names of deities from Tibetan Buddhism are often used as well.  For instance, སྦྱོན་མ། Drolma, Tara, is one of the most beloved female names.

Different dialectal regions have their peculiar naming preferences.  In U-Tsang, it is common to use the days of the week (derived from natural objects such as the sun, the moon, and the names of planets) to commemorate the time of the baby's birth.  Examples: གསུ་བོ་ Basang from གཞན་པ་ཐོད་ Friday; ངོ་མོ་ Phurpu from གཞན་པ་ཐོད་ Thursday, རིན་ཆེན་ Migmar from གཞན་པ་ཐོད་ དུ་ Tuesday, etc.  In the Amdo region, parents take their newborn baby on the seventh day to a monastery for the reincarnated Buddha, called སྦོས་སྲོང་, to name the baby.  Most names are drawn from Buddhist sutras.  Therefore, Amdo names tend to have a more religious flavor, for example, རྡུ་ཁྲོ་བོ་སྒྲུབ། Buddha-Tara, ་འི་ཤྭ་ཆུབ། the guardian deity.  Trisyllabic names are popular in Amdo and very rare in U-Tsang.  The trisyllabic names typically consist of a
disyllabic word followed by a monosyllabic word such as ཞྭ་ Gyal victory, གླིང་ Tso sea, and ཇིད Jid happiness, the first of which are reserved for male and the other two for female names.

Examples: དབྱངས་དབྱིང་ Hwalkar Gyal, རྒྱུད་སྒྲོལ་ Jagmo Tso, ེྭའེ་ཐེ་ Tserang Jid. The Kham region, with a substantial presence of the Nyingmapa (ཟྭ་མཁན་) sect of Buddhism, has names of deities from the Nyingmapa canons, such as རྒྱུད་ཕྱིན་ཐེས་ Knowledge Holder Vajra, རྒྱུད་སྒྲོལ་ཐེ་ རླུམ་ལོ་Knowledge Holder Vajra, རྒྱུད་ཕྱིན་ཐེ་ རླུམ་ལོ་Lamp of Manjushri's Dharma.

It is extremely common to have people with the same name in a small community. It is the authors' own experience to know six Drolma Tso's (ཐོལ་མ་) from a single village in Mangra, Qinghai. The Tibetan way of dealing with this problem is to attach an epithet to the name based on gender, age, and physical traits that, in American culture, can be considered offensive. Where is Drolma Tso the Short? She went with Granny Drolma Tso to Drolma Tso the Fat's. Tibetan's relaxed attitude towards their names might be related to the still-practiced custom of giving "ugly" names to babies to avoid drawing attention to evil spirits. Names such as བོད་པོོ Pig Poop and སྡོད་པོོ Dog Poop are kept by their owners for life without feeling inconvenience or embarrassment. People understand that a name, after all, is just a name.

Quadrisyllabic names are often abbreviated, generally by combining the first and the third syllables (i.e., the first syllable of each auspicious word in the name). In Amdo, it is customary simply to use either of the two words, for example, ཀྲུང་ཐེ་ སྒྲོལ་ དོན་ Tserang Dorje may be abbreviated as ཀྲུང་ཐེ་ སྒྲོལ་ དོན་ or ཀྲུང་ཐེ་ སྒྲོལ་ དོན་

It is a taboo to utter the name of the deceased. Tibetans believe that, after a person's death, the spirit can still hear his or her name. If the living utters the name of the recently deceased, the spirit will hear it and thus delay his or her progress to the other world. Sometimes, out of respect and care, people will even change their name for their namesake who has recently passed away.

❖ 4.5 Key Sentence Patterns

■ 4.5.1 Greetings: རྩེ་གྱི་

(1) རྩེ་གྱི་ How are you? (greeting in question form)
(2) བོད་། How are you? (greeting in declarative form)
(3) བོད་། I am fine.
(4) བོད་། Good-bye.

■ 4.5.2 …ོིང་ (Obliq) …ོིང་ |  …Name Is Called…
(1) ིིང་རང་ཁང་དེ། My name is (called) Puntsok.
(2) ིིང་རང་ཁིང་། What’s your name (called)?
(3) ིིང་རང་དེ། My name is Mary.
(4) ིིང་རང་སོན་མ་དེ། My name is Sonam.

■ 4.5.3 ཁེ་ to Be, ཁེ་ (Negative), and ཁེ་ (Interrogative)
(1) སྔོན་མ་ནི། I am a teacher.
(2) སྔོན་མ་ནི། I am a student.
(3) སྔོན་མ་ནི། སྔོན་མ་ནི། I am not a teacher.  I am not a student.
(4) ིིང་མི་ཁིི་ན། ིིང་མི་ཁིི་ན། Are you a teacher?  Are you a student?
(5) ིིང་མི་ཁིི་ན། Are you Rhangmo?
(6) ིིང་ལ་སྔོན་མ་ནི། Yes, I am Rhangmo.
(7) ིིང་མི་ཁིི་ན། Are you Drolma?
(8) ིིང་མི་ཁིི་ན། ིིང་མི་ཁིི། I am sorry.  I am not Drolma.

❖ 4.6  Exercises

4.6.1 Listening Comprehension
Answer the following questions in English
(1) What is Mary?  (i.e., What does Mary do?)
(2) Is Tom a student?

4.6.2 Complete the Dialogues
(1) ི་ ིིང་རང་དེ། ____________________?
   ི་ ིིང་རང་ཁིང་།
(2) ི་ ____________________?
   ི་ ིིང་རང་ཁིི་ན། ིིང་མི་ཁིི་ན།

4.6.3 Translation
(1) A: How are you?  My name is Gabzang Tserang.  What’s your name?
B: My name is Sangji Drolma.

(2) I am a teacher. I am not a student.

(3) A: Is your name Tom? Are you my teacher?
   B: I'm not Tom. My name is Dorje.

(4) A: Hi. Are you Lhamo?
   B: I am not Lhamo. My name is (called) Rhangmo.
   A: I am sorry.

4.6.4 Oral Spelling

Example: དགེ་མཚན (spell out orally)

| དགེ་མཚན | [ta ga drang.e ge| ra ga dax ga | na zhox gən | ger-gən] |
|------------|---------------------------------------------|
| (1) དེ་ you   | (2) སྒྲོལ་ I                | (3) མི་ my                       | (4) འབུར་ name |
| (5) བོད་མས student | (6) ཚེ་ེན what | (7) ངེ་ call | (8) ངེ་ིར་ Drolma |
Lesson 5  Where Are You from?

Key Grammar Points in Lesson Five:
1. Verbs of Identification: བོད་ vs. རོ།
2. Absolutive Case
3. Nationalities and Names of Countries
4. Personal Pronouns
5. Interrogative words: ཏོག་ of Where, བོད། What, and རོ། Who

5.1 Dialogue

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Amdo Woman from Mangra, Hainan

Bai Li:  How are you?
Tom:    Good.  How are you?
Bai Li:  I am good too.  Where are you from?
Tom:    I’m from America.  Where are you from?
Bai Li:  I am from China.  Who is she?
Tom:    She is my friend.
Bai Li:  Where is she from?  Is she from America too?
Tom:    No, she is from Japan.
Bai Li:  What does she do?  (Lit. What is her job?)
Tom:    She is a student.
Bai Li:  Who are they?  Are they also students?
Tom:    Yes, they are my classmates.
Bai Li:  Where are they from?
Tom: He is from India. She is from France.

5.2 Vocabulary

5.2.1 Vocabulary from the Dialogue

1. བོད། pro. which
2. བོད། pro. of/fro where (of origin)
3. རིས་དེ། n. America
4. རིས། n. China
5. སྲུ། pro. she, her
6. སྲུ། pro. who
7. རེ་། v. to be
8. རོ་བོ། n. friend
9. ར། adv. (neg.) not
10. རོ་བོ། n. Japan
11. རོ་བ། pro. her (Gen.)
12. ར། n. job
13. རི་ཏུ། [རི་ཏུ] pro. they, them
14. བོད། aff. plural marker (see 5.3.5)
15. རྟེན་གྱིས། n. classmate
16. སྙིང་། pro. he, him
17. སྙིང་། n. India
18. སྙིང་། n. France

5.2.2 Additional Vocabulary

19. རོ་བོ། person Lobzang
20. རི་ཏུ། n. America (from རི་ཏུ་)
21. རི་ཏུ། n. Canada
22. རི་ཏུ། n. Korea
23. རི་ཏུ། n. England
24. རི་ཏུ། n. Germany
5.3 Grammar Notes

5.3.1 Also བ

The བ in this lesson differs from the sentential particle བ introduced in Lesson 4. Here, བ means also, but it has different syntactic properties from its English counterpart. The English adverb also appears in a fixed position (e.g., after to be), having the flexibility to refer to phrases that are not adjacent to it. Consider:

(1) Mary is a teacher. John is also a teacher.
(2) John is a teacher. He is also a poet. (He = John)

In (1), the adverb also refers to the subject John (Mary is, John also is.) In (2), when the subject remains the same, also refers to the noun phrase a poet (John is a teacher and also a poet.)

The context of the discourse helps the English speaker identify which phrase also refers to.

Tibetan  is different. It must be attached to the right of the phrase to which it refers. For example:

(3) You are from the US. I am also from the US.

(4) I am a teacher. I am also a student.

In (3),  is attached to the subject I also; while in (4), it is attached to also a student.  can also be used as a preposition meaning with (expressing accompaniment, e.g., with Tom, not instrument, e.g. with a hammer) or a conjunction meaning and, in the form of A  B. For example:

(5) Lobzang and Dondrup are friends.

5.3.2 Nationalities and Names of Countries

Some of the names of Western countries are apparent transliterations from English such as  America (sometimes truncated into a shorter form,  ),  Canada,  France,  Korea, etc. Some other names, which sound less akin to the English language, are earlier transliterations into Tibetan such as  England and  Germany. Yet a third group of country names (mostly neighboring countries of Tibet) are indigenous Tibetan terms such as,  India,  Nepal, etc. The term  refers to the part of China that is mainly Han Chinese. China (the political entity) is referred to by the term  a Chinese loan word. In the Amdo region, where Chinese is spoken by most Tibetan people as their first non-native language, the Chinese word  for America (meaning the United States) is understood more widely. It is the author's personal experience that the sentence  "I am from the US." is not as clear to Amdo Tibetans as  .
To indicate a person's nationality, one uses the genitive case marker $A$ after the country's name. They refer to the origin of someone/something but not the language. For instance, མི་ཤེས་བསྟན་ཤེས། means Japanese (a Japanese person and not the Japanese language). The word for person or people is འི. For example: འི་ཤེས་བསྟན་ཤེས། He is German (Lit. He is a Germany’s person). More examples: རི་ཤེས་བསྟན་ཤེས། Frenchman, རི་ཤེས་བསྟན་ཤེས། Korean, མི་ཤེས་བསྟན་ཤེས། Japanese, བད་ཤེས་བསྟན་ཤེས། Indian, བད་ཤེས་བསྟན་ཤེས། Russian, but བད་ཤེས་བསྟན་ཤེས། Han Chinese, བད་ཤེས་བསྟན་ཤེས། Tibetan.

For names of languages, see Lesson 6.

### 5.3.3 Personal Pronouns

The colloquial forms of the third person pronouns are འི or རི $A$ and འི or རི $A$ he. The genitive form for འི is འི $A$ her, in the standard written form. To reflect the colloquial pronunciation, we change it to འི. Similarly, རི $A$ his is changed to རི. རི $A$ takes the genitive case marker $A$ then changes to རི. རི becomes རི. Examples:

1. རི་ཤེས་བསྟན་ཤེས། her friend
2. རི་ཤེས་བསྟན་ཤེས། her teacher
3. རི་ཤེས་བསྟན་ཤེས། his name
4. རི་ཤེས་བསྟན་ཤེས། his students and his classmates.

Below is a summary of the absolutive and genitive forms of the pronouns.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Abs</td>
<td>I, me འི</td>
</tr>
<tr>
<td></td>
<td>Gen</td>
<td>my འི་</td>
</tr>
<tr>
<td>2</td>
<td>Abs</td>
<td>you རི</td>
</tr>
<tr>
<td></td>
<td>Gen</td>
<td>your རི་ཤེས་</td>
</tr>
<tr>
<td>3 m.</td>
<td>Abs</td>
<td>he, him རི or རིཁང་།</td>
</tr>
<tr>
<td></td>
<td>Gen</td>
<td>his རི་ཤེས་ or རིཁང་།</td>
</tr>
<tr>
<td>3 f.</td>
<td>Abs</td>
<td>she, her རི or རིཁང་།</td>
</tr>
</tbody>
</table>
Plural personal pronouns ཨོ་ར་ we, ཨོ་ར་ you, and ཨོ་ར་ they are formed by adding the plural morpheme ཆས་ to the singular personal pronouns I, you, and he. Note that ཨོ་ར་ they does not have a gender distinction. It can refer to either a group of females or males. The genitive forms of plural pronouns are formed by adding the genitive case marker ཆཀྲ.  

► 5.3.4 Absolutive Case

Recall that in Lesson 4, we mentioned that Tibetan employs a case system that is different from that of English. The chart in 5.3.3 gives the absolutive and genitive forms of each pronoun. The absolutive case is the "unmarked" or base form of the noun and is usually used when the noun phrase is the subject of an intransitive verb, including the linking verbs གྲིས་ and སེམས་, which we have covered in Lesson 4, or the direct object of a transitive verb, which we will cover starting from Lesson 9. The subjects of the following examples are marked absolutive:

(1) ཨོ་ (Abs)’ བོད་ སྨིན་ སྲིད། How are you?
(2) ཨོ་ (Abs)’ སྒྲུབ་ གཅོད། She is from Qinghai.
(3) ཨོ (Abs)’ སྨིན་ (Abs) གྲིས། I am a student.
(4) ཨོ (Abs)’ གཞིག་ (Abs) གྲིས། I am not Tserang.

Note that in (3) and (4) the noun phrases སྨིན་ student and གཞིག་ Tserang function as nominal predicates, linked by གྲིས་ to be to describe the subject. They have the same case as the subject ཨོ, therefore, absolutive. It is tempting for the English-speaking student to associate the absolutive case with the nominative case in English at this point. Please don't, for example (5) below proves that such an association is faulty and simply prevents the learner from internalizing the ergative-absolutive case system.

(5) ཞིག་ (Obliq)’ སྨིན་ (Abs.) གྲིས། My name is called John.

The noun phrase John in (5) is marked absolutive in the complement position, while the subject of the verb ཞིག་ my name is, as we covered in Lesson 4, marked oblique case with Ladon.
The chart of pronouns above serves our purposes up to Lesson 8. We will then incorporate the Ergative Case for all pronouns in Lesson 9.

5.3.5 Plural Nouns and Plurality Marker མཉ

Careful readers will notice that the plurality marker མཉ is not attached to all plural nouns in English such as students and classmates in the following examples:

1. བེས་ལ་གི་བུ་མཚོན། We are students.
2. བེས་ལ་གི་བུ་མཚོན་མིང་། They are also my classmates.

The nouns བེས་ལ་students and བུ་མཚོན་classmates in (1) and (2) are called nominal predicates. When noun phrases are used as nominal predicates, linked by རི་ or རི་, it is always the unmarked (absolutive) form that is used. In fact, even though མཉ can be attached to nouns to indicate plurality, it is often not used outside the pronominal (personal and demonstrative) category. A rule of thumb is that when a plural noun phrase is used vocatively (i.e., in calling), thus similar to a pronoun, then plural marking is used. For example, in Comrades! Let's fight on! or Teachers and students, how are you all today? the noun phrases comrades, teachers, and students can be marked with མཉ. When plurality is expressed by means of numerals or demonstratives, the noun itself cannot take the plural marker མཉ. We shall return to this issue in Lesson 7.

5.3.6 རི་ vs. རི་

In Lesson 4, we learned that the linking verb རི་ to be expresses the subjective perspective of the speaker. In this lesson we will introduce its non-subjective counterpart རི་ to be. Again, the criterion for choosing རི་ or རི་ is not directly related to "person" as a rigid grammatical entity. It would appear that the second and third person subject, when not in any way considered an extension of the speaker (the first person), employs the verb རི་. The negative and interrogative forms of རི་ follow those of རི་: the negative adverb ཆི is placed before རི་ to form the negation ཆི་རི་. The interrogative adverb སི is placed before རི་ to form a yes-no question. It is interesting to note that the two adverbs སི and ཆི seem to be somehow competing for the same
position before ཐོན་, for it is impossible to put both of them in front of ཐོན་ to form a negative yes-no question. In other words, the combination *ཐོན་ཐོན་* is ungrammatical. One way to solve this problem is to use a sentential particle (ཞིབ་ for ཐོན་ and བཞི་ for ཐོན་) when the verb is negated (see Example (4)). The various forms are summarized below.

<table>
<thead>
<tr>
<th>to be</th>
<th>Subjective</th>
<th>Non-Subjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Affirmative</td>
<td>གཅེད</td>
<td>ཐོད</td>
</tr>
<tr>
<td>Negative</td>
<td>གཅེད</td>
<td>བཞི་ཐོད</td>
</tr>
<tr>
<td>Interrogative</td>
<td>གཅེ་ཞིབ་</td>
<td>བཞི་ཐོད</td>
</tr>
<tr>
<td>Negative</td>
<td>གཅེ་ཞིབ་</td>
<td>བཞི་ཐོད</td>
</tr>
</tbody>
</table>

Examples:

(1) གཅེད་མ་ཞེས་པའི་ཟིང་། བཞི་ཐོད་མ་ཞེས་པའི་ཟིང་། I am from the US. She is from Russia.
(2) གཅེད་མ་ཞེས་པའི་ཟིང་། བཞི་ཐོད་མ་ཞེས་པའི་ཟིང་། Sophie is not a teacher. I am not a teacher either.
(3) གཅེད་མ་ཞེས་པའི་ཟིང་། བཞི་ཐོད་མ་ཞེས་པའི་ཟིང་། Are you a student? Is he a student?
(4) གཅེད་མ་ཞེས་པའི་ཟིང་། བཞི་ཐོད་མ་ཞེས་པའི་ཟིང་། Isn't he your student?

The interrogative particle བཞི་ in (4), called Jeddul (ཞིབ་ཐོད་) in traditional Tibetan grammar, is the same as ཐོན་, which we learned in the greeting ཐོད་ཞིབ་ཐོན་. Like Ladon, Jeddul also has several variants depending on the syllable preceding it. When the word that precedes it has a syllable-final consonant ཐོན་ or བཞི་, the form བཞི་ is used. Other variants of Jeddul will be introduced in Lesson 11 (see 11.3.9).

► 5.3.7 Interrogative Pronouns: བཞི་ who, གཅེད་ what, and བཞི་ཐོད་ from/of where

Interrogative pronouns such as བཞི་ who, གཅེད་ what, and བཞི་ཐོད་ from/of where form “WH-questions”: Who is she, What is that, Where are you from, etc. There is one crucial difference between English and Tibetan WH-questions, however. Normally, interrogative pronouns in English are moved forward to a sentence-initial position to form questions (e.g. Who did you see? as opposed to You saw who?). Under special circumstances, the interrogative pronouns can
stay "inside" the sentence. This is called an echo question, used by the speaker to show surprise, disbelief, or to ask for clarification. Compare the following examples:

(1) Where is he from? Who did you see? (normal questions)
(2) He is from where? You saw who? (echo questions)

Tibetan, like most other Asian languages, does not move forward the interrogative pronouns such as who, what, and where to the sentence-initial position. They stay put, or "in situ", inside the sentence just like the English echo questions shown in (2). Their presence in the sentence alone is sufficient to give the sentence a natural interpretation of a question. In other words, such Tibetan questions are interpreted as normal questions as the English questions in (1), and not the echo questions in (2). Moving forward interrogative pronouns to sentence-initial position is generally ungrammatical.

If the reader is not sure where the original position of an interrogative pronoun is, he can always test it by trying to answer the question first, then replace the key words by an interrogative pronoun. For example:  He is your teacher is the answer to the question Who is he? Therefore, the Tibetan word order for the question is: and not

Similarly, the following English questions are translated into Tibetan by placing the interrogative pronouns "in situ."

(3) What is her job? (Lit. Her job what is?)
(4) Where is she from? (Lit. She where of is?)
(5) What is your name? (Lit. Your name what is called?)
(6) Who is our teacher? (Lit. Our teacher who is?)

The above word order should make perfect sense if one compares it with the answer to each question. The word in is the interrogative what, which is often attached with the indefinite marker to indicate the indefinite nature of what (Lit. a certain what). Lastly, the phrase from actually consists of an interrogative word meaning which, and the
The word $\text{\textasciitilde}^*$ can be used independently, meaning *which*, or with other particles or prepositions, e.g., $\text{\textasciitilde}^*$ at *which place* (Lesson 7) and $\text{\textasciitilde}^*$ to *where* (Lesson 10).

❖ 5.4 Cultural Notes

❖ 5.4.1 Tibetan Calligraphy

Earlier in the lesson, we introduced two writing styles, namely, *Wuchan* and *Wumed*. Literally, .XtraEditors means *the headed*, referring to the initial horizontal stroke that resembles the "head" of each letter, and .Foundation means *the headless*, referring to the removal of that headstroke. In the Amdo region, the two styles are known as .Foundation “*the white font*” for *the headed* and .Foundation “*the black font*” for *the headless*. Together, they are called .Foundation.

In terms of traditional Tibetan calligraphy, *the headed* is called *Zabyig* (Foundation). This is the style used in almost all printed material, and the style we learn in this textbook. The other headless calligraphic styles are all called *Xarma* (Foundation). Among them, depending on how cursive and how connected the strokes are produced, are the *Drutsa* (Foundation), *Chuwig* (Foundation), and *Chumatsug* (Foundation). Drawing a metaphor from music, if the printed style .Foundation is *adagio*, then the .Foundation, .Foundation, and .Foundation are, respectively, *andante*, *allegro*, and *allegro ma non troppo*. Below is a selection of different styles (courtesy Foundation, 1999).
Calligraphy-Example 1  Zabyig  ལྷོས་སློབ་

Calligraphy - Example 2  Drutsa-1 ཁོ་བོ་

Calligraphy -Example 3  Drutsa-2 ཁོ་བོ་

Calligraphy - Example 4  Chuwig ཁོ་བོ་གྱིས་
Traditional Tibetan calligraphy is written with a flat-topped bamboo pen, similar to a quill. The bamboo must be first treated with a layer of yak bone marrow or butter. After the bamboo has absorbed the substance, it is then heated and dried before the actual making of the pen. The width of the flap top decides the size of the words produced. Depending on the style of the
writing, the flap top needs to be cut either slanting towards right for \(\text{་བྱུང་རྒྱུན་} \text{ the headed} \) or left for \(\text{་བྱུང་} \text{ the headless} \). When writing, the user holds the pen with his or her thumb and index finger and turns the pen clockwise or counterclockwise to produce the desired width and shape of each stroke. Generally speaking, horizontal strokes are thick and level; vertical strokes often thin and long. During the writing, a knife is sometimes needed to sharpen the pen.

Good penmanship, as well as proper spelling, is usually regarded as a reflection of one's education. Therefore, even though the thick-thin contrast of stroke shape in traditional calligraphy cannot be easily done with a ball-point pen, it is still a good idea for a student to write neatly and smoothly and to cultivate an esthetic sense of what makes proper Tibetan calligraphy.

5.4.3 Yes or No

The Tibetan language does not have the equivalent of the English yes or no. The short answer to a yes-no question is simply replying with the verb. For example, to answer do you like tea, Tibetan speakers, lacking the words yes or no, may say "Like." Do you eat lamb and yak meat? "Eat." In a negative response, the negative adverb རེ་ cannot be used alone. The shortest possible answer is རེ་ + verb.

Foreigners find it fascinating that in many areas not limited to Amdo, Tibetan speakers respond to a yes-no question or a statement by making a very brief inhaling sound. This is to signify agreement with your statement or yes to your question. As far as the Tibetan is concerned, by inhaling, he has already answered your question.

5.5 Key Sentence Patterns

5.5.1 སྐོད་པ། Asking About Origin

(1) ི་ཐུབ་པ་ཡིན། Where are you from?
(2) འིང་ཐུབ་པ་ཡིན། Where are they from?
(3) ི་ཐུབ་པ་ཡིན། Where is she from?
Where is John from?
Where is Akimi from?
I am from Qinghai.
She/He is from China.
We are from Japan.
They are from England.
Sophie is from Europe.
Is Dawa Dondrup a teacher?
No, he isn't. He is a student.
Is Sophie from America?
Sophie is not American. She's from France.
Who is she/he?
Who are you?
Who are they?
Who is Tserang Drolma?
Who is Sangji Lhamo?
What's his job?
He is a farmer.
What's your job?
I am a doctor.
What's their job?
They are workers.
Who is our teacher?
(2) གོ་མོ་ཤེས་བརུན་ཉིད། Is your (pl.) teacher from Lhasa?
(3) གོ་མོ་ཤེས་བརུན་ཉིད། Are your students from America?
(4) གོ་མོ་ཤེས་བརུན་ཉིད། Their doctor is Lobzang Dondrup.
(5) གོ་མོ་ཤེས་བརུན་ཉིད། John and Mary are our friends.

❖ 5.6 Exercises

5.6.1 Listening Comprehension: True or False

(1) Tom is a student.
(2) Sophie is from France.
(3) Tom is from America.
(4) I am a student too.
(5) Tom, Sophie and I are friends.

5.6.2 Complete the Dialogues

(1) ཁ་བཞི་སོགས། ____________________?
མ་ཅིག་སོགས།
(2) ཁ་__________________________?
མ་གི། བདག་ནས། བསོད་ནམས།
__________________________?
མ་དབང་པོས།
(3) ____________________________?
མ་དབང་པོས།
(4) ____________________________?
མ་དབང་པོས།

5.6.3 Fill in the Blanks (I): Personal pronouns for (1), (2), རིས་ or རི་ for (3) and (4)

(1) ཡུལ་ཕམ་བཞི་སོགས། ___________ ___________ ___________
(2) ཡུལ་ཕམ་བཞི་སོགས། ___________ ___________
(3) ___________ | ___________ | ___________
(4) ཁ་བཞི་སོགས།
མ་གི། རང་གཞག་གཞི་སོགས།
5.6.4 Fill in the Blanks (II): Insert the correct form of the genitive case

(1) གི་དགའ་བཞིན་___ཤི་ཞིང་།
(2) མིག་ཐུན་___ཞིང་།
(3) ཉི་དབང་ཞི་ཨ་___གཞི་སྣོན་བཞིན།
(4) རོ་ནུམ་ཨ་___ཨྤོ་(my)ཨྤོ་བཞི་སྣོན་བཞིན།
(5) རོ་ནུམ་ངོ་ཞིང་། རོ་ནུམ་ཨྤ་ཨྤོ་།
(6) མཉི་___ཨྤ། དོན་___ཤི་ཞིང་།
(7) རོ་ནུམ་ཨྤ་ཨྤ་ཨྤ། རོ་ནུམ་(his)ཨྤ་བཞི་སྣོན་བཞིན།
(8) རོ་ནུམ་ཨྤ་ཨྤ། རོ་ནུམ་(my)ཨྤ་བཞི་སྣོན་བཞིན།

5.6.5 Image Description: Introduce the following people according to the information provided. Start with "His/Her name is… S/he is from…etc."
(Top left) Tom, Canadian, doctor; (top right) Sophie (left), French, student, and Mary (right), American, student; (bottom left) Akimi, Japanese, student (bottom middle) Lao Bai (ལོ་བཟེ།), Han Chinese, farmer; (bottom right) Dorje Tserang, from Qinghai, worker.

5.6.5 Translation

(1) A: Who are they? Are they your students?
    B: No, they are not my students. They are my classmates.
    A: Where are they from?
    B: Tserang is from India. Sophie is from Europe. Akimi is from Japan.
(2) I am a teacher. I am not a student.
(3) A: What do you do?
    B: I am a worker. What do you do?
    A: I am a farmer.
(4) A: Is she Sophie? Where is she from?
    B: No, she is not Sophie. She is Mary. She is from England.

5.6.7 Oral Spelling

(1) གུང་ཤེས། classmate (2) སྒེ་ཐེ། China (3) ལྷོ་བཟེ། Japan
(4) ིིད་ཝི། England (5) སྒོ་བསོ། friend (6) ལུས། job
(7) འཕེབ། worker (8) རི་བཟེ། farmer
Lesson 6  I Have a Tibetan Textbook

Key Grammar Points in Lesson Six:

1. Existential Verb ལེགས་ Expressing Possession
2. Demonstrative Adjectives: ཤི་ this, ཤུ་ that, and སུ། that over there
3. Objective Perspective Marker: Sentential Particle ་་
4. Variant Forms and Pronunciation of ལེགས་
5. Indefiniteness Marker: མི་

6.1 Dialogue

ནོན། བཏགས། བདག་བཞི། ལེགས་བཞི།
ནོན། སྤྱིན་པོ་བཞི། ལེགས་བཞི།
ནོན། ིི་མི་བཞི། ལེགས་བཞི།
ནོན། འགོད་བཞི། ལེགས་བཞི།
ནོན། ིི་མི་བཞི། ལེགས་བཞི།
ནོན། ིི་མི་བཞི། ལེགས་བཞི།
ནོན། ིི་མི་བཞི། ལེགས་བཞི།
ནོན། ིི་མི་བཞི། ལེགས་བཞི།
ནོན། ིི་མི་བཞི། ལེགས་བཞི།
ནོན། ིི་མི་བཞི། ལེགས་བཞི།

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John: Hi, Sophie. What is this?
Sophie: This is my Tibetan textbook.
John: What is that? Is that also a Tibetan textbook?
Sophie: That is not a textbook. That is a dictionary.
John: What dictionary is it?
Sophie: It is a Tibetan-English dictionary. Do you also have a Tibetan textbook?
John: Yes, but I don’t have a Tibetan-English dictionary. I have a Tibetan-Chinese dictionary.
Sophie: Are those pens yours?
John: Yes, these are my pens.
Sophie: That computer over there, whose is it?
John: Our teacher has a computer. That is (our) teacher’s.
Sophie: Do you have a Tibetan name?
John: Yes, my Tibetan name is called Tserang Gyal.
Sophie: I too have a Tibetan name. My name is called Drolma Tso.

6.2 Vocabulary

6.2.1 Vocabulary from the Dialogue

1. བློ་ སྒེ སོ། ། (-dem.) this
2. ལམ་ རིབ། ། n. (written) Tibetan
3. ལམ་ རིབ། ། n. textbook
4. བློ་ སྒེ ། (dem.) that
5. ལམ་ རིབ། ། n. dictionary
6. ལམ་ རིབ། ། n. Tibetan-English
7. རུད་ ། v. (subj.-ladon) to have
8. རུས་ རིབ། ། [སེམ་ཡོད] conj. but
9. རིཊླྱ ། v. (neg.) not have
10. ལོ་ རིབ། ། n. Tibetan-Chinese
11. བོ་ རིབ། ། n. ball-point pen
12. བྲ་ རིབ། ། (dem. pl.) those
13. བྲ་ རིབ། ། (dem. pl.) these
14. བོ་ རིབ། ། n. computer
15. སྣོ་ ། (dem.) that over there
16. རི ། pro. whose
17. དི་ ། sent. part. objective marker
18. དི་ རིབ། ། n. person Tserang Gyal
19. དི་ རིབ། ། n. person Drolma Tso

6.2.2 Additional Vocabulary

20. བོ་ རིབ། ། n. (spoken) Tibetan
21. བོ་ རིབ། ། n. (spoken) English
Colloquial Amdo Tibetan (2005, Revised), Kuo-ming Sung & Lha Byams Rgyal

<table>
<thead>
<tr>
<th>No.</th>
<th>Tibetan</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>22.</td>
<td>བོད་ཡིག</td>
<td>(written) English</td>
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<tr>
<td>23.</td>
<td>གོ་ནས</td>
<td>(spoken) Chinese</td>
</tr>
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<td>24.</td>
<td>གོ་ནས</td>
<td>(written) Chinese</td>
</tr>
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<td>25.</td>
<td>གོ་ནས</td>
<td>book</td>
</tr>
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<td>26.</td>
<td>གོ་ནས</td>
<td>pencil</td>
</tr>
<tr>
<td>27.</td>
<td>གོ་ནས</td>
<td>seat</td>
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<td>28.</td>
<td>གོ་ནས</td>
<td>notebook</td>
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<tr>
<td>29.</td>
<td>གོ་ནས</td>
<td>map</td>
</tr>
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<td>30.</td>
<td>གོ་ནས</td>
<td>desk, table</td>
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<tr>
<td>31.</td>
<td>གོ་ནས</td>
<td>chair</td>
</tr>
<tr>
<td>32.</td>
<td>གོ་ནས</td>
<td>door</td>
</tr>
<tr>
<td>33.</td>
<td>གོ་ནས</td>
<td>window</td>
</tr>
<tr>
<td>34.</td>
<td>གོ་ནས</td>
<td>bag, case</td>
</tr>
<tr>
<td>35.</td>
<td>གོ་ནས</td>
<td>person Nyima</td>
</tr>
<tr>
<td>36.</td>
<td>གོ་ནས</td>
<td>person Sonam Jid</td>
</tr>
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<td>37.</td>
<td>གོ་ནས</td>
<td>place Labrang (Ch. Xiahe)</td>
</tr>
<tr>
<td>38.</td>
<td>གོ་ནས</td>
<td>place Chamdo (Ch. Changdu)</td>
</tr>
<tr>
<td>39.</td>
<td>གོ་ནས</td>
<td>place Derge (Ch. Dege)</td>
</tr>
<tr>
<td>40.</td>
<td>གོ་ནས</td>
<td>pen (generic term)</td>
</tr>
<tr>
<td>41.</td>
<td>གོ་ནས</td>
<td>fountain pen</td>
</tr>
<tr>
<td>42.</td>
<td>གོ་ནས</td>
<td>person Hwalkar</td>
</tr>
</tbody>
</table>

6.3 Grammar Notes

6.3.1 Demonstrative Adjectives / Pronouns

Tibetan makes a three-way distinction in its use of demonstratives, namely, བོད་this, གོ་that, and གོ་that over there, similar to Spanish (este, ese, and aquel) and Japanese (kono, sono, and
Tibetan demonstratives, like their English counterparts, can function both as noun-modifying adjectives and as pronouns. When in their adjectival form, demonstratives follow the noun they modify:

(1) བོད་བོད་པའི་བོད་པ། this Tibetan textbook
(2) བོད་ལྔ་བ། that computer over there

The plural demonstratives *these, those, and those over there* are formed by adding the plural suffix ཀན་.

(3) བོད་བོད་པའི་བོད་པ། these teachers
(4) བོད་བོད་པའི་བོད་པ། those pens
(5) བོད་བོད་པའི་བོད་པ། those students over there

Note that, as we mentioned earlier, the plural marker is not attached to the noun itself but rather to the demonstrative, thus the ungrammatical *བོད་བོད་པའི་བོད་པ་*.

### 6.3.2 Languages: བོད་ and ལིི་

Tibetan makes a clear distinction between the spoken language (བོད) and the written language (བོདི་). In fact, the language class in the Tibetan region is called བོད་ལིི (derived from བོད་+ ལིི), signifying both spoken and written components of the course. Names of languages come in two types (see the chart below): (i) names that take the first syllable of the proper name (e.g., Tibet, England, China) to combine with either བོད་ or ལིི, to give Tibetan, English, Chinese, etc.; (ii) names that take the entire transliteration of the proper name (e.g., Japan, Russia, France) attached to ལིི་, rendering Japanese, Russian, French, etc.

<table>
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<th>Written (བོདི)</th>
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<td>བོད་ལིི</td>
</tr>
<tr>
<td>English</td>
<td>ལིི་ིན་</td>
<td>ལིི་ལིི་བིི</td>
</tr>
<tr>
<td>Chinese</td>
<td>བོད་</td>
<td>བོད་</td>
</tr>
<tr>
<td>Japanese</td>
<td>ལིི་ིན་</td>
<td>ལིི་ིན་ིི་</td>
</tr>
</tbody>
</table>
While there is only one (i.e., classical) written Tibetan (therefore one ལོ་གཞི་ཡིན་), different places in the entire Tibetan speaking world tend to have their own vernacular speech or dialect called ལོ་གཞི་ཡིན་. A person from Labrang (ལབྲང་), then, speaks སྐྱེད་པའི་ཡིན་; a person from Chamdo (ཆུ་མདོ་) speaks ཤབས་པའི་ཡིན་; a person from Derge (དེར་རྫོད།) speaks རྣམས་པའི་ཡིན་, etc. The morpheme ལོ་གཞི་ cannot be used as an independent word, for the word (spoken) language, one needs to say ལོ་གཞི་ by adding the nominal suffix བདེ་. For example, རྣམས་པའི་ཡིན་དེ་ What language is that?

Recall that the interrogative word ལོ་གཞི་ what that we introduced in Lesson 4 actually consists of two morphemes: ལོ་ what and ལི།, a particle which marks ལོ་ as indefinite. ལི། can be attached to other interrogative words as well. We shall encounter such cases later.

Like the what in English, ལི། can be used as an interrogative pronoun such as རྣམས་པའི་ཡིན་དེ་ What is this? It can even take genitive marker བདེ་ such as རྣམས་པའི་ཡིན་དེ་དེ་ What textbook is this? Literally, it means: This is a textbook of what? More examples:

(1) རྣམས་པའི་ཡིན་དེ་དེ་ What kind of teacher are you? (Lit. a teacher of what?)

(2) རྣམས་པའི་ཡིན་དེ་དེ་ What kind of dictionary is this?

Try not to associate the indefinite marker ལི། with the English indefinite article a or an. Tibetan, like most other East Asian languages, does not have a system of articles such as a vs. the. English speakers’ intuition about the use of articles provides little help in learning the use of ལི། in Tibetan.
This lesson introduces the first of the two essential usages of the verb དོན as a main verb: expressing possession. The second function, expressing location, will be introduced in the next lesson.

When དོན indicates possession, the sentence usually involves two noun phrases, namely, the possessor and the property. It is important to remember that the possessor, usually the subject in the equivalent English sentence, is marked oblique by Ladon. The noun phrase denoting property is marked absolutive, receiving no overt case marking. The sentence has the following pattern:

(1) Possessor-Ladon (Obliq) + Property (Abs) + དོན

The interrogative and negative forms of དོན are གོ་ཟོན have or not and འོ་ཟོན not have, respectively. Examples:

(2) གོ་ཟོནམེ་ནམ་ཤེས། I have a Tibetan name.
(3) གོ་ཟོནསྒུར་མི་ཕྲིན། Do you have a pen?
(4) གོ་ཟོནཡིག་གི་གཤེགས་པའི་ཤེས། Do you have an English dictionary?
(5) གོ་ཟོནཡིག་གི་གཤེགས་པའི་ཤེས། I don't have an English dictionary.
(6) གོ་ཟོནཡིག་གི་གཤེགས་པའི་ཤེས། We don't have an American friend.

Starting from this lesson, one will notice a particle གོ appearing in positions where Ladon is supposed to. This གོ, like གོ in གོལ་མ་བཞིན་པ། My name (Obliq) is Tom, is a variant of Ladon. གོ appears when the noun it is marking ends with a vowel, for example, གོ མོ་ི (Obliq) and གོ མོ་འོ (Obliq). The distribution of all the variant forms of Ladon is decided by the final sound of the word that precedes it. (Note that the post-suffix གོ, which is mute, does not count.)

(1) Variant forms of དོན:

<table>
<thead>
<tr>
<th>Variant</th>
<th>Preceding sound (vowel or suffix)</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>གོ</td>
<td>vowel</td>
<td>གོ+ གོ Nyima</td>
</tr>
</tbody>
</table>
Starting from this lesson, whenever the *Ladon* takes the form of ཇ, it is printed in a smaller font, as already seen in རྟེ་ and བེད་. The authors feel that this is probably the best way to deal with the slight complication caused by this particular variant of *Ladon*. Recall that when the syllable preceding the *Ladon* ends in a consonant, the *Ladon* usually starts with that consonant (e.g. རིག་ my name (Obliq)), only when the preceding syllable is open (i.e. ends with a vowel) does the variant take the form of ཇ. All the other variants are pronounced as a full syllable, as expected from the writing. The "complication" is that this particular *Ladon-ཇ* is not pronounced as a separate syllable [a] from the preceding syllable. It is either phonetically suppressed altogether or changes the vowel that immediately precedes it in a manner described in the following chart.

(2) Pronunciation of *Ladon* - ཇ

<table>
<thead>
<tr>
<th>Vowel before <em>Ladon-ཇ</em></th>
<th>Vowel combined with <em>Ladon-ཇ</em></th>
<th>Example: (Noun + <em>Ladon-ཇ</em>)</th>
</tr>
</thead>
<tbody>
<tr>
<td>[a] མ</td>
<td>[a] unchanged</td>
<td>ཐོན་མ་ [drolma] Drolma</td>
</tr>
<tr>
<td>[ɔ] དི</td>
<td>changed to [e]</td>
<td>དོ་ [dorje] Dorje</td>
</tr>
<tr>
<td>[ɔ] སི</td>
<td>changed to [e]</td>
<td>སེ [se] (to, for) whom</td>
</tr>
<tr>
<td>[e] དི</td>
<td>[e] lengthened</td>
<td>དོཟི [dorje] Dorje</td>
</tr>
<tr>
<td>[o] བི</td>
<td>[o] unchanged</td>
<td>རོ་བི [hawamo] Huamo Tso</td>
</tr>
</tbody>
</table>
In the cases of ərəse and əse, the pronunciation contrasts with the absolutive ərə [ərəse] and ə [əsə]. In the cases of the other three vowels [a], [e], and [o], there is hardly any audible effect of the Ladon-ə. Learners should bear in mind that Case marking is in principle obligatory in the native speaker's mind. Therefore, the writing of this Ladon-ə in this textbook truthfully reflects the speaker's mental reality. This is just like the situation when English speakers have in their mind the t in can't when they in fact don't pronounce it in some context. The smaller font indicates that the pronunciation of ə should be treated differently from a regular syllabic ə.

► 6.3.6 Objective Perspective: Sentential Particle $A$

One of the most crucial yet most tricky grammatical concept in Amdo Tibetan is the usage of $A$ as a sentence-final particle. The fundamental function of this particle $A$ is to mark the objective perspective of the statement. Alternatively, one can regard $A$ as a particle that removes the subjective perspective from the statement. The contrast between $R$ and $R$ parallels that between $\text{I}$ and $\text{R}$. The negative and interrogative forms are $A$ and $A$. Examples:

(1) ərə $A$/-/-\text{I}/-\text{R}\text{-;}

I have an English dictionary. Sophie has a Tibetan dictionary.

(2) ərə $A$/-\text{M}A%-A\text{-;R}.-

Do you have a Tibetan name?

(3) ərə $A$/-/-\text{M}A%-\text{J}.-

I don't have a Tibetan name but I have an English name. (I/ but)

(4) ərə $A$/-\text{M}A%-\text{J}.-

Does he have a computer?

(5) ərə $A$/-\text{M}A%-\text{J}.-

No, he does not have a computer.

Note that the objective perspective is expressed by attaching $A$ to the verb. Without it, the subjective perspective is expressed. This should give the reader the impression that the subjective perspective is the unmarked or default case while the objective perspective needs special marking. This is indeed a correct impression, as we shall learn in later lessons that in
subordinate or embedded clauses, objective markers (including BackColor and the objective verb ङ to be) normally do not appear.

The particle ङ is compatible with all verbs and adjectives, probably with ङ being the only exception where ङ is used as the objective counterpart instead. For example, the contrast between what is your name and what is her name is expressed by ङ and ङ. Thus, ङ and ङ. The answers to the two questions are, say, ङ and ङ. My name is Gabzang Nyima and ङ. Her name is Drolma Tso, respectively.

Recall that from the beginning, we emphasized that the notion of person agreement does not exist in Tibetan. What seems to dictate the employment of ङ and ङ, despite its apparent association of person (e.g. first vs. three), is in fact the subjective vs. objective perspective. The verb ङ is used for expressing the subjective perspective, while ङ is used for expressing objectivity. This lesson offers another example of the "flexibility" or "relativity" of the subjective perspective. In the sentence ङ ङ. These ball-point pens are mine, the speaker uses ङ and not ङ. This is because the pens, belonging to the speaker, are considered an extension or an in-group member of the speaker.

❖ 6.4 Cultural Notes

❖ 6.4.1 Traditional Textbooks for Elementary Education

Tibetan education places tremendous emphasis on the mastery of orthography. The traditional textbook of orthography is called Dagvig (दग्विग), which can be regarded as a small dictionary where words are carefully selected and artfully arranged to resemble rhymed verse. Elementary school children need to memorize the text of Dagvig, and in so doing, acquire the rules of Tibetan orthography. Dagvig and the other two traditional books, Sumjiwa (सुम्जिव)
and Tagjug (ཨི་), known collectively as རུ་སྣ་ཚོངས་པར་སུ་, are the three most widely used textbooks in the entire Tibetan region. They lay the very foundation of the Tibetan language education.

There are several versions of Dagyig, authored by famous scholars in Tibetan history. The most popular ones are ནག་གི་སྤྲིད་མོ་སེམས་དཔའ། Treasure Box of Orthography by Master ལུམ་པོ་ཤྨ་་ and ནག་གི་སྤྲིད་མོ་སེམས་དཔའ། The Light of Words by Master ང་ལ་དཔའ་, both written in the sixteenth century, as shown below in active use today.

Traditional Tibetan Textbook རིགས་ཁོལ།  
School Children, Zoige, Ngaba

6.4.2 Use of the Tibetan Dictionary

Lexical entries are organized alphabetically in a Tibetan dictionary. The problem is that the Tibetan alphabetical order does not work in a linear fashion as one would expect. First of all, it is the root letter of a syllable that counts, not the prefix or superjoined letter that linearly precedes it. For example, the five words ཆི, ཁ, ཉི, ཏོ, ཇི are all listed under the letter ཆ, but not ཇི or ཁ, in which cases the letter ཆ is a prefix. ཉི and ཁ are therefore listed under ཉི and ཁ, respectively. Therefore, finding the root letter of a word is the first step.

Among syllables with the same root letter, the "alphabetical" order follows a "clockwise" principle (> indicates precedence): simple and suffixed root (including the additional post-suffix ཉ) > root with a subjoined letter > root with a prefix > root with a superjoined letter. The order may seem random, so the following diagram may be of visual help: (clockwise order)
All words with the root letter \( \text{箑} \) in a dictionary, for instance, can be grouped into four divisions: Division A (simple root \( \text{箑} \), may be suffixed) precedes Division B (subjoined \( \text{箑} \)), which precedes Division C (prefixed \( \text{箑} \)), which precedes Division D (superjoined \( \text{箑} \)). For example, \( \text{箑箑} \) (suffixed, thus Division A) precedes \( \text{箑箑} \) (subjoined, thus Division B), which in turn precedes \( \text{箑箑} \) (prefixed, thus Division C), which precedes \( \text{箑箑} \) (superjoined, thus Division D). Naturally, within each division, all suffixes, prefixes, subjoined, and superjoined letters are ordered alphabetically. Deciding which division a word belongs to is the second step.

Within Division B (We shall return to Division A shortly), sections are arranged according to the alphabetical order of the subjoined letters \( \text{箑箑箑箑箑} \), \( \text{箑箑箑箑箑} \), and \( \text{箑箑箑箑箑} \). The much less frequent \( \text{箑箑箑箑箑} \), when attached to a root letter, precedes all other subjoined letters. For example: \( \text{箑箑箑箑箑} \) > \( \text{箑箑箑箑箑} \) > \( \text{箑箑箑箑箑} \). Within Division C, sections are arranged according to the five prefixes: \( \text{箑箑箑箑箑} \), in that order. For example: \( \text{箑箑箑箑箑} \) > \( \text{箑箑箑箑箑} \) > \( \text{箑箑箑箑箑} \) > \( \text{箑箑箑箑箑} \). Similarly, within Division D, the sections are arranged according to the superfixes \( \text{箑箑箑箑箑} \), \( \text{箑箑箑箑箑} \), and \( \text{箑箑箑箑箑} \). For example: \( \text{箑箑箑箑箑} \) > \( \text{箑箑箑箑箑} \) > \( \text{箑箑箑箑箑} \) > \( \text{箑箑箑箑箑} \) > \( \text{箑箑箑箑箑} \). Finding the section within a division is the third step.

Within each division of B, C, and D, and further down to each section alphabetically ordered according to subjoined letters, prefixes, and superfixes, there is finally grouping by the vowel in the order of \( \text{箑} [a] \), \( \text{箑} [i] \), \( \text{箑} [u] \), \( \text{箑} [e] \), and \( \text{箑} [o] \). One can picture that each section contains five (ordered) vocalic groups. Division A, with only suffixes and post-suffixes, are directly put into the five vocalic groups. For instance, under the root letter \( \text{箑} \), root letter \( \text{箑} \) (+suffix, post-suffix) with vowel [a] precedes the entire group with the vowel [i] starting from \( \text{箑} \), then the whole group of \( \text{箑} \) of \( \text{箑} \), and lastly, to the \( \text{箑} \) group. For example: \( \text{箑箑箑箑箑} \) > \( \text{箑箑箑箑箑} \) > \( \text{箑箑箑箑箑} \) > \( \text{箑箑箑箑箑} \) > \( \text{箑箑箑箑箑} \) > \( \text{箑箑箑箑箑} \) > \( \text{箑箑箑箑箑} \) > \( \text{箑箑箑箑箑} \) > \( \text{箑箑箑箑箑} \) > \( \text{箑箑箑箑箑} \) > \( \text{箑箑箑箑箑} \). (Note the treatment of the post suffix \( \text{箑} \) in the ordering of
the last three words in the above example.) Locating the word in the right vocalic group is the fourth and last step.

Study the following two examples and one will soon become familiar with the unique Tibetan alphabetic order: Root > Division > Section > Vocalic Group.

Example (1): (A) ས་> ར་> རང་> སྐ> སྐོ > (B) སྐ > ར་> སྐོ > (C) ར་> སྐོ > (D) སྐོ > ར་> ཚོ > སྐོ > སྐོ > ར་> སྐོ > ར་> ཚོ > སྐོ > ར་> ཚོ > སྐོ > ར་> ཚོ > སྐོ > ར་> ཚོ > སྐོ > ར་> ཚོ > སྐོ> ར་> ཚོ > སྐོ.

Example (2): (A) སོ > ར་> རང་> སྐ> སྐོ > (B) སྐ > ར་> ཚོ > སྐོ > (C) ར་> སྐོ > (D) སྐོ > ར་> ཚོ > སྐོ > ར་> ཚོ > སྐོ> ར་> ཚོ > སྐོ > ར་> ཚོ > སྐོ> ར་> ཚོ > སྐོ> ར་> ཚོ > སྐོ> ར་> ཚོ > སྐོ.

❖ 6.5 Key Sentence Patterns

■ 6.5.1 བྨོ This, སི That

(1) བསྟོན་བྱེད་ཞེས་བྱས། What is this?

(2) བློ་བྱེད་ཞེས། What is that?

(3) བསྟོན་བྱེད་ཞེས་སྤེལ། བསྟོན་བྱེད་ཞེས། What are these/What are those?

(4) བསྟོན་བྱེད་ཞེས་སྤེལ། What are those over there?

■ 6.5.2 བསྟོ། to Be (Objective), བྲོ། (Negative), བོ། (Interrogative)

(1) བསྟོད་པའི་ཞེས་པ་མ་བཞིན། བསྟོད་པའི་ཞེས་པ་མ་བཞིན། This/that is not a Tibetan textbook.

(2) བསྟོད་པའི་ཞེས་པ་མ་བཞིན། These are not textbooks.

(3) བསྟོད་པའི་ཞེས། Is that a map of China?

(4) བསྟོད་པའི་ཞེས་བ་སྤེལ། Those are chairs and tables.

(5) བསྟོད་པའི་ཞེས་བ་སྤེལ། This is my Tibetan-English dictionary.

(6) བསྟོད་པའི་ཞེས་བ་སྤེལ། That is not my notebook.

(7) བསྟོད་པའི་ཞེས་བ་སྤེལ། བསྟོད་པའི་ཞེས་ལ་སྤེལ། Those are not doors. Those are windows.
(8) དེ་ཐོབ་ཀྱི་ལུས་ཅིག། These are my pens.
(9) དེ་ཐོབ་ཀྱི་ཚོགས་པའི་ོས་སྡེ་ལེགས། Those books are English textbooks.
(10) ལོ་བུ་དེ་ཐོབ་ཀྱི་ལུས་ཅིག། Are those pens yours?
(11) སེམས་ཐོབ་ཀྱི་ིབས་ལེགས། Is this seat yours?
(12) སེམས་ཐོབ་ཀྱི་ཆོས་ལེགས། Are those pencils from Japan?

■ 6.5.3 མིགོ། What, What kind of
(1) མིགོ་མིགོས་པ་དེ་མིགོ་གཞན་མིགོས། What kind of dictionary is that dictionary?
(2) མིགོ་མིགོས་པ་དེ་མིགོ་གཞན། What is its name?
(3) མིགོ་མིགོས་པ་དེ་གཞན། What teacher are you? (What are you a teacher of?)
(4) མིགོ་མིགོས་པ་དེ་གཞན། What (kind of book) is this?

■ 6.5.4 Possessor-Ladon (Obliq) + Property (Abs) + འབུ / འབུ།
(1) བོད་བོད་གཞན་མིགོ་མིགོས། I have a Japanese computer
(2) བོད་བོད་མིགོ་མིགོས། I don’t have a Tibetan dictionary
(3) བོད་བོད་མིགོ་མིགོས། Do you have an English name?
(4) བོད་བོད་མིགོ་མིགོས། Dorje Jid doesn't have a seat.
(5) བོད་བོད་མིགོ་མིགོས། Our teacher doesn't have a computer.
(6) བོད་བོད་མིགོ་མིགོས། Tserang Gyal has American friends.
(7) བོད་བོད་མིགོ་མིགོས། John has a Tibetan name.
(8) བོད་བོད་མིགོ་མིགོས། Dondrup also has a fountain pen.
(9) བོད་བོད་མིགོ་མིགོས། That is not my bag. I don't have a bag.

❖ 6.6 Exercises

6.6.1 Listening Comprehension
Dialogue 1: True or False
(1) Tom has a Tibetan-English dictionary.
(2) Trashi has a Tibetan-English dictionary.
(3) Trashi doesn’t have a Tibetan-Chinese dictionary.

Dialogue 2: Answer the following questions in English
(1) What kind of dictionary are they talking about?
(2) Who is Akimi?
(3) What is Akimi a teacher of?
(4) Where is Akimi from?
(5) What is Akimi’s Tibetan name?

6.6.2 Complete the Dialogues

(1) __________________________?
   งนAle _______________ (English textbooks)
   งน _______________?
   งน निको _______________. (Tibetan textbooks)

(2) งนภิษุณภัสสรัจคนันติ
    งน _______________. (งษฐวิศก์)
    งน นารีกิจลักษณ์สุนันติ
    งน _______________. (งษฐวิศก์)
    งนภิษุณภัสสรัจคนันติ
    งน นิชก้า _______________.
    งน _______________.
    งน นิพน _______________. (English-Tibetan dictionary)

(3) งน ________________?
    งน นิชก้า ถึงสุวัฒน์

6.6.3 Pattern Practice: Answer the following questions with the given patterns

Example: งนภิษุณภัสสรัจคานันติ
         (Yes, I have…; My Tibetan name is…)
         งน _______________ งนภิษุณภัสสรัจคานันติ
         (My name is…)
(1) งนภิษุณภัสสรัจคานันติ งนภิษุณภัสสรัจคานันติ
         (I have…; I also have…; English dictionary; English-Tibetan dictionary)
(2) งนภิษุณภัสสรัจคานันติ
         (He is not…; Russian)
(4) མཐོང་ཞིམ། མཐོང་ཞིམ་བོད་སྐབས་ཀྱིས།
   (I am from…; She is from…)
(5) མཐོང་ཞིང་བོད་ཡི་གེ་གཞིང་རིགས་
(doctor)

6.6.4 Reading Comprehension

Answer the following questions in English

(1) Does Dondrup have a Tibetan textbook?
(2) What kind of dictionary is the one Sophie asks about?
(3) Is the computer over there Dondrup’s?
(4) To whom does that computer belong?

6.6.5 Oral Spelling

(1) མཐོང་ཞིི། textbook                (2) མཐོང་ཞིི། Tibetan name
(3) དྲུང་། pen (generic)             (4) སྒྲུབ། pencil
(5) བོད་ཡི་གེ་གཞིང་རིགས། dictionary
(6) བོད་ཡི་གེ་གཞིང་རིགས། Tibetan-English
(7) མི་། this                         (8) ་ི་ི། those
Lesson 7  There Are Only Nine Students Here Today

Key Grammar Points in Lesson Seven:

1. Existential Verb ཐོད Expressing Location
2. Locative Preposition མ་
3. Ethnicity, Nationality, and Language
4. Numbers from བོད་One to བོད་Ten
5. Summary of Pronouns

7.1 Dialogue

There Are Only Nine Students Here Today

དོ་ནོ་ཞིོཟོ། ཞེན་པ་ཤེས་ཐོད་པ་ཞེས་དེ། དོ་ནོ་ཞིོཟོ། ཞེས་དེ། ཐོད་པ་ཞེས་དེ། སྐྱོན་པ་ཞེས་དེ།

སོགས། ཞེས་དེ།

སོགས། ཞེས་དེ།

སོགས། ཞེས་དེ།

སོགས། ཞེས་དེ།

སོགས། ཞེས་དེ།

སོགས། ཞེས་དེ།

སོགས། ཞེས་དེ།

སོགས། ཞེས་དེ།

སོགས། ཞེས་དེ།
Wuchung: Students, how are you all? My name is called Wuchung Tserang. I’m Tibetan. I am your Tibetan language teacher.

Student: Teacher, where are you from?

Wuchung: I’m from Thrika (Ch. Guide), Qinghai.

Student: Teacher, is she our teacher too?

Wuchung: She is also your Tibetan language teacher. She is from Golok. Her name is Huamo Tso.

Student: Altogether, how many teachers do we have?

Wuchung: You have two Tibetan language teachers.

Huamo Tso: How are you all? There are ten students in our class. Five are from America; three are from Japan; still, there are two (Han) Chinese students from Beijing.
Today there are only nine students here.

One American student is still in Tibet.

Where in Tibet is he?

He is in Lhasa.

Is he all by himself?

Yes, he is alone.

Huamo Tso, do you have his telephone number?

Yes. It's 904-5629.

❖ 7.2 Vocabulary

7.2.1 Vocabulary from the Dialogue

1. גננננ  n. everyone
2. וגטוגט  person Wuchung
3. וגוגגוג  n. Tibetan (ethnicity)
4. וגוגגוג  place Qinghai (Ch.)
5. וגוגגוג  place Trika (Ch. Guide)
6. וגוגגוג [גדק]  pro. we, us
7. וגוגגוג [גדק]  pro. you (pl.)
8. וגוגגוג  place Golok (Ch. Guoluo)
9. וגוגגוג  person Huamo Tso
10. וגוגגוג  adv. altogether (marked by Ladon)
11. וגוגגוג  interr. adj. how many
12. וגוגגוג  num. two
13. וגוגגוג  n. class
14. וגוגגוג [גדק]  adv. in (our) class (marked with Ladon)
15. וגוגגוג  num. ten
16. וגוגגוג  adv. even, exactly (after a numeral)
17. ונוגוגגוג  adv. PP in these, among these
18. וגוגגוג  num. five
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<tr>
<td>19.</td>
<td>जंगमा</td>
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<tr>
<td>20.</td>
<td>भुत्ता [भुत्ता]</td>
<td>adv.</td>
</tr>
<tr>
<td>21.</td>
<td>लेक</td>
<td>n.</td>
</tr>
<tr>
<td>22.</td>
<td>युलिंग</td>
<td>n.</td>
</tr>
<tr>
<td>23.</td>
<td>लेंडा</td>
<td>n. / adv.</td>
</tr>
<tr>
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<td>लेंदा</td>
<td>adv.</td>
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<tr>
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<tr>
<td>26.</td>
<td>ल्ञाणिङ</td>
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<tr>
<td>29.</td>
<td>ग्ल्किङ</td>
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<tr>
<td>30.</td>
<td>ल्दुिंगक</td>
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<td>31.</td>
<td>अल्क</td>
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<tr>
<td>32.</td>
<td>झा</td>
<td>prep.</td>
</tr>
<tr>
<td>33.</td>
<td>ल्द्रेणक</td>
<td>adv. PP</td>
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<td>34.</td>
<td>ध्वाण</td>
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</tr>
<tr>
<td>35.</td>
<td>ल्द्भिङ [ल्द्भिङ]</td>
<td>adj.</td>
</tr>
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<td>ल्द्न्धक</td>
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<td>40.</td>
<td>ध्वाण</td>
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### 7.2.2 Additional Vocabulary

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<td>43.</td>
<td>ल्द्रेणक</td>
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<tr>
<td>44.</td>
<td>ल्द्रेणक</td>
<td>n.</td>
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45. སྦྱིགས། n. lesson
46. རི་ཟིང་[ཟིང] adv. there (near you)
47. རི་པུ་ adv. there (over there)
48. སྒྲིགས། place Xining (Ch.)
49. སྒྲིགས། n. Hui Moslems
50. སྒྲིགས། n. Hui Moslems
51. སྒྲིགས། n. herdsman
52. སྒྲིགས། n. farmer
53. སྒྲིགས། person Lobzang

7.3 Grammar Notes

7.3.1 Ethnicity and Nationality: སྒྲིགས། and འ

Ethnicity and nationality are expressed by two different morphemes in Tibetan: སྒྲིགས། is used for different ethnic groups residing in China such as སྒྲིགས། Tibetan, སྒྲིགས། Han Chinese, སྒྲིགས། Mongolian, and སྒྲིགས། Monguor (Tu in Chinese) peoples. Examples:

(1) སྒྲིགས་ཨིན། I am Tibetan.
(2) སྒྲིགས་ཨིན། She is Han Chinese.
(3) སྒྲིགས་ཨིན། He is Mongolian.

A Hui Moslem is often called སྒྲིགས། (Lit. Chinese-Mongolian) or by the Chinese loan word སྒྲིགས།. The more formal term for this religion-based ethnicity is སྒྲིགས།.

ཨིན།, which means "person", is not only attached to the names of places and countries, indicating a person's origin, but is also combined with other nouns to form compounds indicating a person's profession. Therefore, ཨིན། is similar to the English suffix -er (or -or) such as farmer, worker (profession), New Yorker, Londoner (origin), etc.

(4) Ethnicity: ethnic name + སྒྲིགས།
(5) Nation/Hometown/Profession: + ཨིན།
Note that the pronunciation of the morpheme རེ་ changes, usually according to the number of syllables it follows. If the root is monosyllabic, change རེ་ to རི་, e.g. རི་སྡེབས་ a person from Kham, རི་རྟེན་ a herdsman, རི་ལུགས་ a farmer. Otherwise, the pronunciation remains རེ་, e.g. རེ་རྒྱུས་ a person from Lhasa, རེ་རྒྱ་ a person from Amdo, རེ་རི་ American. Allow exceptions: རི་སྡེབས་ farmer (synonymous with རི་ལུགས་) and རི་ལུགས་ worker.

7.3.2 Interrogative word རེ་: how many, how much

The interrogative word རེ་ how many/how much is used for both countable (e.g. books, students) and uncountable nouns (e.g. water, rice): Examples:

1. རེ་སྡེབས་ How many students do you have?
2. རེ་སྡེབས་ལུགས་ How many seats are there in this classroom?
3. རེ་སྡེབས་ལུགས་སོགས་ How many teachers do we have altogether?

Recall that Tibetan interrogative words remain in the place where the answer appears, instead of moving forward to the sentence initial position. Examples:

4. རེ་སྡེབས་ལུགས་ རི་ལུགས་ རི་གོང་ How is Lobzang? He is my friend.
5. རི་ལུགས་ཚིག་བཞིན་ རི་ལུགས་ཚིག་བཞིན་ རི་ལུགས་ཚིག་བཞིན་ རི་ལུགས་ཚིག་བཞིན་ What is your name? My name is Tserang.
6. རི་ལུགས་གོང་ རི་ལུགས་གོང་ How many pens do you have? I have five pens.

In some parts of the Amdo region, རི་ is used in lieu of རེ་ རེ་ རི་ རི་ རི་ as the interrogative word.

7. རི་ལུགས་ རི་ལུགས་ རི་ལུགས་ རི་ལུགས་ རི་ལུགས་ རི་ལུགས་ རི་ལུགས་ རི་ལུགས་ རི་ལུགས་ How many pens do you have?

7.3.3 Numbers from བོད་ One to སྲོལ་ Ten

Note that all of the numerals from 1-10 have prefixes or superjoined letters in orthography. It is important to memorize the spelling, as when these numerals combine to form double-digit figures, the latent sounds of these prefixes or superjoined letters become overtly pronounced. We will discuss this effect in Lesson 8.
ten is customarily followed by the word whole, even, giving ten even. is used with other "whole" numbers such as 20, 30, 100, 200, etc. We will learn larger numbers in later lessons.

Tibetan numerals, like adjectives, follow the noun which they quantify, giving the word order: Noun (+Adj.) + Numeral. Examples:

(1) བོད་ཁྲག་པར། three Tibetans
(2) ེབ་ཁྲག་པར། four lessons
(3) བོད་ཁྲག་པར། ten seats
(4) ེབ་ཁྲག་པར། eight chairs

At this point, creative readers may be tempted to express the noun phrase with demonstratives such as those two Americans, these nine students, etc. We shall deal with the issue of definite NPs in our next lesson, as these phrases require that the numeral be attached with a definiteness marker བོད་ཁྲག་པར། those three Americans, ེབ་ཁྲག་པར། these nine students. The complete paradigm of བོད་ཁྲག་པར། will be introduced in Lesson 8.

Tibetan also employs its own system of "Arabic" numeral scripts. It is in current use and should be learned at least for recognition:

1 2 3 4 5 6 7 8 9 0

The number zero becomes useful when it comes to telephone numbers. It is བོད་ཁྲག་པར། in Amdo Tibetan. The telephone number is read in the style of a sequence of single digits. Examples:

(5) 832-6709 reads བོད་ཁྲག་པར། མཛེས་པ།
(6) 131-0089 reads བོད་ཁྲག་པར། མཛེས་པ།

In traditional Tibetan grammar, the word བོད་ཁྲག་པར། in, on, at is analyzed as the locative Ladon. However, for our purposes, it does not need to be called a Ladon. Since this particular locative usage of Ladon (i.e., denoting location) has evolved into a uniformed preposition-like word བོད་ཁྲག་པར།, unlike the typical Ladon, which always comes in several phonological variants, we may simply regard this བོད་ཁྲག་པར། as a preposition, equivalent to the English in, on, at. (Remember that Tibetan
prepositions come after the noun.) The preposition རེ (not to be confused with the sentential interrogative particle ཐི། (called Jeddul in Tibetan) in ཐི། །དེ་བོད་ (L4), is one of a very small number of prepositions in Tibetan. It takes a "place noun" to form a preposition phrase to indicate its location. [Noun phrase + རེ] is a locative phrase (i.e. at a place) rather than a goal/destination phrase (i.e. to a place). Examples: འཻམ་བོད་ in the classroom; རྒྱལ་འབྲུལ། at this school; སློབ་གླིང་ in our class; གླས་ in Lhasa.

Unlike English, Nouns that denote objects instead of places cannot be followed directly by རེ (e.g., the box -> in the box, OK for English but ungrammatical for Tibetan). Regular nouns must be "localized" (i.e. turned into a place noun) first, before allowing རེ to take it. In this lesson, we will introduce one such “localizer”: རེ་ིི་inside. Instead of saying in the restaurant like English, Tibetan says the inside of the restaurant + རེ. Sometimes place nouns can take localizers as well: འཻམ་བོད་ིི་ in this classroom; སློབ་གླིང་ིི་ in our class; Note that the noun before རེ uses genitive case. For more detail, see 15.3.1.

The locative adverbs འིི་ here, ཡིི་ there, and ཋིི་ over there are formed by attaching the preposition རེ to the three demonstratives: ཡིི, ཡིི, and ཋིི.

► 7.3.5 Existential Verb གཞིི Expressing Location

The verb གཞིི was introduced in the previous lesson as the main verb expressing possession. Its other usage as a main verb is to express the location of its subject, which is marked absolutive. This is different from the oblique case marking the possessor. The negative and interrogative forms are གཞིི གཞིི. The pattern:

(1) Subject (Abs) + [ Place + རེ ] + གཞིི (location)
Cf: Possessor-ཞེེེེེེེ (Obliq) + Property (Abs) + གཞིི (possession)

For the objective perspective, the sentential particle རིིི is added to གཞིི or གཞིི. Examples:

(2) རིིི་ིིི་ I am in Lhasa. Puntsok is in Golok.
(3) གཞིིི་ིིི་ I am in the classroom.
(4) གཞིིིིིིིི in Lhasa.
Drolma Tso and Huamo Tso are in Xining right now.

(5) དྲོལ་མ་ཚོ་བཞི་མོ་ཚོ་དེ་བོ་སོ། My dictionary is not there. (N.B. subjective perspective)

(6) ཀྲུང་གུ་ལེགས་དབང་ཕྲོག་རྒྱལ་ཡིན་ཡིན། Is your American friend here?

7.3.6 གཉིས་པ་དུས་དགེ་པ་ནི། Only

The literal meaning of གཉིས་པ་དུས་དགེ་པ་ནི་is except (for). Lacking the equivalent for the English word only, Tibetan expresses the same idea of "only X" by saying "except for X, there is no..." This is why "only sentences" always appear in their negative form. Examples:

(1) དེ་ཉིད་དེ་ཉིད་བཞི་སྐད་ལུས་སོགས་ནི། Today we only have nine students here. (Lit. except for nine students, there is no one here today)

(2) སུན་ཚོགས་པ་དུས་དགེ་པ་ནི། Puntsok only has two friends.

(3) མ་ཤུ་སྐོ་སྟོད་པ་དུས་དགེ་པ་ནི། I only have one pen.

(4) དེ་ཉིད་དེ་ཉིད་བཞི་སྐད་ལུས་སོགས་ནི། We only have one Korean student in our class.

7.4 Cultural Notes

7.4.1 Ethnicity Groups in the Amdo Region and Their Languages

Amdo is a multi-ethnic region with dynamic cultural and linguistic interactions among different ethnic groups, most notably the Tibetan (the majority group, numbering approximately 800,000), the Hui (ཧིུ།), the Mongol (མོངོན།), the Monguor (མོང་ཁུར།, a Mongolic minority living in Huzhu, Minhe counties of Haidong), and the Salar (བྲུལ་ཁུར།).

Hui people do not have a language of their own ethnicity. In areas where Hui and Tibetan communities coexist side by side, Tibetan is often the first language of many Hui people. The same can be said of the Monguor (Ch. Tu) living among Tibetans. In the suburb of Rebgong (Ch. Tongren), many thangka artists are of Monguor descent, speaking both Monguor and Amdo Tibetan natively.
Salar people (numbering approximately 90,000) have a strong presence in the Amdo region because of the ubiquitous Salar Muslim restaurants one finds in every single town and roadside bus stop all the way from Xining to Lhasa. They also dominate the business of long distance passenger transportation. Their language, a branch of the Turkic family, is rarely used by other ethnic groups. It has borrowings from Tibetan, Mandarin Chinese, Arabic, and Persian.
One exciting ethnic group that does not live inside the traditional Amdo Province is the Gyarong, who live just off the southeastern tip of Amdo, in the southern Ngaba Prefecture. The Gyarong (numbering 130,000) speak what seems to be the most ancient form of the Tibetan dialects. The numbers 2 and 3, for example, are pronounced as [gnis] and [gsum]. If one checks the current Tibetan orthography of the two words ग्निय and ग्सुम, one will immediately notice that the Gyarong still pronounce the prefixes and the suffix अ, both of which have become silent in most other dialects. Gyarong architecture is justly famous for its high quality masonry and distinct style. In Rongdrag (རོངདྲག) and Chuchen (ཆུལ་ཆུན) counties, villages boast impressive watch towers, most constructed by the bare hands of their ancestors without modern machinery or blueprints.

7.4.2 Place Names in the Amdo Region

Amdo, as a geographical term, has become an abstract concept because various parts of the region have been incorporated into different provinces. Tianzhu (ཐེ་ཤེ་) County and Gannan (ཀོན་ནམ) Prefecture now belong to Gansu Province. Although Qinghai Province is largely Amdo, there are pockets of Han and other ethnic groups in the northeastern part of the province. Yulshul Prefecture in southern Qinghai, over the mighty Tangu-la (ཏང་ལ) Mountains, belongs to the traditional Kham region. Nomadic counties in the northern Ngaba Prefecture, Sichuan and sporadic nomadic pockets in northern Garze are also linguistically Amdo.

Other Tibetan geographical names at the prefectural or county level have in some cases been transliterated into Chinese. Some others simply have Chinese names bearing no resemblance to the original Tibetan, most of which are inventions dating back to the Qing Dynasty and are passed down to present day. Terms of both origins are used concurrently by Amdo Tibetans. The following is a list of common place names:

1. Tibetan names with Chinese transliteration

| ལྷུན་ | Xining       | གུའུ་ལུ | Guoluo     | སྲིད་ | Aba        |
| སྲུ་ | Lhasa        | ངུས་ | Yushu      | ལོང་ | Anduo     |
Colloquial Amdo Tibetan (2005, Revised), Kuo-ming Sung & Lha Byams Rgyal

(2) Tibetan names and Chinese inventions

For group (2), the Tibetan term usually refers to the town (county seat), whereas the Chinese term may refer to the town or the administrative area of the county. Western transliterations of Tibetan place names have not been consistent with the Tibetan writing, often resorting to western intuitions of how the word sounds. See Appendix IV for place name conversions.

7.5 Key Sentence Patterns

7.5.1 Objective Perspective Marker རི།: རི་ཆ་ vs. རི་ཟླ།

(1) རི་ཆ་བཞིན་པ་ཞིས་པ། རི་ཆ་བཞིན་པ་ཞི་ཆེན་པོ།
What’s her name? Her name is Huamo Tso. (N.B. objective perspective)

(2) རི་ཟླ།བཞིན་པ་ཞི་ཆེན་པོ། རི་ཟླ།བཞིན་པ་ཞི་ཆེན་པོ།
What’s your teacher’s name? His name is Lobzang. (N.B. subjective perspective)

(3) རི་ཟླ།བཞིན་པ་ཞི་ཆེན་པོ།
What’s your friend’s name? (N.B. subjective perspective)

(4) རི་ཆ།བཞིན་པ་ཞི་ཆེན་པོ། རི་ཆ།བཞིན་པ་ཞི་ཆེན་པོ།
His friend’s name is Sangji Lhamo. (N.B. objective perspective)

7.5.2 How many… ཕུར་ཞི་ and ཕུལ་ཞི་

(1) ཕུལ་ཞི་བཞིན་པ་ཞི་ཆེན་པོ། ཕུལ་ཞི་བཞིན་པ་ཞི་ཆེན་པོ།
How many lessons does this English textbook have?

(2) ཕུལ་ཞི་བཞིན་པ་ཞི་ཆེན་པོ། ཕུལ་ཞི་བཞིན་པ་ཞི་ཆེན་པོ།
How many Chinese friends does Puntsok have?

(3) ཕུལ་ཞི་བཞིན་པ་ཞི་ཆེན་པོ། ཕུལ་ཞི་བཞིན་པ་ཞི་ཆེན་པོ།
How many teachers do we have altogether?

(4) ཕུལ་ཞི་བཞིན་པ་ཞི་ཆེན་པོ། ཕུལ་ཞི་བཞིན་པ་ཞི་ཆེན་པོ།
How many books does she have?

(5) ཕུལ་ཞི་བཞིན་པ་ཞི་ཆེན་པོ། ཕུལ་ཞི་བཞིན་པ་ཞི་ཆེན་པོ།
How many jobs does Sonam Jid have?

(6) ཕུལ་ཞི་བཞིན་པ་ཞི་ཆེན་པོ།
How many students are there in your class?

- **7.5.3 Numbers from 壹位 One to 十位 Ten**
  1. In our class there are also nine students.
  2. You have two Tibetan teachers altogether.
  3. We have five American students altogether.
  4. She has three dictionaries altogether.
  5. He has six pens altogether.
  6. There are ten chairs in this classroom.

- **7.5.4 …何處在哪裏 Where Is…?**
  1. Where is our teacher? (N.B. objective marking)
  2. Where are my pens? (N.B. objective marking)
  3. Where is your textbook?
  4. Where are my Tibetan dictionary and textbook?
  5. Where is your map of Qinghai?

- **7.5.5 單數 Only**
  1. There are only nine students here.
  2. There are only ten computers in our school.
There is only one American in our class.

There is only one Tibetan-English dictionary.

I have only two friends in our class.

Teacher Tserang only has five students.

He is still in Tibet. (The teacher uses subjective perspective when telling the others.)

She is now still in Beijing. (same as (1))

John and Sophie are in France now.

Lobzang Gyal and Puntsok Jid are still in Golok.

Teacher Rhangmo is still in the classroom.

7.6 Exercises

7.6.1 Listening Comprehension

Dialogue 1: Choose the right answer

(1) How many students are there in John’s class?
   (a) three  (b) four  (c) five

(2) Who is from England?
   (a) Tom  (b) Sophie  (c) John

(3) Where is Tom now?
   (a) Xining  (b) Beijing  (c) Lhasa

Dialogue 2: Answer the following questions in English

(1) Whose pen is it?
(2) How many Tserangs are there in the school?
(3) Where are they from, respectively?
7.6.2 Complete the Dialogues

(1) ཁུང་མི་རིམས་མི་ཨིན་པོ་ལྗེང་? 
   ཁུང་མི་རིམས་མི་ཨིན་པོ་ལྗེང་
   ཁུང་མི་རིམས་མི་ཨིན་པོ་ལྗེང་
(2) དར་དུ་ཁོ་བོ་ལས་ཞིབ་བཞིན་? 
   དར་དུ་ཁོ་བོ་ལས་ཞིབ་བཞིན་
   དར་དུ་ཁོ་བོ་ལས་ཞིབ་བཞིན
(3) བཝད་ཚོ་དི་ནུས་དུས་བཞིན? (We have seven.)
   བཝད་ཚོ་དི་ནུས་དུས་བཞིན
(4) སེང་དོན་མགྲོན་སོགས་པོ་ལྷུང་? 
   སེང་དོན་མགྲོན་སོགས་པོ་ལྷུང
   སེང་དོན་མགྲོན་སོགས་པོ་ལྷུང

7.6.3 Fill in the Blanks

(1) དབུ་བསྒྲིན་བསྒྲིན་བསྒྲིན་བསྒྲིན་བསྒྲིན་བསྒྲིན་
(2) སོང་བོ་བོ་བོ་བོ་བོ་བོ་
(3) ངེ་ཤེས་ཆེ་ཤེས་ཆེ་ཤེས་ཆེ་ཤེས་ཆེ
(4) ཤེ་ཤེས་དོན་མགྲོན་
(5) ཤེ་ཤེས་དུས་བཞིན་

7.6.4 Numerals in a Noun Phrase: translate the following phrases

(1) four computers (6) three English-Tibetan dictionaries
(2) two doctors (7) nine books
(3) five teachers (8) one school
(4) seven students (9) eight lessons
(5) ten farmers (10) six workers

7.6.5 Translation

(1) A: My name is Lobzang Gyal. I am from Qinghai. I am Tibetan.
   
   B: I am also from Qinghai. I am from Xining. I am Mongolian.
(2) A: Do you have a dictionary?
   B: What kind of dictionary?
   A: Tibetan-English dictionary.
   B: Yes, I have two Tibetan-English dictionaries.
(3) A: Our Tibetan language teacher is not here today. Where is he?
   B: He is still in Lhasa.
(4) A: How many classmates do we have?
   B: We have only eight classmates.

7.6.6 Reading Comprehension

Answer the following questions in English
(1) Who is Dawa? Where is she from?
(2) How many students does Dawa have? Where are the students from?
(3) What is Tom’s Tibetan name?
(4) What is Mary’s Tibetan name?
Lesson 8  Do You Have a Picture of Your Family?

Key Grammar Points in Lesson Eight:

1. Kinship Terms for Immediate Family Members
2. Numerals in Amdo Tibetan 11 to 19 and Multiples of Ten
3. Reduplication of Interrogative Words: བྲག་
4. Singular, Dual, and Plural Nouns
5. Definiteness Marker བོད/བོད on Numbers

8.1 Dialogue

བོད། འབང་མོ་བོད་ཆུ་བོད།
བོད། རིམ་མོ་བོད་ཆུ་བོད།
བོད། སི་མོ་བོད་ཆུ་བོད།
བོད། བིས་ཤི་བོད་ཆུ་བོད།
བོད། བིན་བོད
བོད། བིད་ཤི་བོད་ཆུ་བོད།
བོད། སྒང་མོ་བོད་ཆུ་བོད།
བོད། སི་མོ་བོད་ཆུ་བོད།
བོད། བིས་ཤི་བོད་ཆུ་བོད།
བོད། བིའི་ཤི་བོད་ཆུ་བོད།
བོད། བིས་ཤི་བོད་ཆུ་བོད།
བོད། བིའི་ཤི་བོད་ཆུ་བོད།
བོད། བིས་ཤི་བོད་ཆུ་བོད།
Lhamo: Whose picture is this?
Tom: It’s my picture. This is my father. This is my mother.
Lhamo: Who is this little boy?
Tom: He is my younger brother. His name is David.
Lhamo: How old is he this year?
Tom: He is eleven years old this year.
Lhamo: I am eighteen years old. How old are you?
Tom: I am twenty.
Lhamo: Where is this picture? (Lit. a picture of which place is this?)
Tom: It’s my American home. Lhamo, where is your hometown?
Lhamo: My hometown is in Yulshul.
Tom: Who (all) do you have in your family?
Lhamo: In my family there are my elder brother, elder sister, and younger sister.
Tom: How many siblings do you have?
Lhamo: I only have these three.
Tom: Do you have any pictures of your family?
Lhamo: I have these three pictures here. Look.
Tom: Who are these two? (lit. they two)
Lhamo: They are my grandpa and grandma. They are seventy years old.
Tom: What are those? Are those goats?
Lhamo: No. Those are not goats. Those are sheep. My family has fifty sheep.

8.2 Vocabulary

8.2.1 Vocabulary from the Dialogue

1. དུན་མ་ n. picture
2. རོ་མ་ n. father
3. རོ་མ་ n. mother
4. དོ་སོ་ [དོ་སློ] n. boy
5. དོ་སོ་[དོ་སློ] adj. small, little
6. ཆོ་པ་ n. younger brother
7. ཕོ་མོ། person David
8. གན་ n. year
9. གན་ n. this year
10. གན་ལོག་ཇི། num. eleven
### Colloquial Amdo Tibetan (2005, Revised), Kuo-ming Sung & Lha Byams Rgyal

<table>
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<th>English</th>
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<tbody>
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<td>11.</td>
<td>སྐར་བཤད།</td>
<td>num.</td>
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<td>12.</td>
<td>བཤད།</td>
<td>num.</td>
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<td>13.</td>
<td>འབྲུག་པ།</td>
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<td>མ་</td>
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<td>བྲེས་པ་</td>
<td>phrase</td>
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<td>24.</td>
<td>བྲེས་པ་ [བོད་]</td>
<td>pro. suffix</td>
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<td>26.</td>
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<td>རིག་པའི་</td>
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<td>28.</td>
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<tr>
<td>30.</td>
<td>རིག་པ་</td>
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#### 8.2.2 Additional Vocabulary

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<td>བྲུམ་པ།</td>
<td>n.</td>
</tr>
<tr>
<td>36.</td>
<td>བྲུམ་པ།</td>
<td>n.</td>
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</table>
8.3 Grammar Notes

8.3.1 Numerals རྟ་ 11 to སྣ་ 19 and Multiples of Ten

Tibetan numerals from 11-19 are formed by combining the word རྟ་ ten and the appropriate numeral to its right. Note that there is a vowel change from རྟ་ to རི་ for the two numbers 15 and 18:

11. རྟ་ཕྱུན། 14. རྟ་བཞི། 17. རྟ་བསྡུད།
12. རྟ་ཕྱུན། 15. རི་ཕྱུན། 18. རི་བསྡུད།
Numerals that are multiples of ten are formed by placing the single digit numeral in front of the word ten, for example, 二十八 + 二十 ten becomes 二十八十 forty. Note that twenty is irregular and that the word 三 three is shortened to 三十 in thirty. As for the word 二十 ten, there are two variants, 二十 and 二十八, in this group of combinations. The rule is simple: the prefix 二 of 二十 is retained only when the preceding syllable is open (i.e. ends with a vowel) such as 40, 50, and 90. Otherwise, omit the 二 as in 30, 60, 70, and 80.

Recall that when we learned the numeral ten, it consisted of the numeral 二十 and the word 甚至 even. 甚至 is also compatible with numerals of multiples of ten, the only difference being that it is always optional with the numerals 20 to 90, but is obligatory with 二十 even.

As a review of the Tibetan numeral scripts, these are the numbers we have learned in this lesson:

(1) 11-19: 一 二 三 四 五 六 七 八 九

(2) 10-90: 十 二十 三十 四十 五十 六十 七十 八十 九十

There is a peculiar distinction that (Amdo) Tibetan makes: andbox is a morpheme attached to a numeral to mark the noun phrase as definite. Compare the following two sentences:

(1) འཕགས་ལ་བོད་ནི། There are three sheep here.
(2) འཕགས་ལ་བོད་ནི། These three sheep are mine.

In the first sentence the phrase འཕགས་ལ་བོད་ three sheep is indefinite and in the second sentence འཕགས་ལ་བོད་ these three sheep is definite. Note that in the second sentence, འཕགས་ལ་ this is usually not marked plural (*ལ་ཁུང་) because the plurality of the noun is already overtly expressed by the numeral འཕགས་ལ་. In the lesson, Lhamo answers འཕགས་ལ་བོད་ནི། འཕགས་ལ་བོད་དང་སྒོ་འབོད། I have only these
three siblings, using the definiteness marker ཨི་ with the numeral to form ཨི་ོགས་པར།. Note that speakers of Amdo Tibetan have a rather relaxed attitude towards the word order between the numeral (ཐོ) and the demonstrative in a noun phrase. These three sheep can be either རྒྱུལ་བོགས་པར། ཨི་ོཝི or རྒྱུལ་བོགས་པར།, with the latter being more common. For duality the two, one says རྒྱུལ་, not *ཐོཝི. More examples:

(3) རྒྱུལ་ཐོ་ཐོ་ི་ལ་ཐོ་ི་པ་ བོད་  རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་  These two Americans are my friends.

(4) རྒྱུལ་ཐོ་ཐོ་ི་ལ་ཐོ་ི་པ་ བོད་  རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་  Those three textbooks are not mine.

(5) རྒྱུལ་ཐོ་ཐོ་ི་ལ་ཐོ་ི་པ་ བོད་  རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་  These five students are from Europe.

(6) རྒྱུལ་ཐོ་ཐོ་ི་ལ་ཐོ་ི་པ་ བོད་  རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་  The two seats over there are Tserang's parents'.

The morpheme རི་ in fact has two variants. Numerals that end with a suffix take རི་; those without take རི་. Thus, from one to ten, the definite numerals are:

(7) 4, 5, 9, 10 (བོད་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་) + རི།

1, 2, 3, 6, 7, 8 (བོད་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་ རྒྱུལ་) + རི།

Like in most Asian cultures, Tibetans distinguish རྒྱུལ་ elder brother and རྒྱུལ་ elder sister from རྒྱུལ་ younger brother and རྒྱུལ་, རྒྱུལ་ younger sister. The less specific term sister or brother does not exist. Note that for the expression younger sister, there are two words རྒྱུལ་ and རྒྱུལ་. They are not synonymous. རྒྱུལ་ is used when it relates to an elder brother and རྒྱུལ་ relates to an elder sister. For example, Tom's younger sister is his རྒྱུལ་ and Mary's younger sister is her རྒྱུལ་. Tibetan does have the equivalent for the more general term sibling: རྒྱུལ་. It is often used in a question such as རྒྱུལ་ how many brothers and sisters do you have? As Tibetans tend to have larger families, the plural form རྒྱུལ་ siblings is frequently used.

In the vast Amdo region, the family/kinship terms are far from unified. Students (as well as native Amdo speakers) may need to learn different terms when visiting different places. The following diagram is a summary of the important immediate family terms that are understandable to most Amdo speakers.
Two more kinship terms need to be learned. One is ཆོས་ aunt and the other is ཉོན་ uncle. These two terms are used not only for the family relatives but extended to people outside the family, as well. When a person appears to be one generation older than you are, you can comfortably call him ཁྲུང་ or her ཁྲུང་. The term ཁྲུང་ is also used to refer to and as a direct address to monks in the Amdo region.

8.3.4 Reduplication of Interrogative: སྤེན་ རྒྱུ། Who All

There is no equivalent to the English word all in Tibetan. The notion of universal quantification denoted by all is therefore expressed by other means. When asking an exhaustive question such as "who all did you see at the party?" (i.e. tell me each and every person that you saw at the party without leaving anybody out), Tibetan simply reduplicates the interrogative pronoun from སྤེན་ who to སྤེན་ རྒྱུ། who all. In the lesson, Tom asks Lhamo to tell him all of her family members by reduplicating the interrogative: བོད་བཞིན་བོད་བཞིན་ རྒྱུ། Other interrogative words can also be reduplicated:

1. ཚིགས་ཀྱང་གི་གིང་གི་ རྒྱུ། Who (all) are our teachers? (for ཚིགས་, see 8.3.5)
2. དབྱེ་བའི་ལས་ནུས་ནད། རྒྱུ། Who (all) are now in Lhasa?
3. བོད་བཞིན་ཅིང་གི་ལས་ནུས་ནད། རྒྱུ། Where are all your siblings? (Lit. where all)
Colloquial Amdo Tibetan (2005, Revised), Kuo-ming Sung & Lha Byams Rgyal

(4) བོད་ཐོག་ཐོག་ལ། What are (all) the names of your English friends?

(5) བོད་ཐོག་ལ། What are (all) these books?

Note that བོད་ means from where and བོི་ means at which place (therefore: where). When བོི is used alone, it means which. When the interrogative is not monosyllabic, it is less natural to reduplicate it, thus བོི་ in (4) and (5), instead of the unnatural བོི་བོི་.

8.3.5 Singular, Dual, and Plural Noun

Colloquial Amdo Tibetan usually makes a distinction between a dual (two) and a plural (three or more) animate noun phrase. To mark duality, the morpheme བོི་ is attached to pronouns or nouns. Compare the following formal (written) pronominal forms to their colloquial forms:

<table>
<thead>
<tr>
<th>(1)</th>
<th>Formal</th>
<th>Colloquial</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>sing.</td>
<td>pl.</td>
</tr>
<tr>
<td>First person</td>
<td>མི</td>
<td>བོི</td>
</tr>
<tr>
<td>inclusive we</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Second person</td>
<td>མི</td>
<td>བོི</td>
</tr>
<tr>
<td>Third person m.</td>
<td>མི</td>
<td>བོི</td>
</tr>
<tr>
<td>Third person f.</td>
<td>མི</td>
<td>བོི</td>
</tr>
</tbody>
</table>

Each of the plural pronouns also has a trisyllabic alternative form: བོི་ (= བོི་) we/us, བོི་ (= བོི་) you, and བོི་ (= བོི་) they/them. The colloquial plural suffix བོི་ can be attached to regular noun phrases such as བོི་ལ་ལ། your English friends.

For the first person, both dual the two of us and plural we, Tibetan makes a further distinction of inclusive we and exclusive we. The inclusive we, as the term suggests, includes the listener. The we in a common expression Let's go (the speaker is asking his companion to go with him) is an instance of the inclusive interpretation. If a child is begging his parent to allow him and his companions to leave the house and play, the expression Please let us go, then, contains the
exclusive we, assuming that the parent is not going with them. As one can see, English does not use two different words to distinguish the inclusive and exclusive interpretations of we. Amdo Tibetan does. The forms given in the above chart are either neutral (like the English we) or exclusive. When the listener is included, change རི་ to རུ་, then attach the appropriate dual or plural suffixes to form the inclusive ལུགས། རུ་, ལུག་, and ལུགས་.

In the lesson, Tom asks བོད་ཀྱི་བོད་སྲིད། Who are they two? The pronoun is duly marked with the dual suffix ལུགས།. More examples:

(3) ཨ་ཐུགས། རུ་གཞི། བོད་ལྟ་བསྟོན། ཞེས་རུ་བོད་སྲིད། (neutral we)
A: Who are you two?
B: We two are students of Teacher Dorje Tserang.

(4) སྲིལ་བཤེས་བསྟོན། སྡེ་བོད་རིགས་པ། རུགས། རུ་གཞི། རུ་གསེས་ (inclusive we)
You have a Tibetan name, I have a Tibetan name. We both have Tibetan names.

Other examples of duality marking:

(5) བོད་ཀྱིས་ཐུགས། རུ་གཞི། བོད་ལྟ་བསྟོན། ཞེས་པ། བོད་ལྟ་བསྟོན།
They two are from Japan. Where are you (pl.) from?

(6) སྲིལ་བཤེས་བསྟོན། སྡེ་བོད་རིགས་པ། ཛོས་ཁ་ (inclusive we)
My husband and I both are Tibetan language teachers.

(7) སྲིལ་བཤེས་བསྟོན། སྡེ་བོད་རིགས་པ། རུ་གཞི། རུ་གསེས་ ཐོན་པོའི་ལྔ་ཤེས་ སངས་རྒྱས། རུགས། རུ་གཞི། རུ་གསེས་
Rhangmo's uncle and aunt are both doctors.

► 8.3.6 Hometown, Home, Family, etc.

Hometown is དོ་ཁུང་. When བོད་ (or colloq., ྣུ་) is used alone, it means home, the home that offers you security, companionship, and happiness, not the physical structure that one calls a residence. For the latter, Tibetan tends to use a different word, གཤེར།. Therefore, one can say བོད་ འབྲུ་བཤེས་ I miss home and not *ལོས་ཁུང་ *I miss house. (The subject བོད། I is marked ergative, an important grammar point to be introduced in L9.) However, the distinction is not always clear-cut: གཤེར། and འབྲུ་ can be used interchangeably if they combine with a person's
name, thus the synonymous མོང་ལེགས་མོ། and མོང་ལེགས་མོ། Tserang’s place. Note that མོང་ can directly form a compound with a personal name without the genitive case marker སྦྱི་ linking the two. That is, one does not say མོང་ལེགས་མོ།. In the dialogue, Tom asks about the hometown of Lhamo, using བཀྲ་ཤིས, as in (1). When he asks about Lhamo’s family "at home," he uses རྒྱུ་ with the preposition ཁྲ, as in (2).

(1) བཀྲ་ཤིས། ། Where is your hometown?
(2) བཀྲ་ཤིས། ། Who are all your folks at home?

If we consider the word family as an institution (e.g., family-owned business) and not the collective term for the members of the family, the Tibetan translation could be either རྒྱུ་ or རྒྱུ་. As shown in (3) and (4):

(3) རྒྱུ་ ། This is our family's (photo). (བུ་ (Gen))
(4) རྒྱུ་ ། My family has twenty sheep. (ཐུན་ (Obliq))

For members of the family, it is either རྒྱུ་ ། (Gen) or རྒྱུ་ །. As shown in (5) and (6):

(5) རྒྱུ་ ། Who are all the people in your family?
(6) རྒྱུ་ ། Do you have a picture of your family?

❖ 8.4 Cultural Notes

❖ 8.4.1 Finger Pointing

In the Tibetan culture, pointing at people or things with a finger is considered rude. Naturally, pointing fingers at sculptures of religious figures, contents of religious paintings or sutras, sacred objects in a chapel, etc., can also be taken with offense or, at least, as a reflection of the doer's cultural ignorance. All too often, one observes curious travelers to the Tibetan region pointing fingers at deities and sacred objects, asking local people "Who is this?" or "What is that?" Instead of pointing, the correct gesture is to hold out the arm towards the object with the hand open naturally, palm facing up. This gesture is almost like when one shows an honorable guest the way into a room.
The same courtesy applies to asking about a Tibetan friend's family in a photo. One should never point at a person in a photo with the index finger, asking questions. Pay attention to how Tibetans use different gestures and one will learn to do it naturally and easily.

8.4.2 Pets

Tibetans, especially nomads, raise dogs and consider them a part of the family. However, unlike in Western cultures, dogs are not indoor pets and usually receive no name from their loving owners. People refer to a dog as someone's dog. Dogs are trained to guard the house (or tent) and livestock and may attack strangers approaching its owner's premise. Beware.

Farmer and His Mule, Mangra
Farmer Milking Cow, Sertar

Cats are common in farmers' houses. They are highly functional, as they catch mice and protect crops from birds. Cats often sleep on brick beds or near the stove where it's warm. Tibetans love it when cats snore, as the sound resembles (that is, to their ears) the sound of chanting mantras. Some Tibetans raise chickens for their eggs, but they do not slaughter chickens for food.

8.4.3 Livestock Terms

Livestock tending is an integral component of a Tibetan herdsmen's daily life. Minute distinctions are made among members of the same species, resulting in a surprisingly large pool of lexical items that rivals the complexity of words in the Eskimo language related to snow. In
this lesson, we learned such generic terms as 羊 sheep, 羔 goat, and 牦牛 yak. In reality, herdsmen living on the grasslands employ more than 150 terms for cows, yaks, horses, goats, and sheep, depending on the animal's age, gender, and whether it is castrated. If one takes into consideration names describing (patterns of) colors, the shape and state of horns, etc., 300 additional words are documented. (ཐུན་གྱི་དབུས་, 2003)

Such distinctions prove too complicated even for Tibetan townsfolk and farmers. Herdsmen often joke about a farmer's incapability of distinguishing the obvious differences between, for instance, a རྒྱ་ (two-year-old male sheep) from a རྲོལ (three-year-old male sheep), or a རླ་ (three-year-old female yak) from a རླ་ (four-year-old female yak). For our purposes, it is good to know the generic term རླ for cattle. The following list of words about yak, spelled in phonetic symbols for lack of orthography, should give the learner a rough idea of the complexity of herding terminology.

<table>
<thead>
<tr>
<th>Terms for Yaks</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
</tr>
<tr>
<td><strong>Age</strong></td>
</tr>
<tr>
<td>Generic</td>
</tr>
<tr>
<td>1 year-old</td>
</tr>
<tr>
<td>2 year-old</td>
</tr>
<tr>
<td>3 year-old</td>
</tr>
<tr>
<td>4 year-old</td>
</tr>
<tr>
<td>5 year-old</td>
</tr>
<tr>
<td>4 and 5</td>
</tr>
<tr>
<td>6 year-old</td>
</tr>
<tr>
<td>7 year-old</td>
</tr>
<tr>
<td>6 and 7</td>
</tr>
<tr>
<td>8 year-old</td>
</tr>
<tr>
<td>9 year-old</td>
</tr>
<tr>
<td>10 +</td>
</tr>
</tbody>
</table>
Now, can we spot the རྗེ་མོང (three-year-old female sheep) in the picture below?

Sheep Grazing in Grassland, Mewa, Ngaba

8.5 Key Sentence Patterns

- 8.5.1 མི་… How old…?
  1. རྒྱུར་བོད་དེ་བཙོ། How old are you this year?
  2. རྒྱུད་ཐོབ་དེ་བཙོ། I am twenty this year.
  3. རྒྱུད་ཐོབ་དེ་བཙོ། How old is your younger brother?
  4. རྒྱུད་ཐོབ་དེ་བཙོ། He is nine years old.
  5. རྒྱུད་ཐོབ་དེ་བཙོ། How old is your elder sister?
  6. རྒྱུད་ཐོབ་དེ་བཙོ། She is thirty years old.

- 8.5.2 Numbers from རྒྱུས་ 20 to རྒྱུས་ 90
  1. རྒྱུས་བཤད་དེ་བཙོ། How many pictures do you have?
  2. རྒྱུས་བཤད་དེ་བཙོ། I have twenty pictures.
  3. རྒྱུས་བཤད་དེ་བཙོ། How many books do you have?
  4. རྒྱུས་བཤད་དེ་བཙོ། I have eighty books.
Colloquial Amdo Tibetan (2005, Revised), Kuo-ming Sung & Lha Byams Rgyal

(5) སྣ་ཚོགས་པ་བཤད་དེ་བོད་དེ་བོད་དེ། How many Tibetans are there in your school?
(6) སྣ་ཚོགས་པ་བཤད་དེ་བཤད་དེ་བཤད་དེ། There are seventy.
(7) སྣ་ཚོགས་པ་བཤད་དེ་བཤད་དེ་བཤད་དེ། This textbook has twenty lessons.

■ 8.5.3 རྩེ་Whose
(1) རྩེ་སྤེར་ནི་རྟེན། Whose dog is this?
(2) རྩེ་གཅེ་ནི། That is my book.
(3) རི་བུ་ཤེས་རྟེན། Whose picture is that?
(4) རྩེ་བུའི་སྦེ་བུའི་ཤེས་རྟེན། (Male speaker) That is my younger sister's picture.
(5) རི་བུའི་ཤེས་རྟེན། Whose yaks are those over there?
(6) རི་བུའི་ཤེས་རྟེན། Those are the Uncle Lobzang's yaks.

■ 8.5.4 Interrogative Words (Review)
(1) རྗེས་ཐུབས་སྲིད་པོ་ཤེས་རྟེན། Who all do you have in your family?
(2) རྲིཉེ་བུ་ཤེས་རྟེན། What are all these books?
(3) རི་བུའི་སྦེ་བུའི་ཤེས་རྟེན། Where are all our Tibetan classmates?
(4) རི་བུའི་ཤེས་རྟེན། Who are both these two people?
(5) རི་བུའི་སྦེ་བུའི་ཤེས་རྟེན། Whose are all these pictures?

■ 8.5.5 Family Terms
(1) རི་བུའི་སྦེ་བུའི་ཤེས་རྟེན། Where is Sophie's younger sister?
(2) རི་བུའི་སྦེ་བུའི་ཤེས་རྟེན། Dorje's wife is an English teacher.
(3) རི་བུའི་སྦེ་བུའི་ཤེས་རྟེན། My grandfather and grandmother are farmers.
(4) རྩེ་ཐུབས་དོན་ཤེས་རྟེན། I don't have brothers or sisters.
(5) རི་བུའི་སྦེ་བུའི་ཤེས་རྟེན། That little girl is Aunt Sonam Drolma's daughter.
(6) སྣ་ཚོགས་པ་གཞན་ལོངས་པའི་སྤེལ་བུའི་འཛིན། རྩེ་ཀྱི་ཤེས་རྟེན། Dawa Drolma's husband is my mother's elder brother. He is my uncle.

■ 8.5.6 རྩེ་/ རི་ in Definite NP's
(1) རི་བུའི་སྦེ་བུའི་ཤེས་རྟེན། We have only these three computers.
(2) རི་བུའི་སྦེ་བུའི་ཤེས་རྟེན། I have these four siblings.
(3) སུ་མོཾཾི་དྲོལ་མ་ཞེས་པ་ཞིག། Whose are these three pencils?
(4) རྩེ་ཁྲི་ཞེ་བས་བཅས་བཞི་བཞི་བཞི་མི་དང་།
Those ten American students are still in Tibet now.
(5) རྩེ་ཁྲི་ཞེ་བས་བཅས་བཞི་བཞི་མི་དང་།
Our school has only these five classrooms.

❖ 8.6 Exercises

8.6.1 Listening Comprehension: True or False
(1) Dorje Drolma is our teacher’s elder sister.
(2) Dorje Drolma is fourteen years old.
(3) Dorje Drolma is not in Tibet now.
(4) The teacher has six sisters altogether.

8.6.2 Answer the Questions

Questions for Image A:
(1) ཅེས་ཀྱུ་ཐུན་བོ། (grandparents)
(2) རྩེ་ཁྲི་ཞེ་བས་བཅས་བཞི་བཞི། (Tserang, Sonam Jid)
(3) རྩེ་ཁྲི་ཞེ་བས་བཅས་བཞི་བཞི། (both 60 years old)
(4) རྩེ་ཁྲི་ཞེ་བས་བཅས་བཞི་བཞི། (farmers)
(5) རྩེ་ཁྲི་ཞེ་བས་བཅས་བཞི་བཞི། (Trika, Qinghai)
Questions for Image B:

1. བོད་དཔེ། (my wife, her mother, my daughter, son)
2. ིུལ་བབ། (Drolma Tso, Tserang Jid, Gabzang, Sangji Lhamo)
3. བལ་དཔེ་ན་ནས་འདབས་བདེན། (6 years old and 3 years old)
4. སྡེ་པོ་བཤེར་ལུགས། (an elder brother and a younger sister)

8.6.3 Translation

(1) A: How are your father and mother?
    B: They are good. They are in Lhasa now.
(2) A: Where is this picture?
    B: It’s my home.
    A: Where is your home?
    B: My home is in Yulshul.
(3) A: How many brothers and sisters do you have?
    B: I have four elder brothers, three elder sisters, two younger brothers and one younger sister.
    A: How many people are there in your family altogether?
    B: There are altogether twelve people in my family.

8.6.4 Composition: introduce a photo of your family by answering the following questions

1. How many people are there in your family? Who are they?
2. What do they do? Where are they now?
3. Where is your hometown?
4. Do you have any pets in your family? What are their names, ages, etc.?
Lesson 9  What Are You Doing in Xining?

Key Grammar Points in Lesson Nine:
1. Present Plain and Progressive Tense and the Auxiliary
2. Ergative Case Marking: -ན / དོན
3. Introduction to Amdo Verb Inflection
4. Duality Marker མོ / རོ
5. Location Word: ཝོན་
6. Conjunction: རོ / Because

9.1 Dialogue

Dialogue 1 (Tom and John on the phone)

Dialogue 2 (Tom and John on the phone)
Dialogue 2 (Rhangmo and Tserang)

American Students on a Study Tour to Qinghai and Tibet

Colloquial Amdo Tibetan (2005, Revised), Kuo-ming Sung & Lha Byams Rgyal
Dialogue 1 (Tom and John on the phone)
Tom: Hello, John!
John: Hello, who is this? (Lit. Who are you?)
Tom: It's me, Tom. John, how are you?
John: Good. I’m studying Tibetan language in Xining. I am also teaching English here. Where are you?
Tom: I’m in Rebgong (Ch. Tongren).
John: What are you doing in Rebgong?
Tom: I’m traveling with my Tibetan friend Lobsang. We two are speaking Tibetan. I’m also taking a lot of photographs.
John: What is Lobsang doing right now?
Tom: Lobsang is watching television.

* * *

Dialogue 2 (Rhangmo and Tserang)
Rhangmo: Tserang, what are you doing? Are you doing homework?
Tserang: No, I am listening to music and writing a letter.
Rhangmo: Tserang, are these two in the picture your parents?
Tserang: Yes, they are.
Rhangmo: What do your parents do?
Tserang: My father is a college professor. He teaches history of the Tibetan people.
My mother doesn’t have a job.
Rhangmo: Where is she?
Tserang: She is at my elder sister's home.
Rhangmo: What do they do there?
Tserang: Because we are herdsmen, they two herd livestock at home.

❖ 9.2 Vocabulary

9.2.1 Vocabulary from the Dialogue
1. འཇིག་ འཇིག། affix Ergative Case marker
2. བོད། v. to study
3. བཤི། བཤི། བཤི། aux. (see 9.3.3)
4. བཤེ། v. to teach
5. བཤེ། place Rebgong (Ch. Tongren)
6. ཤེས་ v. to do
7. རུང་རི། adv. together (also རུང་ནུ།)
8. སུབ་སྲེངས། n. traveling
9. ཏེ། v. to do
10. སྒྲོལ་ཞེས་པའི། [སྒྲོལ་ཞེས་པའི་] v. (O-V) to travel (lit. to do traveling)  
11. སོགས་ aux. contraction of སོགས།
12. གསོལ། v. to speak
13. སྒྲུབ། adj. (attr.) a lot of, many, much
14. སྟོན་པོ། v. (O-V) to take pictures
15. བོད་ཞིག། n. television
16. རྩེ། v. (obj.-ladon) to watch, to look at, to read
17. ཞོས། n. work, task
18. སྟོན་པོ་བོད་ཞིག། n. (N-N) homework (for school)
19. གླི། v. to write, to do (homework)
20. སོགས་ aux. contraction of སོགས།
21. ཐལ་དབང་། n. music
22. ཁྱི། v. (obj.-ladon) to listen to
23. བན་པོ། n. letter
24. སྲིག། n. letter, words written
25. རྣམ། n. father and mother
26. སྔོན་ ཁྱི། adj. (attr.) big
27. ཕུ་བུ་མིང་། n. (N-A) university
28. རྣམ་པར་མིང་། n. (N-A) professor
29. ཙུམད་། n. history
30. མཐོས། n. herdsman
31. རླུ་འཱ། v. (O-V) to herd livestock

9.2.2 Additional Vocabulary
32. 赞
v. to sing
33. 看
v. (O-V) to study (lit. to do studies)
34. 人
person Rinchen
35. 电影
n. movie
36. 电影
n. video (including DVD)
37. 互联网
n. internet
38. 网
v. (O-V) to access the internet
39. 上网
v. (O-V) to be online, to surf the internet
40. 人
person Ngawang
41. 读
v. to read
42. 杂志
n. magazine
43. 报
n. newspaper
44. 数学
n. mathematics
45. 艺术
n. art
46. 歌
n. song
47. 孩子
n. child, kid
48. 藏文
n. Tibetan alphabet
49. 人们
n. people
50. 聊
n. chatting
51. 聊
v. (O-V) to chat (lit. to do chatting)
52. 大学生
n. college student
53. 课
n. class (meeting, lecture)
54. 谈
n. conversation, talk
55. 语言
n. language
56. 牛
n. cattle (generic for yaks, cows, etc.)

❖ 9.3 Grammar Notes
As mentioned in Lesson 4, the Ergative-Absolutive case system operating in the Tibetan language (all dialects) is conceptually different from the Nominative-Accusative case system with which most English speakers are familiar. In a typical Nominative-Accusative language, the subject of a tensed clause, no matter what thematic (semantic) role it carries, is marked Nominative, while the direct object of a verb is marked Accusative. The subject of an intransitive verb is also marked Nominative. For example: (Pronouns are used here because they still reflect the different case markings in Modern English.)

1. I (Nom) hit him (Acc). He (Nom) hit me (Acc) back.
2. I (Nom) left. He (Nom) left too.

Ergative-Absolutive languages mark the subject of a transitive verb with the Ergative case and the direct object with the Absolutive case. The subject of an intransitive verb, however, patterns with the direct object of a transitive verb, receiving the Absolutive case. Examples:

3. བོད་(Erg)ཏོང་(Abs)འོད། I drink tea. (Subject བོད་is marked Ergative.)
4. ས་(Abs)ོད། I go. (Subject ས་is marked Absolutive.)

Compare the following Tibetan sentences with their English counterparts. One can immediately see that the subjects of the English sentences are consistently marked Nominative case while the subjects in the Tibetan sentences vary from Oblique case (marked by Ladon for verbs like བོད་and རིག་), Absolutive case (not overtly marked by any morpheme), to Ergative case (overtly marked).

5. བོས་(Obliq)ོད་(Abs)ོན། English: He (Nom) has a book (Acc).
6. བོས་(Obliq)ེ་ོད་(Abs)ོབ་པ། English: His name (Nom) is called Tom (Acc).
7. བོས་(Erg)ོད་(Abs)འོད་པ། English: I (Nom) am studying the Tibetan language (Acc).
The above examples should convince the student to abandon attempts to associate any case (e.g., Nominative and Accusative) in the English grammar with a specific Tibetan case, Genitive being the only exception. The case assignment in the Tibetan system, as it turns out, is closely related to the thematic role each noun phrase carries in the sentence. We shall be more explicit about this "thematic" approach.

What is a thematic role? Simply put, it is the semantic relation of a noun phrase with the verb. The most common thematic roles are Agent, Theme, Experiencer, Goal, Source, Instrumental, Beneficiary, etc. It is generally assumed that universally each noun phrase in a sentence has a grammatical case. It is also assumed from a semantic perspective, that each noun phrase must also have its own thematic role. In English, case is associated with syntactic position, which is why the subject of a tensed clause always gets the Nominative case regardless of its thematic role. In Tibetan, case is tightly associated with the thematic role, no matter where the phrase is placed (i.e., regardless of its syntactic position). For example, the Agent (doer of an action) always gets the Ergative case. This explains immediately why the subject of a typical Agent-Theme verb phrase receives the Ergative case. Subjects of non-Agent verbs such as ནི, རྒྱན་, སྲོལ་, and རྒྱུ་, as we have seen, do not receive the Ergative case since none of the subjects can be thematically considered an Agent.

The correlation of the thematic role Agent and the Ergative case is further supported by the fact that, when a transitive verb is of the type experiencer-theme such as the following examples, the Ergative case is not involved.

(11) ཞེས་ཐེན་ (Obliq)'ོ་ཁ་ཞེས་ I fear ghosts. (I is not an Agent, but an Experiencer.)

(12) མཐོང་ཐེན་ (Obliq)'ོ་ཁ་ཞེས་ I like lions.
(13) ལུང་ཐུབ་བོ་(.Abs)བོད་ཐོབ་(Obliq)བོད་ཐོབ་ I dislike (am annoyed by) music.

It should be obvious that none of the above subjects carry the thematic role of an Agent, for these subjects experience a psychological emotion, involving no action whatsoever. Also notice that the subject of an intransitive verb is marked Absolutive, as shown earlier in examples (8) and (9). The conclusion is that Ergative case is only assigned to the subject of a transitive verb of the Agent-Theme type. Other types of transitive verbs such as the psychological verbs such as ཕུག་པ་ to fear, སིང་པོ་ to like, and ཡུག་པ་ to dislike from (11) to (13) do not assign their subjects with Ergative. Lesson 11 will have more on how to express likes and dislikes.

We have been using the notion subject and object for Tibetan sentences as if they had the same meaning as for English sentences. While we will continue using these conventional notions for pedagogical convenience, we advise the learner to pay more heed to the thematic role of the noun phrase when it comes to case markings in Tibetan.

9.3.2 Ergative Case: -ོ / ཉོ

Following our discussion above, we shall understand the assignment of ergative case not in terms of the transitivity of the verb, but in terms of its thematic property. If two noun phrases carry the thematic roles of agent and theme, the verb is a typical agent-theme transitive verb. The agent is marked with the ergative case and the theme with the absolutive case (unmarked). The ergative case marker comes in two forms: -ོ or ཉོ. -ོ is attached to an open syllable; ཉོ follows a closed syllable (i.e. with a suffix). For example:

(1) བོད་ཐོབ་ བོད་ཐོབ་ I study Tibetan.
(2) བོད་ཐོབ་ བོད་ཐོབ་ Tom is singing songs. (Lit. singing music)
(3) བོད་ཐོབ་ བོད་ཐོབ་ Teacher Wuchung is teaching history in Beijing.
(4) བོད་ཐོབ་ བོད་ཐོབ་ Mary is listening to American music.
(5) བོད་ཐོབ་ བོད་ཐོབ་ Sonam Drolma is studying English.
(6) བོད་ཐོབ་ བོད་ཐོབ་ Lobzang is online. (Lit. looking at the internet)
In Lesson 5, we learned about the absolutive case for the personal pronouns ་, ང, ད, བ, ད, etc. Those were the unmarked forms. Below are a few case conversions:

(7) ཉ (Abs) → ཉ (Erg)  ༅ (Abs) → ཉ (Erg)
    ཉ (Abs) → ཉ (Erg)  ༅ (Abs) → ཉ (Erg)
    ཉ (Abs) → ཉ (Erg)  ཉ (Abs) → ཉ (Erg)
    ཉ (Abs) → ཉ (Erg)

9.3.3 Ergative Verbs: Regular, Intransitive O-V, and Object-Ladon Verbs

In this lesson, we will introduce several agent-theme transitive verbs: ཉ to study, ཉ to travel, ཉ to speak, ཉ to teach, ཉ to work, ཉ to read, ཉ to write, ཉ to sing, ཉ to watch, ཉ to chat, and ཉ to listen. These ergative-assigning verbs come in three types: (A) monosyllabic transitive verb; (B) noun (usually disyllabic) plus a verb, ཉ or ཉ, both with a generic meaning equivalent to the English to do (or suru in Japanese), and (C) verbs such as ཉ to watch and ཉ to listen.

Verbs of Type A behave like regular English transitive verbs, with an agent subject and a theme object. Case marking in Tibetan is, as expected, ergative for the agent and absolutive for the theme. Examples:

(1) ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ
Tserang and Renchen (Erg) are traveling in Tibet. (Lit. doing traveling)

These three students (Erg) are studying. (Lit. doing studies)

They (Erg) are working right now. (Lit. doing work)

Verbs of Type C (and in this lesson we have two of them, ་མེད་ to watch and རྣོ་ to listen,) are peculiar in that they mark their theme object with the oblique case by using Ladon; however, as expected, they mark their agents with the ergative case. Perhaps this is because the object of the perception verb is regarded as the goal (usually associated with directional Ladon, Lesson 10) and not the theme, thus the oblique case marking. Putting speculations aside, the learner needs to remember མེད་ to watch and རྣོ་ to listen as Object-Ladon verbs. (Recall that earlier we introduced Subject-Ladon verbs such as ཨེ་ for possession and ཤེ་ to be called.) Examples:

Lobzang is watching a movie. (ནོ་ is the Ladon)

Rinchen is listening to music. (རོ་ is the Ladon)

Recall that Ladon takes variant forms according to the pronunciation of the preceding syllable. In the above examples, it is the ཊ མེད་ in མེད་ ཐོབ་ to watch a movie and the ཊ རྣོ་ in རྣོ་ ཐོབ་ to listen to music. In our next lesson, we will present a complete paradigm of the variants of Ladon.

Below is a summary of the three types of ergative verbs:

<table>
<thead>
<tr>
<th>Type</th>
<th>Description</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>regular transitive verbs: Agent-Ergative + Theme-Absolutive</td>
<td>e.g. to speak, to write, to sing, to study, to read, to herd, to take (pictures)</td>
</tr>
<tr>
<td>B</td>
<td>intransitive O-V verbs: Agent-Ergative (Built-in Object-Absolutive)</td>
<td>e.g. to travel, to work, to study, to chat</td>
</tr>
<tr>
<td>C</td>
<td>Object-Ladon verbs: Agent-Ergative + Goal-Oblique (marked by Ladon)</td>
<td>e.g. to watch (movies, videos, internet), to listen</td>
</tr>
</tbody>
</table>
Remember that true intransitive verbs (e.g. verbs such as to go, to come, to arrive, etc.) and psych-verbs (verbs of feelings and emotions) are not ergative verbs.

Classical Tibetan employs four inflectional forms for verbs: future, present, past, and imperative. The tenses are not in an absolute temporal sense like English but function in a relative way. For example, past tense may indicate anteriority with relation to another verb. Similarly, present tense may indicate simultaneity with regards to another verb. We shall discuss this property later. In this lesson, it is important to know that Tibetan verbs, although they themselves are inflected for tenses, need the accompaniment of specific auxiliary verbs to express different tenses and aspects. Generally speaking, inflected verbs stand by themselves in written language but not in spoken Tibetan, a fact true to all dialects.

Literary or classical Tibetan verbs are inflected according to the following paradigm, arranged in the traditional order: (The four components require memorization just like the English: go-went-gone; do-did-done; sing-sang-sung, etc.)

(1) Classical Four-Form Conjugation

<table>
<thead>
<tr>
<th>Future</th>
<th>Present</th>
<th>Past</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>བེང་</td>
<td>རེའི་</td>
<td>བེང་</td>
<td>རེའི་</td>
</tr>
<tr>
<td>རྣུའི་</td>
<td>རྣུའི་</td>
<td>རྣུའི་</td>
<td>རྣུའི་</td>
</tr>
</tbody>
</table>

There is no single morpheme, like the English -ed, that functions as the default past tense marker to form "regular" verbs. In other words, Tibetan has virtually no regular verbs like English. A little less than one third of all verbs inflect for four distinct forms as A-B-C-D, such as རེའི་ to eat and རྣུའི་ to drink. The rest have fewer forms to memorize. The good news is that, in colloquial Amdo Tibetan, the present and future tenses have merged into one form in most agricultural sub-dialect, effectively reducing the paradigm down to three components, namely, present/future, past, and imperative. In the most linguistically conservative areas, such as Zeku (རྒྱུ་), where the nomadic sub-dialect is preserved in its "purer" (usually synonymous with
"archaic") form, the distinction between the present tense of ང་ [sa] to eat and the future tense ལྷོ་ [za] remains audible.

Speakers who distinguish between present and future tenses tend to be in the declining minority. Given the fact that such inflectional distinction is considered neither standard nor prestigious, the authors, considering the linguistic trend as well as the pedagogical advantages for foreign learners, choose not to emphasize this present-future difference in this textbook. The more popular (and simpler) agricultural three-way distinction in verbal inflection is adopted in all lessons. For example:

(2) Modern Agricultural Three-Form Conjugation

<table>
<thead>
<tr>
<th>Pres/Fut</th>
<th>Past</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ང་</td>
<td>ལྷོ་</td>
<td>ང་</td>
</tr>
<tr>
<td>ལྷོ་</td>
<td>ལྷོ་</td>
<td>ལྷོ་</td>
</tr>
</tbody>
</table>

In Appendix II (Verb Conjugations), however, all four forms are given. The student can simply ignore the future tense column to get the paradigm of the three colloquial forms. Since there is no distinct infinitival form for a verb, the present/future form can be regarded as its infinitival, or base, form and will be the form used in the formation of present (simple and progressive) tense. We will introduce other forms in the following lessons.

9.3.5 Present (Progressive) Tense

The present tense is expressed by the present/future form of the verb plus the auxiliary verb ང་. The objective perspective marker ང་ introduced in Lesson 6 can be added to ང་ to remove the subjective/in-group interpretation of the sentence. The combination ང་ can be contracted to ང, a form commonly heard especially when ང follows. The pattern:

(1) Present (Progressive) Verb ང་ (subjective perspective)

Verb ང་ (objective perspective)

Examples:

(2) ང་ ང་ ང་ ང་ What are you doing in Xining?
What is Puntsok doing now?

My father teaches history at college.

Drolma is watching a video/DVD.

The negative and interrogative forms follow the pattern of ཉིད; therefore, ཉིན → ཉིར (Negative) and ཉིས → ཉིས་ (Interrogative). Examples:

Ngawang is not studying.

Is your sister herding sheep right now?

I am not studying today.

This present tense can either indicate plain (habitual) present tense or an action in progress at the moment of speech. Therefore, My father teaches Music and Tserang is listening to music right now both use the same V + ཉིན ( Vocative) pattern.

In Lesson 8, we introduced the duality marker ཉིན. In this lesson, we introduced its ergative form ཉིས་. Examples:

We two are speaking Tibetan.

They two are studying mathematics.

What are you two doing in Rebgong?

Recall that the morpheme ཉིན the two, does not have to be attached to personal pronouns.

It goes with regular nouns such as ཉིན་པའི་ both parents. Examples:

Both my parents teach at the university. (do teaching)

Drolma Tso and Rinchen two are traveling in China.

The two kids are writing the Tibetan alphabet.
### 9.3.7 Pronouns: Colloquial Forms (Summary)

<table>
<thead>
<tr>
<th>person</th>
<th>case</th>
<th>Absolutive (no marking)</th>
<th>Ergative (-ъ or ㎨)</th>
<th>Genitive (- AudioClip? or ㎨)</th>
<th>Oblique ( AudioClip ?)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I, me, my, mine</td>
<td>ザー</td>
<td>㎎</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
</tr>
<tr>
<td>we, us, our, ours (neutral)</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td></td>
</tr>
<tr>
<td>we, us, our, ours (inclusive)</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td></td>
</tr>
<tr>
<td>we two, etc. (neutral, dual)</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td></td>
</tr>
<tr>
<td>we two, etc. (inclusive, dual)</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td></td>
</tr>
<tr>
<td>you, your (singular)</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td></td>
</tr>
<tr>
<td>you, your (plural)</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td></td>
</tr>
<tr>
<td>you (dual)</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td></td>
</tr>
<tr>
<td>he, his, him</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td></td>
</tr>
<tr>
<td>she, her</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td></td>
</tr>
<tr>
<td>they, them, their</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td></td>
</tr>
<tr>
<td>they, them their (dual)</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td>㎞</td>
<td></td>
</tr>
</tbody>
</table>

### 9.3.8 Adjectives: ₃%-% and ³%-0

₃%-% can be analyzed as a word that consists of the adjectival root (₃%), which carries the meaning of the word (many or much), and a suffix -0, which surfaces when the adjective is used to modify a noun. ³%-0 big is of the same morphological structure. Adjectives typically follow the noun they modify, for example, ₃%-% many photos, ³%-0 many sheep, ₃%-0
many people. The word univеrsity in Tibetan is a Noun-Adjective compound that literally means school-big. A college student is called a univеrsity-1-

Adjectives can also function as predicates similarly to stative verbs such as to be many, to be big. We will learn how adjectives function as predicates in the next lesson.

In Dialogue 2, Rhangmo asks Tserang Are these two in the photo your parents, using a word after photo. There is something conceptually important about this . The English word photo can refer to the concrete object made of paper (e.g. This photo is torn) or the image shown on that piece of paper (This photo is beautiful). In Tibetan, the word is the concrete object, not the image. To refer to the image or content shown on the , one needs to say what’s in the photo.

Literally the top or the upper part of an object, the noun is a “localizer”, which is attached to a regular noun to change it into a place noun, before it can be taken by a preposition. This mechanism was introduced earlier in L7 when we learned the usage of inside. In this lesson, we introduce the combination of noun (Gen.) + . is still a noun phrase so it can take the genitive case to from a larger noun phrase these two people in the photo (Lit. these two people of the photo image).

Note that when there should be a genitive case marker between the noun and , it is often omitted in casual speech, especially when the noun ends with a suffix. Nouns ending with a vowel tend to retain the genitive . Examples:

(2)  in the newspaper (the content, the news and ads, not the 40-page object)
(3)  in the book (Note that uses its Genitive form here)
(4)  Who is (the person in) the picture in the book?

Another localizer inside is used in similar contexts as . The selection between and could seem arbitrary to non-native speakers. For our purposes, use for books, pictures, magazines, newspapers, etc. Use for TV’s or computers (anything with a screen).
Colloquial Amdo Tibetan (2005, Revised), Kuo-ming Sung & Lha Byams Rgyal

example, གཞན་པར་ནི in the picture, གཞན་གཉིས་ནི in the computer, གཞན་བཞིར་ནི on TV, གཞན་བཞིར་ནི in the magazine.

9.3.10 ཞིན། Because

The conjunction because is expressed by ཞིན།, which links clause 1 (the reason or cause) and clause 2 (the result or effect). The pattern:

(1) [ clause 1 + ཞིན། ] + clause 2

Note that ཞིན། belongs to clause 1, syntactically. It makes clause 1, the clause which it takes as a complement, a subordinate clause. It is important to know that because the contrast of subjective-objective perspectives is only expressed in the matrix (or main) clause. Thus, there is no ཞིན།/ཞིན། contrast in this subordinate ཞིན། clause. One should always use the default ཞིན། and not ཞིན། in the subordinate clause, regardless of the person of the subordinate subject. The following chart shows that the perspective-neutral ཞིན། (the base form) is the verb used in subordinate or embedded clauses. The ཞིན། we encountered in previous lessons in the main clause expresses subjectivity without overt markings. (In other words, one can imagine the subjective ཞིན། in a main clause as the combination of the base (neutral) ཞིན། with an invisible subjective marker.)

<table>
<thead>
<tr>
<th>form</th>
<th>base form</th>
<th>perspective marking</th>
</tr>
</thead>
<tbody>
<tr>
<td>verb ཞིན། to be</td>
<td>ཞིན། (neutral perspective)</td>
<td>ཞིན། (subjective)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ཞིན། (objective)</td>
</tr>
<tr>
<td>clause type</td>
<td>subordinate / embedded</td>
<td>main / matrix</td>
</tr>
</tbody>
</table>

This phenomenon further supports the idea that the ཞིན།/ཞིན། contrast is not related to person but rather to perspectives. The same analysis also explains why the objective marker ཞིན། does not appear in a subordinate clause. Examples:

(2) ཞིན། ཞིན། སེམས་ཅན་ཐོན་ཐོན་ཐོན། ཞིན།

Because they are herdsmen, they herd livestock.

(3) ཞིན། ཞིན། སེམས་ཅན་ཐོན་ཐོན་ཐོན། ཞིན།

Because he is Tibetan, he has a Tibetan name.
Because she is traveling in Tibet, Tserang Tso is not home now.

In the above examples, it is ungrammatical to say *རེ་དང་ཇི་* and *བོད་དེ་ཇི་*.

❖ 9.4 Cultural Notes

❖ 9.4.1 ཀུམན་སྣང་། and རོང་བོ Monasteries

The capital of the Qinghai province, Xining is the political and economic center of the Amdo region. In Huangzhong, just 25 kilometers south of Xining, is Kumbum Monastery (Ch. Ta'er Si), famous for its yak butter sculptures (སྲིད་དབང་པོའི་ཆུབ་མོ།) and relief embroidery work (དབང་པོའི་ཆུབ་མོ།). Further southeast, the town of Rebgong (རྩེ་བོང) boasts the prestigious Rongwo Monastery (Ch. Longwu Si) and the school of thangka painting. Built in the 14th Century during the Ming Dynasty, Rongwo Monastery had more than 2000 monks in its heyday. The picture below (bottom left) shows the sunken footprints left by centuries of devoted pilgrims' prostration in one of the halls in Rongwo. Rebgong painting is known for its delicate lines and audacious use of red, gaining the reputation of "Rebgong thangka burns like fire."

*Eight Stupas* (སྤྲ་དྭ་བདུན་བུད།)  *Rongwo Monastery*
9.4.2 Taking Pictures in Tibetan Area

Tibetans usually don’t mind being photographed. Generally speaking, no one would show an objection to taking pictures of festivals, weddings, or any form of celebration. As courtesy, one should ask Is it OK to take pictures? beforehand. There are, however, more somber occasions when one should refrain from acting like a trigger-happy, camera-toting tourist. During the observation of a sky burial, the traditional Tibetan burial ceremony, for example, one should pay due respect to the deceased and the family by not showing too much enthusiasm in trying to get the best angle and best composition of the day.

Most monasteries in Tibet charge a nominal fee for taking indoor pictures. The permit to shoot is usually equivalent to two to three US dollars. With it, one can take as many photographs as one wishes. Kumbum Monastery is a rare exception; photography is strictly prohibited in many of its halls.
9.4.3 Amdo Folk Songs

Amdo folk songs are popular among all ages of Amdo Tibetans, farmers and nomads alike. There are few people who can't sing, as singing is an essential component in all sorts of social gatherings. Hosts sing to the guests to express their hospitality and guests to the hosts to express their gratitude.

Among the various types of songs, one should pay particular attention to བོད་འང་, literally meaning "mountain song". བོད་འང་ is a type of love song that serves as the means for young men and women to get to know each other. Though melodious, romantic, and usually with the lyrics that wouldn't even surprise a ten-year-old American child, བོད་འང་ must not be sung in the presence of an elder generation; it is an absolute taboo. In fact, men do not sing it in front of their sisters or female relatives and vice versa. There are cassettes and VCD's of བོད་འང་ for sale.

Sky Burial Site, Langmusi, Gannan
on the streets in most towns in Amdo; however, the shop owner will refuse to play it as a trial to avoid offending other customers.

9.5 Key Sentence Patterns

■ 9.5.1 Present and Present Progressive: Questions

(1) རོ་བཞིན་གྱི་བོད་ཀྱི་བོད་ཀྱིས།
   What is she doing?

(2) རོ་བཞིན་གྱི་བོད་ཀྱི་བོད་ཀྱིས།
   What are they doing?

(3) རོ་བཞིན་གྱི་བོད་ཀྱི་བོད་ཀྱིས།
   What are you reading? (where to read is a regular transitive verb)

(4) རོ་བཞིན་གྱི་བོད་ཀྱི་བོད་ཀྱིས།
   Who is Tserang traveling with?

(5) རོ་བཞིན་གྱི་བོད་ཀྱི་བོད་ཀྱིས།
   Where do you teach Tibetan art?

■ 9.5.2 Present and Present Progressive: Declaratives

(1) རོ་བཞིན་གྱི་བོད་ཀྱི་བོད་ཀྱིས།
   I am studying Tibetan language in Xining.

(2) རོ་བཞིན་གྱི་བོད་ཀྱི་བོད་ཀྱིས།
   My father is teaching history at a college.

(3) རོ་བཞིན་གྱི་བོད་ཀྱི་བོད་ཀྱིས།
   My mother is herding sheep at home.

(4) རོ་བཞིན་གྱི་བོད་ཀྱི་བོད་ཀྱིས།
   She is singing a Tibetan song.

(5) རོ་བཞིན་གྱི་བོད་ཀྱི་བོད་ཀྱིས།
   I am speaking Tibetan to Dondrup.

(6) རོ་བཞིན་གྱི་བོད་ཀྱི་བོད་ཀྱིས།
   I am not writing a letter. I am doing my homework.

■ 9.5.3 Object-Ladon Verbs

(1) རོ་བཞིན་གྱི་བོད་ཀྱི་བོད་ཀྱིས།
They two are not watching television. (š Ladon)

(2) ཤོས་ེད་བཞིན་གཉིས་བཅོམ་བྱེད་པ་ཡིན།
I am watching a Japanese movie.

(3) s ཤོས་ེད་བཞིན་གཉིས་བཅོམ་བྱེད་པ་ཡིན།
What are you listening to? (किवियाँ marked with Ladon)

(4) ཤོས་ེད་བཞིན་གཉིས་བཅོམ་བྱེད་པ་ཡིན།
Are you listening to Tibetan music? (š Ladon, झ Jedul)

(5) ཤོས་ེད་བཞིན་གཉིས་བཅོམ་བྱེད་པ་ཡིན།
I am listening to English (the language). (š Ladon)

■ 9.5.4 Two People: དོག་པ (Review)

(1) ཤོས་ེད་བཞིན་གཉིས་བཅོམ་བྱེད་པ་ཡིན།
What do both of your parents do?

(2) ཤོས་ེད་བཞིན་གཉིས་བཅོམ་བྱེད་པ་ཡིན།
What are you two doing?

(3) ཤོས་ེད་བཞིན་གཉིས་བཅོམ་བྱེད་པ་ཡིན།
We two are taking photographs.

(4) ཤོས་ེད་བཞིན་གཉིས་བཅོམ་བྱེད་པ་ཡིན།
Are the two students reading an English magazine? (š Ladon)

(5) ཤོས་ེད་བཞིན་གཉིས་བཅོམ་བྱེད་པ་ཡིན།
Renchen and Lhamo are both studying Tibetan art and music at Rebgong.

■ 9.5.5 Localizers འཇིག་ི་ and རེ་

(1) ཤོས་ེད་བཞིན་གཉིས་བཅོམ་བྱེད་པ་ཡིན།
Who is the person on TV?

(2) ཤོས་ེད་བཞིན་གཉིས་བཅོམ་བྱེད་པ་ཡིན།
What kind of textbook is that in the picture?

(3) ཤོས་ེད་བཞིན་གཉིས་བཅོམ་བྱེད་པ་ཡིན།
The photo on the computer is my family in the US.

(4) ཤོས་ེད་བཞིན་གཉིས་བཅོམ་བྱེད་པ་ཡིན།
Whose is the dog in the picture?

(5) ཤོས་ེད་བཞིན་གཉིས་བཅོམ་བྱེད་པ་ཡིན།
Is the language in the magazine English?
9.5.6 因為

(1) 我們是牧民，所以在家放牧牲畜。

(2) 我們正在學習藏語，所以我們有藏名。

(3) 我正在學習英語，所以有一本英語教科書。

9.6 Exercises

9.6.1 Listening Comprehension

Dialogue 1: answer the following questions in English

(1) What is Sonam doing?
(2) What is Lobsang doing?
(3) How many classes does Lobsang have today?
(4) What are Sonam and Lobsang doing together?

Dialogue 2: choose the right answer

(1) Sonam’s younger sister is a
   (a) student  (b) teacher  (c) herdsman

(2) Sonam’s younger sister is ___ years old
   (a) thirteen  (b) fourteen  (c) fifteen

(3) Sonam’s family has ___ sheep.
   (a) seventy  (b) eighty  (c) ninety

(4) Sonam’s family also has ___________ yaks and cows.
   (a) twenty  (b) thirty  (c) eighty

9.6.2 Fill in the Blanks: mark the nouns with the correct case

(1) བོད་ཀྱི་བཟའ་བུ་ལོ་ཁོན་

(2) སྲུལ་བུ་བཟའ་བུ་ཁོན་

(3) སྲུལ་བུ་བཟའ་བུ་ཁོན་

(4) སྲུལ་བུ་བཟའ་བུ་ཁོན་

(5) སྲུལ་བུ་བཟའ་བུ་ཁོན་

(6) སྲུལ་བུ་བཟའ་བུ་ཁོན་
9.6.3 Complete the Dialogues

1. ต่อไปนี้ ช่วยให้ฉันเข้าใจหรือไม่?
   ฉันต้องการเรียนภาษา
   ฉันต้องการเรียนภาษา

2. ฉันต้องการเรียนภาษา
   ฉันต้องการเรียนภาษา
   ฉันต้องการเรียนภาษา
   (to teach; art)

3. ฉันต้องการเรียนภาษา
   ฉันต้องการเรียนภาษา
   ฉันต้องการเรียนภาษา
   (French)

4. ฉันต้องการเรียนภาษา
   ฉันต้องการเรียนภาษา
   ฉันต้องการเรียนภาษา
   (No. Canada)

9.6.4 Pattern Practice: answer the following questions with the given patterns

1. ฉันต้องการเรียนภาษา
   ฉันต้องการเรียนภาษา
   ฉันต้องการเรียนภาษา
   (ฝ่าย...)

2. ฉันต้องการเรียนภาษา
   ฉันต้องการเรียนภาษา
   ฉันต้องการเรียนภาษา
   (ประเทศ...)

3. ฉันต้องการเรียนภาษา
   ฉันต้องการเรียนภาษา
   ฉันต้องการเรียนภาษา
   (强大...)

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9.6.5 Translation

(1) Sophie is traveling in Yulshul. She is taking pictures there.
(2) Are you reading an English newspaper? Is it your teacher’s newspaper?
(3) Both my elder brother and elder sister are studying Tibetan history at Tibet University.
(4) My parents are not farmers. They are herdsmen. They herd sheep, goats and yaks at home.
(5) A- What language are John and Akimi (two) speaking.
   B- They are speaking Amdo Tibetan. They are studying Tibetan at a university in Xining now.
Lesson 10  Where Will You Go?

Key Grammar Points in Lesson Ten:
1. Future Tense and the Auxiliary གཉིས་ and གཉིས་
2. Directional Ladon Indicating Goal and Destination
3. Sentential Particle ཨ་: Making Suggestions
4. Clock Time and Temporal Prepositions དོན། གཉིས།
5. Adjectives as Predicates: Adj. + གཉིས།

10.1 Dialogue

མེདེན། འཕགས་ ཕེན་པ་བང་བའི་་རི་
མེདེན། སེམས་པའི་སེམས་ས་བའི་་རི་
མེདེན། ཕོ་ག་མེད་སེམས་ས་བའི་་རི་
མེདེན། མོ་་མེད་སེམས་ས་བའི་་རི་
མེདེན། ཕོ་ག་མེད་སེམས་ས་བའི་་རི་
མེདེན། ཤུ་ག་མེད་སེམས་ས་བའི་་རི་
མེདེན། ཤུ་ག་མེད་སེམས་ས་བའི་་རི་
མེདེན། ལོ་ག་མེད་སེམས་ས་བའི་་རི་
མེདེན། ཤུ་ག་མེད་སེམས་ས་བའི་་རི་
མེདེན། ཤུ་ག་མེད་སེམས་ས་བའི་་རི་
མེདེན། ཤུ་ག་མེད་སེམས་ས་བའི་་རི་
མེདེན། ཤུ་ག་མེད་སེམས་ས་བའི་་རི་
མེདེན། ཤུ་ག་མེད་སེམས་ས་བའི་་རི་
Mary: Kandro, where are they going? (Where will they go?)
Kandro: They will go to the library.
Mary: Will you go to the library also?
Kandro: No, I am not going to the library. I will go to a restaurant.
Mary: What time is it now?
Kandro: It’s exactly 12 o’clock. I am hungry.
Mary: I am hungry, too. Let’s eat together.
Kandro: Okay. What will the two of us eat?
Mary: How about American food?
Kandro: It’s delicious but very expensive. Let’s not eat (there).
Mary: How about Tibetan food?
Kandro: (It’s) very tasty.
Mary: There is a Tibetan restaurant near school. It’s called Trashi Dumpling Restaurant. Let’s go there.
Kandro: Is it far? We have a class at 1:30.
Mary: What class?
Kandro: Mary! Teacher Dorje’s 1:30 history class!
Mary: Teacher Dorje will not be able to arrive at 1:30. He is not at school now.
Kandro: When will he come?
Mary: Today he comes at 2.
Kandro: In that case, okay. We will go to the restaurant. Go!
Mary: Go!

❖ 10.2 Vocabulary

10.2.1 Vocabulary from the Dialogue

1. རྒོད།  person  Kandro
2. གཟུགས་ [བཟུགས་]  v.  to go
3. དཔེར་ [དཔེར་]  aux.  (see 10.3.1)
4. དབྱུར་པོའི་རིགས།  n.  library
5. དོག་  adv. (neg.)  not (future, imperative)
6. རིབས།  n.  restaurant
7. དུང་  n.  time, hour, o’clock
8. དབྱུགས་  adv.  exactly
| 9. | ཟོགས་པའི། [ཟོགས་པ།] | adj. (pred.) | hungry |
| 10. | སོགས་པའི། [ོགས་པ།] | v. | to eat |
| 11. | ངག | adv. | together |
| 12. | ཕེ [བས] | sent. part. | (see 10.3.3) |
| 13. | སྐབས། | adj. (pred.) | okay |
| 14. | སྐོང་། [སྐོང་] | aux. | contraction of སྐོང་། |
| 15. | སྐོ | n. | food |
| 16. | མི་མི | adv. interr. | how, how about |
| 17. | སྐོིགས། [སྐོིགས་] | adj. (pred.) | tasty, delicious |
| 18. | སྐོིགས། [...ོ... | structural part. | (see 10.3.7) |
| 19. | སྐོིགས། [སྐོིགས་] | adv. | very |
| 20. | སྐོིགས་ | adj. (pred.) | expensive, difficult |
| 21. | སྐོིགས་ [བས] | affix | nominalizer (see 10.3.3) |
| 22. | སྐོིགས་ | n. | Tibetan food |
| 23. | སྐོིགས། | n. | vicinity |
| 24. | སྐོིགས། | person | Trashi |
| 25. | སྐོིགས། | n. | dumpling |
| 26. | སྐོིགས། | adj. | long |
| 27. | སྐོིགས། | adj. (N-A) | far (lit. distance long) |
| 28. | སྐོིགས། [བས] | n. | half (hour) |
| 29. | སྐོིགས། | n. | class (meeting) |
| 30. | སྐོིགས། | v. | to arrive |
| 31. | སྐོིགས། | aux. | to be able to |
| 32. | སྐོིགས། | adv. interr. | when |
| 33. | སྐོིགས། | v. | to come |
| 34. | སྐོིགས་ | adv. | in that case, (if so) then |

### 10.2.2 Additional Vocabulary
The future tense is expressed by the present/future form of the verb plus བོད་ + རིག་རིན།. The choice between རིག་ and རིན། follows our previous discussion on subjective vs. objective perspectives. The combination བོད་རིག་ can be contracted to བོད།, while the objective བོད་རིན། does not
usually contract. Note that Tibetan makes no distinction between regular future (will + verb) and imminent future (to be going to + verb). Examples:

(1) ཤིཏེ་འཇོགས་ཐོས་ཀྱིས། མི་བོད་ལ།  What will we eat? (What are we going to eat?)
(2) ཤིཏེ་འཇོགས་ཐོས་ཀྱིས། རེ། མེ།  Where are we going (to go) now?
(3) ཤིཏེ་འཇོགས་ཐོས་ཀྱིས། མི་བོད་ལ།  I will study Tibetan art.
(4) ཤིཏེ་འཇོགས་ཐོས་ཀྱིས། མི་བོད་ལ།  What will you drink?

The learner may be tempted to try and expand the sentence of future tense with locative phrases such as in Lhasa, in Xining, at the restaurant, etc., thinking that such expressions have been covered in Lesson 9. Strange as it may sound, employment of prepositions in Amdo Tibetan is sensitive to tense. In this case, one needs to change the preposition གུས to a different preposition སྒུག. We ask the learner to be patient until Lesson 12. (12.3.7), when this difference is explained.

The negative and interrogative forms follow the regular pattern of ཤིཏེ་འཇོགས་ཐོས་ཀྱིས། verb + གུས་ཀྱིས་ཐོས་ཀྱིས། (negative) and verb + གུས་ཀྱིས་ཐོས་ཀྱིས། (interrogative). Examples:

(5) ཤིཏེ་འཇོགས་ཐོས་ཀྱིས། རྒྱ་བ་བོད་ལ།  Are you going to take a lot of pictures?
(6) ཤིཏེ་འཇོགས་ཐོས་ཀྱིས། དབང་བོད་ལ།  I will not go to the library.
(7) ཤིཏེ་འཇོགས་ཐོས་ཀྱིས། རྒྱ་བ་བོད་ལ།  Are you going to eat American food?
(8) ཤིཏེ་འཇོགས་ཐོས་ཀྱིས། རྒྱ་བ་བོད་ལ།  Hwalkar will not come today.

In some cases, when the context is clear, the future auxiliary can be omitted. In the lesson, Kandro says, ཤིཏེ་འཇོགས་ཐོས་ཀྱིས། རྒྱ་བ་བོད་ལ། བྲག་པར་བོད་ལ། འཇོགས་ཐོས་ཀྱིས།  I will not go to the library. I will go to a restaurant. The phrase བྲག་པར་བོད་ལ། here means བྲག་པར་མ་ཁྱེད། will not go. Note that the prefix གུས in བྲག་པར་ in (12) is now pronounced: བྲག་པར་ [mənjo]  More examples:

(9) ཤིཏེ་འཇོགས་ཐོས་ཀྱིས། རྒྱ་བ་བོད་ལ།  Where will they go?
(10) ཤིཏེ་འཇོགས་ཐོས་ཀྱིས། རྒྱ་བ་བོད་ལ།  What will Rinchen study?
(11) ཤིཏེ་འཇོགས་ཐོས་ཀྱིས། རྒྱ་བ་བོད་ལ།  What will he sing?
(12) ཤིཏེ་འཇོགས་ཐོས་ཀྱིས། རྒྱ་བ་བོད་ལ།  I am not going to Trashi's house.
Amdo Tibetan makes a clear distinction between two types of preposition phrases of place/location. If the preposition phrase carries the thematic role of locative, indicating the locale where an event takes place, the preposition ཞ བ ཞ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ བ
The sentential particle `<` can be attached to a present/future verb, indicating a suggestion.

Examples:

(1) <R ਾਐਾ< ਾਐਾ< Let's two go.

(2) <R ਾਐਾ< ਾਐਾ< Let's eat Tibetan food.

(3) <R ਾਐਾ< ਾਐਾ< Let's listen to songs. (N. B. < is an Object-Ladon verb)

Making a negative suggestion is much more complicated. It is not done by simply adding a negative `<` before the verb. The pattern is

(4) Making a Suggestion:
   (i) Affirmative: Verb + `<`
   (ii) Negative `<` + Verb + `<` + `<`

`<` negates the verb and `<` turns it into a nominal, the equivalent of a gerund (-ing). `<` is the generic verb that means to do. So, literally, what the negative suggestion means is: let's do + not verb-ing. Examples:

   (4) <R ਾਐਾ< ਾਐਾ< Let's not eat this.

   (5) <R ਾਐਾ< ਾਐਾ< Let's not watch TV.

   (6) <R ਾਐਾ< ਾਐਾ< Let's not go downtown. (lit. to the street)

Omission of the particle `<` changes the tone of (a negotiable) suggestion to a rather harsh command. Beware.

The word < is ambiguous. It means hour (period of time) or o'clock (clock time). In this lesson, we learn how to tell clock time.

(1) <R ਾਐਾ< ਾਐਾ< What time is it now?

(2) <R ਾਐਾ< ਾਐਾ< ਾਐਾ< ਾਐਾ< ਾਐਾ< ਾਐਾ< ਾਐਾ< Its one o'clock, two o'clock, etc.

<, which comes after the clock time, means exactly. ਾਐਾ< means half an hour, which is linked to the x o'clock by the conjunction `< and. More examples:

(3) <R ਾਐਾ< ਾਐਾ< ਾਐਾ< ਾਐਾ< ਾਐਾ< ਾਐਾ< ਾਐਾ< Its eleven o'clock sharp.
In Lesson 9, we introduced the locative (related to locale) interpretation of 在 in 照片中. In this lesson, we will learn the temporal (related to time) interpretation of 在. In English, for We have a class at nine o'clock, one only has to add the preposition at before the clock time to form the temporal preposition phrase. The Tibetan temporal preposition 在 cannot take clock time directly, giving the ungrammatical *clock time + 在. One extra step must be taken, which involves に. The pattern is:

(1) Clock Time + に (Genitive Case) + 在 + 在

Examples:

(2) 我们有课在九点. We have a class at nine o'clock.

(3) 特朗马佐的英语课在三点半. Drolma Tso's English class is at 3:50.

Amdo Tibetan has a peculiar semantic restriction on the type of preposition phrase led by 在. That is, when a temporal phrase is led by 在, such as 在两点钟, the verb must be non-action (such as to have) rather than action (such as to go, to study, to sing, etc.)

When the verb denotes action, the temporal phrase is marked by a different preposition 在. In other words, while English does not distinguish between the temporal phrases in The class is at 2 and The teacher comes at 2, Tibetan does. The temporal phrase in the first sentence does not involve any action, whereas the second involves the teacher's coming. Examples:

(5) 我今天早上有艺术课在八点. I have an art class at eight today. (use 在)

(6) 但是，我将在五点去市场. But, I will go to the market at five. (use 在)

(7) 我将在十二点半到达. I will come at 12:30. (use 在)

We will discuss more detail about the 在/在 contrast in Lesson 12 and Lesson 15.
We have seen the citation (or attributive) form of adjectives such as རྟོགས་ and བདེ་དག་ in Lesson 9. In this lesson, we will encounter adjectives used as the predicate of the sentence. The difference is shown by the following examples:

1. སྤྱི་དེ་ལེ་[ས་ཆེན་ོི་] ཟློགས་།
   They have tasty dumplings. (ཁོ་རྟོགས་tasty modifying dumpling is an attributive.)

2. སྤྱི་དེ་ལེ་[ས་ཆེན་] ཟློགས་།
   Their dumplings are tasty. (ཁོ་rasty is used as a predicate, i.e. verbal as to be tasty.)

In Amdo Tibetan, adjectives can function directly as predicates (like stative verbs) and do not need to be accompanied by the linking verb ཀྲོ་ or རྡེ་ to be. When used as predicate, the attributive suffix -བུ (or its equivalent) is omitted and the sentential particle ཤི is attached. For instance,

3. སྤྱི་དེ་ལེ་[ས་ཆེན་] སྤྱི་ཙྲོགས།
   I will take a lot of photos. (ས་ཆེན་, attributive)

4. སྤྱི་དེ་ལེ་[ས་ཆེན་] སྤྱི་ཙྲོགས།
   There are many photos (Lit. photos are many). (ས་ཆེན་, predicative)

The ཤི is exactly the same ཤི we encountered in Lesson 6: the objective perspective marker in སྤྱི་, སྤྱི་, སྤྱི་, etc. Note that when it comes to predicative adjectives, ཤི in (2) and (4) is usually (but not always) employed even though the subject is clearly first person or an extension/in-group member. For instance, སྤྱི་ཙྲོགས། I am hungry and སྤྱི་ཙྲོགས། སྤྱི་ཙྲོགས། The dumpling is very tasty both use ཤི at the end. Simply put, "subject + predicate adjective" is normally expressed as an objective assessment, therefore always taking the objective marker ཤི.

We shall return to this issue in Lesson 11 for instances of expressing the subjective perspective of a predicative adjective.

Using this pattern, the speaker concedes that the subject indeed has the quality described by the adjective, however he or she wants to raise concerns or objections on other grounds. This complex sentence has the following structure:
(1) Adj. ཡི་ + main clause (the concern/objection)

Examples:

(2) འབྲི་ི་ལོ་བོ རི་ + རི་ མངོན་ (the concern/objection)

American food is indeed tasty, yet it's expensive.

(3) འབྲི་ི་ལོ་བོ རི་ + རི་ མངོན་ (the concern/objection)

That restaurant is indeed very good, but it's far.

(4) འབྲི་ི་ལོ་བོ རི་ + རི་ མངོན་ (the concern/objection)

I am indeed very hungry, but I don't have time (to eat).

Not to be confused with the subjectivity particle མ དང་ (Lesson 4) and the conjunction མ also/with/and (Lesson 5), the མ in this pattern is a clausal conjunction that connects sentences, we shall see more of it in later lessons.

► 10.3.8 མ and མ

The English modal *can* is usually translated by བོ རི་ or བོ རི་ in Tibetan, yet the two Tibetan words are very different. བོ to be able to indicates ability/capability and བོ to be all right to indicates permission or prohibition when negated.

First, it is important to know that many Tibetan words that translate into English as modals (e.g., *can, may, should*, etc.) or verbs are in fact adjective-like in Tibetan. This "mismatch" in lexical categories between Tibetan and English deserves the student's special attention. In this regard, བོ རི་ is better translated by the adjectival phrase to be all right or to be OK, indicating permission/prohibition. བོ རི་ is not used, however, when you ask someone if he is OK when you see him fall. In this lesson we learn to say set phrases such as བོ རི་ OK, བོ རི་ not OK, and བོ རི་ is it OK? More complicated sentences such as *Is it OK for me to take a picture* will be introduced in our next lesson.

*Bo* is more like the English modal *can* in that it directly takes an infinitival VP before it. *Bo* is verb-like in that it is compatible with the future tense auxiliary: བོ རི + རི/ཞ རི་. (There is some sense of conjecture in this case, see 17.3.9 for more discussion.) Examples:
Teacher Huamo Tso will be able to come tomorrow.

We two can go to the library at three o'clock.

My parents will not be able to go to Xining with me tomorrow.

Will you be able to come to my dormitory at 9:30?

Because Drolma cannot come, I will travel alone.

In the lesson, Mary says Teacher Dorje will not be able to arrive at 1:30. The verbal complex रुझु ग्यान्ति ग्यान्ति ग्यान्ति ग्यान्ति ग्यान्ति consists of the infinitive रुझ्ग्यान्ति, सुन्न can, and the future auxiliary (negative) ग्यान्ति. Finally, be advised that when can means know how to, Tibetan usually uses a different verb ग्यान्ति know or know how to, which will be covered in Lesson 13.

❖ 10.4 Cultural Notes

❖ 10.4.1 Variety of Food in the Amdo Region

Roast Lamb  Sichuan Hot Pot
The first American fast food restaurant to land in the Amdo Region was KFC, which earned a beachhead in downtown Xining in the summer of 2001 and is still holding strong. The Golden Arches, on the other hand, is no where to be seen from Gansu, Qinghai, to Northern Sichuan. Unlike Lhasa, where an excellent fusion of Indian-Nepalese food is available, as well as traditional Tibetan cuisine, most towns in the Amdo region have two types of food available besides the regular Tibetan fare: Han Chinese and Muslim.

Chinese food is dominated by the hot and spicy Sichuan school, although cuisine from other provinces can also be found. The all-you-can-eat hot pot (Ch. huoguo) buffet restaurant is gaining popularity in the Amdo and the Kham Regions in recent years.

Hand-Stretched Noodle  The Colonel Is Doing Great

Muslim restaurants are plenty, selling superb hand-stretched beef noodle soup (ལེགས་བུད རུལ་) and other home-made delicacies such as goat heads and Hui-style stir-fried gnocchi (Ch. chao mianpianr) with beef or lamb. After a full meal, one must try the Eight-Treasure tea, available in almost all Muslim restaurants.

10.4.2 Tibetan Art: Sculpture and Painting

Magnificent Tibetan sculptures and paintings are in permanent display at almost every monastery. The subjects are uniformly religious in nature and show a distinct Indian and Nepalese influence. Most Tibetan towns do not have an art museum. In every sense of that
word, monasteries, with their collection of sculptures, fresco, thangka paintings, architectural details plus other treasures, convincingly fill that role.

Thangkas (ཐང་ཀ) are wall hangings depicting Buddhist deities, stories or teachings. Their sizes range from several square inches to several hundred square meters, such as that exhibited at the beginning of the ཁོ་ཏུན། Shotun Festival at འབྲས་སྐོང། Drepung Monastery. Because of their devotional nature, thangkas are usually hand painted with meticulous precision by traditional Tibetan brushes. A 3 by 2 square feet thangka can take anywhere from a couple of weeks to several months to complete, depending on whether the artist decides to incorporate complicated and fine details into the design. Under the dim light of a typical Tibetan room, such task often seems impossible to westerners. The same effort goes towards the mural paintings one can find in all Tibetan monasteries.
The first two images presented in the previous page are taken from Pelkor Chode Monastery \((\text{Pelkor Chode Monastery at Gyantse})\), founded in 1418. It is famous for its stupa \((\text{Gyantse Kumbum})\) that contains 10,000 sculptures and mural frescoes. The third was taken from Gonchen Monastery \((\text{Gonchen Monastery})\) of the Sakyapa order, to which the prestigious Derge Printing House used to belong.
10.5 Key Sentence Patterns

10.5.1 Future Tense

(1) མགོན་བཞིན་འདྲུ་བོལ། སྡེ་ལོའི་བོད་པར་འབྲོ་བོལ།
   Where will you go? We will go to the library.

(2) སྡེ་ལོའི་བོད་པར་འབྲོ་བོལ། སྡེ་ལོའི་བོད་པར་འབྲོ་བོལ།
   What will you do? I will read the textbook. (N.B. the verb is མི་ཞེ་to watch)

(3) མི་ཞེ་མོག་ཞེས་པར་འབྲོ་བོལ། ནུང་བོད་པར་འབྲོ་བོལ།
   What beverage will she drink? She will drink beer.

(4) མི་ཞེ་ཐེ་ཆ་བོལ།
   She will eat dumplings.

(5) མི་ཞེ་མོག་ཞེས་པར་འབྲོ་བོལ། ནུང་བོད་པར་འབྲོ་བོལ།
   Where will your friend travel? (Lit. to where, directional)

(6) མི་ཞེ་མོག་ཞེས་པར་འབྲོ་བོལ། ནུང་བོད་པར་འབྲོ་བོལ།
   My friend will travel in Tibet.

(7) མི་ཞེ་མོག་ཞེས་པར་འབྲོ་བོལ། རིག་གི་བོད་ལྡེ་འབྲོ་བོལ།
   What Tibetan food are we going to eat?

10.5.2 Directional Ladon
(1) བོད་སྣང་བརྙན་ཅིང་གི་སྤོ་སྤོད།
Will you go to the library?

(2) བོད་སྣང་བརྙན་ཅིང་གི་སྤོ་སྤོད།
Will we two go to the market?

(3) བོད་སྣང་བརྙན་ཅིང་གི་སྤོ་སྤོད།
Will your elder brother go to the teahouse?

(4) བོད་སྣང་བརྙན་ཅིང་གི་སྤོ་སྤོད།
Drolma Tso and Sonam (two) will go to the street the day after tomorrow.

(5) བོད་སྣང་བརྙན་ཅིང་གི་སྤོ་སྤོད།
My grandparents are going to Beijing.

■ 10.5.3 Clock Time and Temporal Phrases

(1) བོད་སྣང་བརྙན་ཅིང་གི་སྤོ་སྤོད།
What time is it now? It’s exactly 12 o’clock.

(2) བོད་སྣང་བརྙན་ཅིང་གི་སྤོ་སྤོད།
It’s 2:30.

(3) བོད་སྣང་བརྙན་ཅིང་གི་སྤོ་སྤོད།
We have a class at 1:30. (stative, thus བོད་སྣང་བརྙན་ཅིང་གི་སྤོ་སྤོད་)

(4) བོད་སྣང་བརྙན་ཅིང་གི་སྤོ་སྤོད།
She will go to the library at 3 o’clock. (action, thus བོད་སྣང་བརྙན་ཅིང་གི་སྤོ་ས྾ན་)

(5) བོད་སྣང་བརྙན་ཅིང་གི་སྤོ་ས྾ན་
He will go home at 11 o’clock today. (action, thus བོད་སྣང་བརྙན་ཅིང་གི་ས྾ན་)

■ 10.5.4 བོད་ When

(1) བོད་སྣང་བརྙན་ཅིང་གི་ས྾ན་
When will you go to Europe?

(2) བོད་སྣང་བརྙན་ཅིང་གི་ས྾ན་
When will your husband come to Xining?

(3) བོད་སྣང་བརྙན་ཅིང་གི་ས྾ན་
When will Kandro arrive?

(4) བོད་སྣང་བརྙན་ཅིང་གི་ས྾ན་
When will you go to your work place/company?

(5) བོད་སྣང་བརྙན་ཅིང་གི་ས྾ན་

When will you travel with your classmates?

### 10.5.5 Adjective as Predicate

1. I am hungry. Are you hungry?

2. The restaurant is very far.

3. Is the classroom far? It’s not near.

4. I am very thirsty. Do you have water?

5. The restaurant is small; however, the food is very tasty.

6. The library of this university is very big. They have a lot of books.

### 10.5.6 Making a Suggestion with རེ།

1. Let’s go to the market together.

2. Let’s speak Tibetan now.

3. Let's not watch television.

4. Let's take a picture here.

5. I’m thirsty. Let’s go the teahouse and drink tea.

### 10.5.7 རེ and ངེ།

1. We don't have beer here, is cola OK?

2. Can you come to Teacher Wuchung’s class at 10:00 tomorrow?

3. Let’s have a picnic at the woods next weekend.
I will not be able to go to Tibet with Drolma Tso next year.

I will go to America next year. I will not be able to study Art in Xining.

Mary is from America, so she can read English newspapers.

Because there is no computer here, one cannot get online.

10.6 Exercises

10.6.1 Listening Comprehension

Dialogue 1: Answer the following questions in English
(1) What time is it now?
(2) Will Tom go to eat with Sophie? Why?
(3) What homework does Tom have?
(4) What’s Sophie’s suggestion?

Dialogue 2: Answer the following questions in English
(1) What is Mary’s suggestion?
(2) What will they do in Dondrup’s dormitory?
(3) Is Dondrup’s dormitory far from John’s classroom?
(4) When will John have the Tibetan Art class?

10.6.2 Telling Time

<table>
<thead>
<tr>
<th>Time</th>
<th>Time</th>
<th>Time</th>
<th>Time</th>
</tr>
</thead>
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<tr>
<td>6:00</td>
<td>4:50</td>
<td>7:40</td>
<td>11:40</td>
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<td>10:15</td>
<td>8:10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12:20</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

10.6.3 Tense Conversion

Example: ཨོ་ཟེརབུ་ནས་བཀོད་པར་བོད་པ་

(1) ཨོ་ཟེརབུ་ནས་ཐུབ་གཏོང་སྤྱོད་པར་བོད་པ་

(2) ཨོ་ཟེརབུ་ནས་བཀོད་པར་བོད་པ་
10.6.4 Translation

(1) Akimi is singing now. She will sing a Japanese song tomorrow.

(2) A: Where are you going now?
   B: I am going to the library. I will do my homework there.

(3) A: What beer are you drinking?
   B: I am drinking Lhasa beer.
   A: How is Lhasa beer?
   B: Lhasa beer is good all right, but it is too expensive.

(4) A: Where will we go?
   B: How about the market?
   A: Is it far?
   B: No, it’s near our dormitory.

(5) A: When will you come to my home?
   B: I will come at 3:00 o’clock.
   A: Very good. My teacher will also come at 3:00.

10.6.5 Reading Comprehension
Answer the following questions in English

1. Who is Drolma talking to on the phone?
2. What is likely to be Drolma's occupation?
3. When will Drolma come home?
4. Complete the following schedule for Drolma for tomorrow.

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>12:00</td>
<td>lunch</td>
</tr>
</tbody>
</table>
What Do You Want to Eat?

Key Grammar Points in Lesson Eleven:
1. Expressing Price and Money
2. To like, to Need, to Want, and to Be All Right to
3. Decade markers and numbers from 21 to 99
4. Sentential Particle as Subjective Perspective Marker
5. The Jeddu Particle as Conjunction Or

11.1 Dialogue

Waiter: What will you two eat?
Kandro: Waiter, what Tibetan food do you have here?
Waiter: There are noodles, dumplings, and also rice. Which will you two eat?
Mary: Do you have milk tea?
Waiter: Yes, a full large pot of tea is 12 yuan. A full small pot of tea is 8 yuan.
Kandro: Will we two order the large pot or (order) the small pot?
Mary: I really like drinking milk tea.
Kandro: I also really like milk tea. Let's order a large pot of tea.
Mary: Good. Waiter, I want a bowl of noodles and a dish of lamb meat. What do you want to eat?
Kandro: Do you have beef jiaozi and (steamed) dumplings here?
Waiter: Beef jiaozi here are very tasty.
Kandro: I don't want to eat beef. How much is your pork jiaozi?
Waiter: It's five yuan per dish. There are 15 jiaozi in a dish.
Kandro: Good, then I want jiaozi and beer.
Waiter: Is it OK to drink Lhasa beer?
Kandro: Okay.

Mary: Waiter, how much money is it?
Waiter: Noodle is 3 yuan 5 mao, lamb meat 14 yuan, jiaozi 5 yuan, milk tea 12 yuan, beer 3 yuan, altogether 37 yuan and 5 mao.

11.2 Vocabulary

11.2.1 Vocabulary from the Dialogue

1. རིག་པ། n. noodle
2. དྲིང་། n. dumpling
3. སྲུང་། n. rice
4. འབུག་ དཀར་ རྒྱལ་པོ་ དཀར་ རྒྱལ་པོ་ adj. interr. which
5. སྲུང་། n. milk tea
6. སྲུང་། n. (tea) pot
7. བྱ་ཆེན་ དཀར་ རྒྱལ་པོ་ adj. (attr.) large
8. སྲུང་། num. one
9. སྲུང་། n. yuan, money
10. སྲུང་། adj. (attr.) small
11. སྲུང་། v. to order, to do (see 11.3.9)
12. ཞེན་ འྲཿ། Jeddul part. (see 11.3.9)
13. སྲུང་། དཀར་ རྒྱལ་པོ་ affix gerundival marker (see 11.3.7)
14. སྲིར་ v. (obj. - loan) to like, (or as adj. to be fond of)
15. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ adj. (pred.) good
16. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ n. waiter
17. སྲིར་ ཚད་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ n. bowl
18. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ n. meat
19. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ n. mutton (as food)
20. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ n. dish, plate
21. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ v. (subj. - loan) to need, (or as adj. necessary)
22. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ conj. if (provided that)
23. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ v. to want, (or as adj. desirable)
24. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ n. beef
25. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ n. dumpling, jiaozi (Ch.)
26. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ sent. part. (see 11.3.16)
27. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ n. pork
28. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ n. mao (Ch. one tenth of a yuan)
29. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ n. price
30. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ num. part. decade marker 30 +

11.2.2 Additional Vocabulary

31. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ n. bottle
32. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ n. chang, liquor
33. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ n. yak meat
34. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ n. coffee
35. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ n. cup
36. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ num. part. decade marker 20 +
37. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ num. part. decade marker 40 +
38. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ num. part. decade marker 50 +
39. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ num. part. decade marker 60 +
40. སྲིར་ རྒྱལ་ དཀར་ རྒྱལ་པོ་ num. part. decade marker 70 +
11.3 Grammar Notes

11.3.1 དེ་ Which and དེ་ One

We learned དེ་ where in the first few lessons, e.g. དེ་ of where (origin), དེ་ in where (locative), and དེ་ to where (directional). When used alone, it is interpreted as which, as in དེ་ཤང་ཤང་ཞིག་ཅིག་ཡིན་པའི་ཐ་ དེ་ which (which one of noodles, dumplings, and rice) will you eat? More examples:

(1) དེ་རྒྱན་གྱིས་ཞིག་ཅིག་ལྟ་དུས་བཞིན་དུ་དེ། Which professor will teach English?

(2) དེ་བོད་ལེ་ག་མཐའ་ཞིག་ཡིན་པའི་ཐ་ དེ་ Which one of your brothers is studying in Lhasa?

ེ also has a homonym that has no interrogative interpretation. This ེ་ means full. When attached to a measurement such as a pot, a bowl, etc., it refers to one full portion of the measurement (potful, bowlful, etc.). Therefore, in Amdo Tibetan, when one asks about the price of "one pot of tea," he literally says དེ་སུ་པོ་ལྟ་འོ་ a full pot of tea. So, it is also possible to simply translate ེ་ as one, referring to quantity as opposed to sequential numbering. A large pot of tea is དེ་སུ་པོ་འདོགས་པ་, with the attributive adjective ེ་ appearing between the noun (སུ་པོ་) and ེ་. More examples: ེ་སུ་པོ་ལྟ་འོ་ one disk of lamb meat; ེ་བོད་ལེ་ག་ one bottle of chang (liquor), ེ་སུ་པོ་གཞི་ལྟ་འོ་ one dish of yak meat, ེ་འདོགས་པ་ལྟ་འོ་ one cup of coffee.
Also, when a person expresses gratitude by saying ཞབས་ལའི་མེད་ཀྱིས་འསལ་བོ་ (pronounced [kwadrache margo]). If someone offers tea or bread, one can also simply decline it by saying ངོ་ཐོས་ཇི་ལྟར་ཇི་ལྟར་ (no need with a smile).

### 11.3.5 འདི་ to Want to

One would expect the verb འདི་ to want to pattern with བློ་ to need, a subject-verb in verb we just covered. They are very different. First, when the subject is བློ་, འདི་ still takes the sentential particle བྱུས་. Second, འདི་ does not take an infinitival VP like བློ་ but rather an embedded clause marked by the conjunction ལེགས་. This ལེགས་ is different from the Jeddal particle ལེགས་ as in བློ་བྱུས་ལེགས་. The conjunction ལེགས་ is used with འདི་ according to the following pattern: (Note the pronunciation of ལེགས་ is [nando], prefix བཤ་ being pronounced.)

1. Pattern: [ embedded clause ] + ལེགས་ + འདི་

So, literally, Tibetan says it is desirable if I drink tea, instead of I want to drink tea.

Examples:

1. བློ་བྱུས་ལེགས་ལེགས་ (to drink tea)
2. བློ་བྱུས་ལེགས་ལེགས། འདི་ (What do you want to eat?)
3. བློ་བྱུས་ལེགས་ལེགས། འདི་ (I want to eat beef dumplings.
4. བློ་བྱུས་ལེགས་ལེགས་ (to drink some beverage)

Negative and interrogative forms also require the use of auxiliary བྱུས་ and བཤ་:  

5. བྱུས་ལེགས་ལེགས་བྱུས་ལེགས་ (They don't want to listen to Tibetan music.
6. བྱུས་ལེགས་ལེགས་ (Do they want to travel in Qinghai?)

Note that the case marking properties are decided by the verb in the embedded ལེགས་ clause.

The interrogative form, as shown in (6), is བྱུས་ལེགས་. Finally, འདི་ usually does not take NP complement. To express I want something, as opposed to I want to do something, use བྱུས་.

### 11.3.6 Subjective Particle བཤ་: བཤ་ནི་vs. བཤ་འི

When asked by Kandro, the waiter says བཤ་ནི་འཕུལ་ (The beef dumplings here are very tasty). The final particle that goes with the root of the predicative
adjective ठाँच्च is, as the learner might have noticed, not the usual ठाँच, but a new comer. Recall that in Lesson 10 (10.3.5), when predicative usage of adjectives was introduced, we mentioned that ठाँच, the objective perspective marker, is usually attached to the adjective even when the subject is first person or its in-group member. That is because the speaker is describing the property denoted by the adjective about him in a plain and objective perspective. Therefore, ठाँचा अम्ब्राह्म लाई हर्चन्च अग्या आहून: I am hungry, stated as an objective description about the speaker. In this lesson, on the other hand, the waiter is endorsing his statement of their dumplings being delicious. The statement is not treated as an objective fact but a subjective claim with the speaker's subjective commitment. This situation requires the use of the subjective marker to go with the adjective. This marker, is the same subjective marker जे that we saw in Lesson 4 (कर्मीः का कुण्ठानाम नामक नामका What's your name?) Traditional grammar does not have a name for it, so we shall call this जे by its function: Subjective sentential particle. It is the semantic opposite of टाँद. Unlike टाँद, जे has several variants according to the sound of the adjective, e.g., डाँद ends with डा, so the particle takes the form डा. For convenience sake, we select डा to represent the subjective particle for it appears to be the default form. The following is a complete paradigm (five variants in total: डा डा डा डा डा)  

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Subjective Marker</th>
<th>English meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ठाँच्च</td>
<td>ठाँच्च</td>
<td>tasty (let me tell you)</td>
</tr>
<tr>
<td>ठाँच्च</td>
<td>ठाँच्च</td>
<td>pretty</td>
</tr>
<tr>
<td>ठाँच्च</td>
<td>ठाँच्च</td>
<td>good</td>
</tr>
<tr>
<td>ठाँच्च</td>
<td>ठाँच्च</td>
<td>fast</td>
</tr>
<tr>
<td>ठाँच्च</td>
<td>ठाँच्च</td>
<td>difficult; expensive</td>
</tr>
<tr>
<td>ठाँच्च</td>
<td>ठाँच्च</td>
<td>easy; cheap</td>
</tr>
<tr>
<td>ठाँच्च</td>
<td>ठाँच्च</td>
<td>many, much</td>
</tr>
<tr>
<td>ठाँच्च</td>
<td>ठाँच्च</td>
<td>good-sounding</td>
</tr>
<tr>
<td>ठाँच्च</td>
<td>ठाँच्च</td>
<td>happy, comfortable</td>
</tr>
</tbody>
</table>

Note that, although ठाँच्च is an open syllable, it does not take the variant ठा, as do ठाँच्च and ठाँच्च. It takes ठा, presumably because of a sandhi rule that prohibits the consecutive retroflexives ठाँच्च.

11.3.7 लाई आण PAD to Like

लाई आण pad to like is a versatile and frequently used word. Its versatility entails a number of fairly complicated patterns, whereas its usefulness necessitates us to memorize all those patterns.

Of the three verbs लाई, लाय, and लाय, the first verb लाई takes a noun phrase NP or an infinitival VP as its complement; the second verb लाय takes an embedded if-clause led by श्यस्य as its complement. The third one लाय takes both, either an NP or an embedded clause (but not an if clause). Compare the following two sentences: Sentence (1) has an NP complement horses, while (2) has a gerundive phrase riding horses.

(1) लाई (Abs) जे (Obliq) लाई जे आण: I like horses.
(2) लाई लाई लाई लाई आण: I like riding horses.

Note that the subject आण, being an Experiencer of the feeling rather than an Agent of an action, cannot be marked Ergative. Receiving Absolutive case, it is left unmarked. The object of लाई in (1), namely लाई horses, is marked Oblique case with Ladon. In this usage (when it takes NP complement), लाई patterns with adjectives in that it takes the objective perspective marker ठाँच्च.

Sentence (2) has the following structure:

Subject (Absolutive) + VP + लाय + लाय + + लाई + लाई +

The word लाय is the same लाय that we encountered earlier in Lesson 10: ठाँच्च + ठाँच्च + ठाँच्च + ठाँच्च +

(though it is indeed Adj, however...). It is a nominalizer that turns the VP into a gerund (-ing form). The subject remains Absolutive (unmarked). In this structure, if the subject is first person or an in-group member, then the subjective marker जे is used. Observe that in sentences (1) and (2), the sentential particles are different, even though the first person subject आण remains the same. More examples:

(3) लाई लाई लाई लाई आण: He likes riding horses. (Cf. (2))
(4) लाई लाई लाई लाई आण: I like Tibetan opera.
(5) लाई लाई लाई लाई आण: I like watching Tibetan opera.
(6) लाई लाई लाई लाई आण: I really like drinking butter tea.

The negative and interrogative forms of लाई are लाई लाई and लाई लाई, respectively.

the particle ठाँच्च is generally not used. Examples:

(7) लाई लाई लाई आण: I don't like butter tea.
11.3.8 རྡོ་རྗི་ to Be OK Revisited

We learned in Lesson 10 that རྡོ་རྗི་ means to be OK in a simple sentence such as རྡོ་རྗི་ རྡོ་རྗི་ རྡོ་རྗི་ རྡོ་རྗི་ རྡོ་རྗི་ རྡོ་རྗི་ Is milk tea OK? In this lesson, we introduce a more complicated pattern to express to be OK (for someone) to do something. The pattern is as follows, using རྡོ་རྗི་:

1. [ embedded clause ] + ལྟ་ + རྡོ་རྗི་ + བྱེ་

This sentence pattern resembles that of the verb རྡོ་རྗི་. The case marking of the subject of the embedded clause is decided by the embedded verb, which also resembles the property of རྡོ་རྗི་. There is, however, a crucial difference between རྡོ་རྗི་ and རྡོ་རྗི་. We shall jump the gun a little bit by introducing it here, since past tense is not covered until Lesson 13. Compare the following two sentences, paying special attention to the embedded verb རྡོ་རྗི་ to watch:

2. རྡོ་རྗི་ (Erg) རྡེ་འོག (Obl) [ རྡོ་རྗི་ ] རྡོ་རྗི་ I want to watch a movie.
3. རྡོ་རྗི་ (Erg) རྡེ་འོག (Obl) [ རྡེ་འོག ] རྡོ་རྗི་ It is OK for me to watch a movie.

With རྡོ་རྗི་ to want, the verb in the embedded clause employs the present/future tense. With རྡོ་རྗི་ to be OK, the embedded verb is in its PAST tense. This usage is parallel to the subjunctive (or unreal) usage of past tense in English in the following contexts:

4. Do you mind if I brought a friend with me?
5. I prefer that you didn't smoke.
6. It's high time that we left.

So, the sentences involving རྡོ་རྗི་ to be OK literally says It is OK if I did (subjunctive past) something. Understanding this subjunctive usage of past tense with རྡོ་རྗི་ should help the student learn to use the structure more intuitively. Nevertheless, it is still necessary for the student to memorize the past tense for the verbs covered so far if he wishes to use the pattern. Below is a list of some frequently used verbs as a starter. Note that some verbs spell their present and past tenses differently in orthography, even they have the same pronunciation.

Verb Pres/Fut Past
to look at [ta] མོ། མོ། [ta] མོ། མོ། [te]
to listen to བྲི་ [nyen] བྲི་ [nyen]
has seven phonological variants:  

The complete paradigm is as follows:

(3) verb/adj.  

<table>
<thead>
<tr>
<th>verb/adj. (Neg.)</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>滋</td>
<td>滋滋</td>
</tr>
<tr>
<td>滋</td>
<td>滋滋</td>
</tr>
<tr>
<td>滋</td>
<td>滋滋</td>
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<td>滋</td>
<td>滋滋</td>
</tr>
<tr>
<td>滋</td>
<td>滋滋</td>
</tr>
</tbody>
</table>

It is worth noting that the Oblique Case marker 路 also has seven variants, with identical phonological distribution as those of the conjunction 淡. On the other hand, the subjective perspective marker 路, with no more than five variants, only overlaps partially with the distribution of 淡 and 路.

11.3.10 Further Remarks on 路 and 路

The verbs to want/need, to like, and to be all right to are so frequently used that the student cannot afford not to master this bit of grammar. In this lesson, the authors treat the Tibetan words 路 and 路 as verbs primarily due to pedagogical concerns. Students would want to know how to express likes, dislikes, needs, wants, do's and don'ts, at an early stage. In expressing these thoughts, English speakers relate naturally to the verbs like, want, need, and the auxiliary can. This is why we treat the Tibetan words as verbs. The learner only has to memorize the following chart, with extra attention paid to the case marking properties.

(1) Summary based on the verbal analysis

<table>
<thead>
<tr>
<th>complement</th>
<th>Sentence Pattern and Case Marking</th>
</tr>
</thead>
<tbody>
<tr>
<td>路</td>
<td>NP / VP</td>
</tr>
</tbody>
</table>

For those who have problem remembering the case marking properties of all these "verbs", a helpful alternative is to treat the verbs simply as adjectives. Thus, 路 becomes to be necessary, 路 to be fond of, 路 to be desirable (if...); and finally 路, to be all right (if...). The adjectival analysis makes sense in a number of ways. First, none of the four words are conjugated for tenses and all of them take the subjective or objective perspective markers (路 and 路) like an adjective. Second, for 路, the idea of someone's needing something is expressed in Tibetan as "for a person something is necessary". This explains why the person is marked Oblique with Ladon. Third, the use of 路 (if clause) with 路 and 路 makes more sense with the adjectival analysis. The authors encourage learners at least to understand this alternative analysis before returning to the habit of using them as verbs.

11.4 Cultural Notes

11.4.1 Tibetan Food 路  

When visiting a Tibetan family, no matter what time of the day it is, one is likely to be entertained with tea, chang (alcoholic beverage made of highland barley (路), 30 to 40 proof) with some traditional Tibetan food. Below are some of the most common items.

Tibetan dumplings (路) are very different from the Chinese counterpart known as baozi. The stuffing is mainly minced beef or mutton mixed with fresh sheep oil and seasonings; vegetables are seldom used. Steamed dumplings are served piping hot, so one has to carefully bite a small opening to let the steam out first, suck up the juice, then start eating.

Hand-grab mutton (路) is made of big chunks of mutton (with bones) cooked in clear water to perfect tenderness with nothing but a small amount of salt and served hot on a big plate. When eating, one picks a chunk and tears off the tender meat by hand, thus the name of the dish. One can also use the small cutting knife, which Tibetans carry with them at all times. It is important Tibetan table etiquette to employ
the knife inward (i.e. towards the user himself) and not towards other people at the same
table.

Tsampa (ཐོམ་པ་) is popular in all Tibetan regions as staple food. It is made by stir-
frying highland barley (and occasionally peas are added) and then grinding it into flour.
When eating, one puts tsampa flour in a wooden bowl, then adds yak butter tea to make
the dough-like tsampa with fingers. Depending on personal preferences, one can also
add sugar, cheese, or even chang. When traveling, the nutritious tsampa is the most
convenient food.

11.4.2 Butter Tea རིབ་སྤེལ་སྤེལ་

In any Tibetan market, one can find stalls selling large amount of fresh butter (བུད་),
made from yak or goat milk. In the dry and cold climate due to the altitude on the
plateau, the calories provided by the butter are a necessity for the Tibetans. People buy
butter not by the ounce but by the kilo, a large portion of which goes to the tremendous
consumption of butter tea.

Butter tea is indispensable in the Tibetan diet. To make it, one pours boiled tea into
a churn called dongmo (དོང་མོ།), then adds butter and salt (sometimes milk as well),
then forcefully pumps the handle several dozen times. In some regions, people add local
products into the tea such as crushed walnut. If you are allergic to MSG, you might want
to ask about that, as some seem to like its power to enhance the flavor. It is customary
that the host keeps filling the tea bowl during the conversation, so that the tea is
constantly warm. Non-Tibetans may learn to like butter tea, but if you are not a devoted
fan, drink slowly and only at the end of your visit finish the bowl.

11.5 Key Sentence Patterns

11.5.1 རི་ Which

(1) རི་ཐོམ་པ་ཇི་ཐོམ་པ་?

Which will you two eat? We will have pork and lamb.
(2) བཅོམ་བཞིན་ནས་ལོག་བོད།
Which will your father drink?

(3) རྩོམ་གྱི་ནང་བོད་ལོག་བོད།
We two will drink beer and tea.

(4) བཅོམ་ནི་བུ་སྤིང་ཞིི་དང་བོད་ལོག་བོད།
(Between) Tibetan and English, which language do you like?

■ 11.5.2 Money Matters

(1) ནུས་ཀྱི་ོང་ལོག་བོད།
How much money is it?

(2) སོང་མ་པོས་ལོག་བོད།
How much money is this book?

(3) སོང་མ་པོས་ལོག་བོད།
How much money is a bowl of noodles?

(4) དེ་བོད་ལོག་བོད།
A full large pot of tea is 12 yuan.

(5) དེ་བོད་ལོག་བོད།
A bottle of liquor is 5 yuan.

(6) དེ་བོད་ལོག་བོད།
This Tibetan-English dictionary is 25 yuan 3 jiao.

■ 11.5.3 NP + ཉི

(1) དེ་བོད་ལོག་བོད།
Do we two need the large pot or the small pot?

(2) དེ་བོད་ལོག་བོད།
They need a computer.

(3) དེ་བོད་ལོག་བོད།
It only takes 20 minutes.

(4) དེ་བོད་ལོག་བོད།
I want a bowl of noodles.

(5) དེ་བོད་ལོག་བོད།
He wants a plate of chicken.

(6) དེ་བོད་ལོག་བོད།
What do you need?

■ 11.5.4 VP + ཉི

(1) ཨ་ལུས་གཉིས་འབུལ་བི་འབྱིན་པ་བོད།
We need to do the homework now.

(2) ཨ་ལུས་གཉིས་འབུལ་བི་འབྱིན་པ་བོད།
Teacher Huamo-Tso needs to go home tomorrow.

(3) ཨ་ལུས་གཉིས་འབུལ་བི་འབྱིན་པ་བོད།
John and I need to buy today’s English newspaper.

(4) ཨ་ལུས་གཉིས་འབུལ་བི་འབྱིན་པ་བོད།
Because I don’t have much money, I need to work.

(5) ཨ་ལུས་གཉིས་འབུལ་བི་འབྱིན་པ་བོད།
When do you need to write the letter to your teacher?

(6) ཨ་ལུས་གཉིས་འབུལ་བི་འབྱིན་པ་བོད།
When do you need to sing?

■ 11.5.5 རིག་པ་to Like

(1) རིག་པ་ལུས་གཉིས་འབུལ་བི་འབྱིན་པ་བོད།
I really like drinking milk tea.

(2) རིག་པ་ལུས་གཉིས་འབུལ་བི་འབྱིན་པ་བོད།
We like beef dumpling.

(3) རིག་པ་ལུས་གཉིས་འབུལ་བི་འབྱིན་པ་བོད།
Do you like Tibetan music class.

(4) རིག་པ་ལུས་གཉིས་འབུལ་བི་འབྱིན་པ་བོད།
I like eating Chinese food.

(5) རིག་པ་ལུས་གཉིས་འབུལ་བི་འབྱིན་པ་བོད།
You don’t need to drink the tea if you don’t like it.

(6) རིག་པ་ལུས་གཉིས་འབུལ་བི་འབྱིན་པ་བོད།
I don’t like going to the market because it is very far.

■ 11.5.6 རིག་པ་to Want

(1) རིག་པ་ལུས་གཉིས་འབུལ་བི་འབྱིན་པ་བོད།
Do you want to go to Lhasa?

(2) རིག་པ་ལུས་གཉིས་འབུལ་བི་འབྱིན་པ་བོད།
Her father and mother want to come tomorrow.

(3) རིག་པ་ལུས་གཉིས་འབུལ་བི་འབྱིན་པ་བོད།

What does your friend want to eat?

(4) འདི་དེ་བཅོས་དབང་ལོ་བཟོ་དེ་ཤེས་པ་ནི་གཙོ་བོ་དེ་ངོ་བོ་ར་ི་མ་སེམས་པ་ཡི་ན་ཐེབ་བར་ི་ར་མཚམས་ནི་ཤེས་པ་ནི་ནོར་བ་འཐོབས་པ་ནི་མི་བོ་དེ་གཟུགས་པ་ནི་ཤེས་པ་དེ་གཙོ་བོ་དེ་ངོ་བོ་ར་མིའི་སོ་གས་པ་དེ་ལ་ཞིག་ཞིག་པ་ནི་ནད་མི་བོ་དེ་གཟུགས་པ་ནི་མི་བོ་དེ་གཙོ་བོ་དེ་ངོ་བོ་ར་མིའི་སོ་གས་པ་དེ་ལ་ཞིག་ཞིག་པ་ནི་ནད་མི་བོ་དེ་གཟུགས་པ་ནི་མི་བོ་དེ་གཙོ་བོ་དེ་ངོ་བོ་ར

I want to take a picture of this place.

(5) མཐོ་ནི་མཐོ་ནི་མཐོ་ནི་མཐོ་ནི་མཐོ་ནི་མཐོ་ནི་མཐོ་ནི་མཐོ་ནི་མཐོ་ནི་མཐོ་ནི་མཐོ་ནི་མཐོ་ནི་མཐོ་ནི་མཐོ་ནི་མཐོ་ནི

Tom and Sophie want to travel in Yulshul next year.

■ 11.5.7 Yes-no questions with འདི་ནི་བོ་དེས་ Or

(1) བི་ཁྲིམས་པ་ནི།
Do we need large or small?

(2) སུད་མེད་བཤེས་པ་ནི་འཇིག་རྟེན་གྱིས་
Is Lhasa beer OK or not OK?

(3) འཕེལ་བ་ནི་བོ་དེས་བཤེས་པ་ནི་འཇིག་རྟེན་
Will you eat vegetables or meat dishes?

(4) དེ་བཤེས་པ་ནི་འཕེལ་བ་ཐེབ་བར་ི་ཆི་ི་མ་སེམས་པ་ནི་འཇིག་རྟེན་
Do you have elder sisters or younger sisters?

(5) འཕེལ་པ་བ་ནི་བོ་དེས་ནི་འཇིག་རྟེན་
Do you like fish or chicken?

■ 11.5.8 བོ་དེས It is OK to □

(1) ཡེ་ཐེབ་ནི་བོ་དེ་ཀ་ཚུལ་ཆེ་
Is it all right to eat here?

(2) དེ་ཐེབ་ནི་བོ་དེ་ཀ་ཚུལ་ཆེ་
It's all right to come today.

(3) འཕེལ་པ་བ་ནི་བོ་དེ་ཀ་ཚུལ་ཆེ་
It's not permitted to eat in the library.

(4) དེ་ནི་བོ་དེ་ཀ་ཚུལ་ཆེ་
Is it OK if I buy a bottle of beer?

(5) དེ་ནི་བོ་དེ་ཀ་ཚུལ་ཆེ་
Is it OK for me not to drink the butter tea?

(6) ཡེ་ཐེབ་ཡེ་ཐེབ་ཤེས་པ་ནི་བོ་དེ་ཀ་ཚུལ་ཆེ་
OK, but it is not OK for you not to eat the beef dumplings.

verbs and passive

11.6 Exercises

11.6.1 Listening Comprehension: True or False
(1) Tom and John are eating beef now.

(2) John doesn’t like lamb meat.
(3) John doesn’t want to eat meat. He wants to eat vegetable.
(4) John is not hungry right now.

11.6.2 Fill in the Blanks: Use correct case markers, prepositions, or decade markers

(1) འེལ་བ་ནི་བོ་དེ་ཀ་ཚུལ་ཆེ་
(2) དེ་ནི་བོ་དེ་ཀ་ཚུལ་ཆེ
(3) ལྷན་བཤེས་པ་ནི་འཇིག་རྟེན་
(4) དེ་ནི་བོ་དེ་ཀ་ཚུལ་ཆེ
(5) དེ་ནི་བོ་དེ་ཀ་ཚུལ་ཆེ
(6) དེ་ནི་བོ་དེ་ཀ་ཚུལ་ཆེ
(7) དེ་ནི་བོ་དེ་ཀ་ཚུལ་ཆེ
(8) དེ་ནི་བོ་དེ་ཀ་ཚུལ་ཆེ
(9) དེ་ནི་བོ་དེ་ཀ་ཚུལ་ཆེ
(10) དེ་ནི་བོ་དེ་ཀ་ཚུལ་ཆེ

11.6.3 Complete the Dialogues

(1) དེ་ནི་བོ་དེ་ཀ་ཚུལ་ཆེ་?
(2) དེ་ནི་བོ་དེ་ཀ་ཚུལ་ཆེ
(3) དེ་ནི་བོ་དེ་ཀ་ཚུལ་ཆེ
(4) དེ་ནི་བོ་དེ་ཀ་ཚུལ་ཆེ

11.6.4 Translation
A: I want to study Tibetan.
B: You need to buy a Tibetan-English dictionary.
A: How much is the dictionary?
B: It only costs 66 yuan.

(2) Waiter: Our beef noodle is very tasty.
A: Yes, their beef noodle is really tasty.
B: Okay. Let's order a bowl of beef noodle.

(3) A: Do we need a large pot or small pot?
B: Is it all right if we order large pot?
A: Okay.

(4) A: Whose songs do you like?
B: I like Sonam Wangmo’s songs.
A: Do you also like listening to American music?
B: No, I don’t like listening to American music.

(5) A: Will we order milk tea?
B: No. I don’t like the milk tea at this teahouse.
A: Which teahouse has tasty milk tea?
B: The teahouse over there.

11.6.5 Reading Comprehension

Answer the following questions in English
(1) Where will Lhamo and Dawa go?
(2) Is the place far? How long will it take to get there?
(3) Does their teacher have any children?
(4) How old is his son?
(5) How old is the teacher?
Gabzang: Drolma Tso, what day of the week is today?
Drolma Tso: Today is Friday.
Gabzang: So tomorrow is Saturday. What will we do tomorrow?
Drolma Tso: I want to go see a movie. There is an American movie showing at the movie theatre.
Gabzang: In my opinion, it’s not interesting to watch movies on a Saturday. Oh, yes. Teacher Wuchung Tserang said that he would go to Mengra to see his parents in the farming village. I want to go together with him.
Gabzang: Let’s go ask him.

Drolma Tso: Teacher Wuchung, good morning.
Wuchung: Tom, Drolma Tso, good morning.
Gabzang: Are you going to your hometown tomorrow?
Wuchung: Yes, I am going (there) to see my parents and my wife.
Drolma Tso: The two of us also want to see a Tibetan farming village. Can you take us there? (Lit. Is it OK if you took us?)
Gabzang: Sure, I can.
Drolma Tso: When do you plan to leave?
Wuchung: I am planning to leave at 8:30 from school.
Drolma Tso: At what time shall we meet?
Wuchung: The bus leaves at 9 in the morning. Let’s meet here at 8:20.
Gabzang: How long does it take from Xining to Mengra?
Wuchung: It takes about 7 hours.
Gabzang and Drolma Tso: Thank you.
Wuchung: You are welcome. See you tomorrow.

12.2 Vocabulary

12.2.1 Vocabulary from the Dialogue
1. རོལ་མ། n. day
2. རོལ་མ་དུ། n. interr. which day (of the week)
3. རོལ་མ་མ་དུ། n. Friday
4. རོལ་མ་ཤིི་དུ། n. Saturday
5. གཟོ། part. (see 12.3.4)
12.2.2 Additional Vocabulary

29. ཀ་ར་རས། n. 
30. དགའ་སུ་གནས། n. 
31. དགའ་བུད། n. 
32. དགའ་ཆོས། n.

33. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
34. མིན་འཛིན་[= 28]
35. མིན་འཛིན་[= 29]
36. མིན་འཛིན་[= 30]
37. མིན་འཛིན་[= 31]
38. མིན་འཛིན་[= 32]
39. མིན་འཛིན་[= 4]
40. མིན་འཛིན་[= 32]

41. ཤུགས། adj.
42. ཤུག་གུ། n.
43. ཤུག་གུ། n.
44. ཤུག་གུ། n.
45. ཤུག་གུ། n.
46. ཤུག་གུ། n.

47. རེག། n.
48. རེག། n.
49. རེག། n.
50. རེག། n.
51. སྣྱེན། n.
52. སྣྱེན། n.
53. སྣྱེན། n.
54. སྣྱེན། n.
55. སྣྱེན། n.
56. སྣྱེན། n.

1. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
2. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
3. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
4. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
5. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
6. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
7. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
8. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
9. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
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12. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
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14. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
15. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
16. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
17. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
18. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
19. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
20. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
21. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
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23. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
24. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
25. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]
26. མིན་འཛིན། n. [སྦྱར་འབྲིལ། 28]

12.3 Grammar Notes

Monday (Ch.)
Tuesday (Ch.)
Wednesday (Ch.)
Thursday (Ch.)
Friday (Ch.)
Saturday (Ch.)
Sunday (Ch.)

month; the moon
next
next month
week
weekend
on weekends
day; the sun
Nagqu (Ch. Naqu)
this month
in this month
noon
afternoon
evening
night
station
train
12.3.1 In My Opinion

The phrase ཀས་ཉིད་མི་ཞེས་ཡོངས། expresses the speaker’s opinion. It literally says if I viewed (it), the verb གང་ེས་ཐ་ in its past tense, yet again an instance of subjunctive/irrealis use of the tense. When asking for opinion, ཀས་ཉིད་མི་ཞེས་ཡོངས། in your opinion, is often used. Examples:

(1) ཀས་ཉིད་མི་ཞེས་ཡོངས། ཨེ་ཞེས་པ་ཉིད། In my opinion, Tibetan food is very tasty.

(2) ཀས་ཉིད་མི་ཞེས་ཡོངས། ཨེ་ཞེས་པ་ཉིད། Do you think ¥45.80 is expensive for that dictionary?

(3) ཀས་ཉིད་མི་ཞེས་ཡོངས། ཨེ་ཞེས་པ་ཉིད། In your opinion, is this food tasty?

(4) ཀས་ཉིད་མི་ཞེས་ཡོངས། ཨེ་ཞེས་པ་ཉིད། In my opinion, his younger sister is very beautiful.

12.3.2 Days of the Week

Traditional names for the days of the week, the names actively used in the central dialect such as the Lhasa dialect (མཚན་ལྷ་སྐད་), are rarely used in Amdo nowadays. For nomads and farmers, the lunar calendar is still the system in use and the days of the week, which are based on western calendar, are of little practical value in their daily life. That said, people in towns and cities do use days of the week, but with a twist: traditional names are, for most Amdo speakers, replaced by loan words borrowed from Mandarin Chinese. It would be beneficial for the reader to be familiar with both systems:

<table>
<thead>
<tr>
<th>traditional names</th>
<th>loan words from Chinese</th>
<th>Chinese (romanized)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monday</td>
<td>བོད་ཟོ་ཉིད།</td>
<td>xingqi yi</td>
</tr>
<tr>
<td>Tuesday</td>
<td>བོད་ཟོ་ནོ་ཉིད།</td>
<td>xingqi er</td>
</tr>
<tr>
<td>Wednesday</td>
<td>བོད་ཟོ་ོ་ཉིད།</td>
<td>xingqi san</td>
</tr>
<tr>
<td>Thursday</td>
<td>བོད་ཟོ་ཉིད།</td>
<td>xingqi si</td>
</tr>
<tr>
<td>Friday</td>
<td>བཅེ་ཟོ་ཉིད།</td>
<td>xingqi wu</td>
</tr>
<tr>
<td>Saturday</td>
<td>བློ་ཟོ་ཉིད།</td>
<td>xingqi liu</td>
</tr>
<tr>
<td>Sunday</td>
<td>བོད་ཟོ་ཉིད།</td>
<td>xingqi tian</td>
</tr>
</tbody>
</table>

Note that in Tibetan and Chinese concept, the first day of the week is Monday, therefore the term བོད་ཟོ་ཉིད། Monday, lit. weekday one. For the remaining days of the week, simply add སྒུ་མི་ two, སྒུ་མི་three, སྒུ་མི་four, སྒུ་མི་five, སྒུ་མི་six, སྒུ་མི་seven to the word བོད་ཟོ་ཉིད།. The question What day of the week is today, then, can be either (1) or (2).

12.3.3 Object-པར་Verb: ཆ་to Ask

We encountered two verbs that mark their direct object with མི་ (Oblique Case), namely ཆ་to watch, to read, to look at, and ཆ་to listen to. The verb ཆ་to ask is another Object-པར་verb. Examples:

(1) རོ་དོ་ཇེ (Obliq) ཆ་། Ask him. (Lit. Ask to him.)
(2) མི་ཐོ་ཞིབ་ནོ། (Obliq) མི་ཐོ་ཞིབ་ནོ། I want to watch a movie.
(3) མི་ཐོ་ཞིབ་ནོ། (Obliq) མི་ཐོ་ཞིབ་ནོ། I am listening to music.

It is not unexpected that the person who is asked a question receives Oblique Case marking, since the question itself is the Theme (Abs) and the person being asked is the indirect object to whom the question is directed. When ཆ་takes a clausal complement such as John asked when you would arrive, use ཆ་ and not ཆ་ (see 12.3.6).

12.3.4 ཆ་ Go / ཁ་ Come + VP Expressing Purpose

The verb ཁ་ to go and ཆ་ to come may take a VP complement, expressing purpose of the subject's going or coming. The pattern is shown below: (Note that the particle སྒྲུས་ functions as in order to in English.)

(1) Pattern: VP + སྒྲུས་ + ཆ་/ཁ་

Examples:
(2) བོད་(.Abs)གཅིག་བཞིན་ནས་ང་བསློ། འབྲུ། I will go to watch a movie.

(3) བོད་(.Abs)བཞིན་ནས་ང་བསློ། འབྲུ། I will go to listen to Tibetan songs.

There is a crucial difference in Case-marking between want to do and go to do in Tibetan.

Compare the above two sentences with the two below.

(4) བོད་(Erg)གཅིག་བཞིན་ནས་ང་བསློ། འབྲུ། I want to watch a movie.

(5) བོད་(Erg)བཞིན་ནས་ང་བསློ། འབྲུ། I want to listen to Tibetan songs.

The sentence-initial subject བོད་, in a sentence involving VP + བོད་/ བོད་ + go/come + purpose clause, is considered the subject of go/come, therefore receiving Absolutive Case (unmarked). With བོད་ want, བོད་ is considered the subject of the verb བོད་, therefore receiving Ergative Case (marked by བོད་). It is important to remember with བོད་/ བོད་ taking a purpose clause, the subject gets Absolutive case. Even by combining the two patterns, forming want to go to + V, the subject will still be Absolutive. More examples:

(6) བོད་(Erg)གཅིག་བཞིན་ནས་ང་བསློ། འབྲུ། I will buy a book.

(7) བོད་(Abs)གཅིག་བཞིན་ནས་ང་བསྲས། འབྲུ། I will go to buy a book. (= go buying a book).

(8) བོད་(Erg)བཞིན་ནས་ང་བསྲས། འབྲུ། I want to buy a book.

(9) བོད་(Abs)བཞིན་ནས་ང་བསྲས། འབྲུ། I want to go to buy a book.

A useful pattern is "to go to a place (Oblique) to do something," shown by the following examples:

(10) བོད་(Abs)ཐུབ་པ་གཅིག་བཞིན་ནས་ང་བསྲས། འབྲུ། I will come to Xining to buy a computer.

When will you go to the US to study English?

(11) བོད་(Abs)ཐུབ་པ་བཞིན་ནས་ང་བསྲས། འབྲུ། I want to go to Tibet to take a lot of pictures.

My teacher wants to go to Tibet to travel next month.

12.3.6 The Verb རོལ་: to Say and to Ask

The verb to say is the same verb རོལ་ to be called, which we learned as early as Lesson 4. In this lesson, we introduce the structure of the embedded clause serving as a quote of རོལ་. There is an important issue at hand. In English, when say is used, there are two ways to "report" the quote: direct quote with quotation marks and indirect quote when what is said is embedded with the complementizer that. For example:

(1) John said, "I will not do it." (direct quote)

(2) John said that he would not do it. (indirect quote with the complementizer that)

The Tibetan sentence has the following pattern:

(3) Subject (Erg) + [ clause ] + རོལ་
It is not apparent whether the Tibetan structure is akin to the direct quote in (1) or the indirect quote in (2). To have a meaningful comparison, we will bring up the verb know before it is formally introduced in Lesson 15 (15.3.8).

(4) Subject (Erg.) + [ clause ] + ีร + ีน (subject knows that…)

Consider the following examples.

(5) เนี่ยน เท พาชั่น [ ที่ เดีม นะ ญ นุ แรฮิ ] ีเรอรี
   The teacher said that she would come today. (teacher = she)

(6) เนี่ยน เท พาชั่น [ ที่ เดีม นะ ญ นุ แรฮิ ] ีเรอรี
   The teacher knew that she would come today. (teacher = she)

(7) เนี่ยน เท พาชั่น [ ที่ เดีม นะ ญ นุ แรฮิ ] ีเรอรี
   The teacher said that this textbook was good.

(8) เนี่ยน เท พาชั่น [ ที่ เดีม นะ ญ นุ แรฮิ ] ีเรอรี
   The teacher knew that this textbook was good.

Note that ีน to know takes an embedded clause headed by the complementizer ี that, while ีร does not. ีร seems to simply follow what has been said. Another crucial difference is that the embedded clause taken by ีร could retain its objective markers, as in ีเรอรี and ีเรอรี, atypical of an embedded clause. The embedded clause taken by ีน, taking ีเรติ and ีรี (with default or subjective perspective), behaves normally. This contrast suggests that ีร actually takes a direct quote, therefore able to maintain its original perspective marking in the embedded clause. Note, however, that the personal pronoun in the quote can be changed accordingly. More examples:

(9) เนี่ยน เท พาชั่น [ ที่ เดีม นะ ญ นุ แรฮิ ] ีเรอรี
   Drolma said she will; would go downtown.

(10) เนี่ยน เท พาชั่น [ ที่ เดีม นะ ญ นุ แรฮิ ] ีเรอรี
    Trashi says she will; would do homework.

(11) เนี่ยน เท พาชั่น [ ที่ เดีม นะ ญ นุ แรฮิ ] ีเรอรี
    Tserang said she will; would sing a song.

Note that even when the English translation would use past tense for the verb say, when appropriate, the Tibetan verb ีร is always in its present tense. When ีร takes an interrogative direct quote, translate ีร as to ask. Examples:

(12) เนี่ยน เท พาชั่น [ ที่ เดีม นะ ญ นุ แรฮิ ] ีเรอรี
    The teacher asks asked if this textbook was good.

(13) เนี่ยน เท พาชั่น [ ที่ เดีม นะ ญ นุ แรฮิ ] ีเรอรี
    Kandro asked if she can come on Saturday.

(14) เนี่ยน เท พาชั่น [ ที่ เดีม นะ ญ นุ แรฮิ ] ีเรอรี
    My wife asks if you like milk tea and noodles.

(15) เนี่ยน เท พาชั่น [ ที่ เดีม นะ ญ นุ แรฮิ ] ีเรอรี
    John asked whether he could come to the farming village to take pictures.

Like the modal ีร to be able to, ีร to plan also behaves like a modal verb that takes an infinitival VP complement. For example, when Drolma asks Teacher Tserang ีเรติ ีม ีรี when do you plan to leave, ีร immediately precedes ีร. More examples:

(1) เนี่ยน เท พาชั่น [ ที่ เดีม นะ ญ นุ แรฮิ ] ีเรติ ีม ีรี
   How many days do you plan to travel in China?

(2) เนี่ยน เท พาชั่น [ ที่ เดีม นะ ญ นุ แรฮิ ] ีเรติ ีม ีรี
   I am planning to go to Lhasa next month.

The learner may have noticed that the combination ีร ีม ีรี involves the existential auxiliary ีร. Different from the present progressive auxiliary ีร ีม, this combination is related to the continuous aspect. We will return to this structure in next lesson. For the continuous aspect, an alternative auxiliary ีน ีม can be used interchangeably with ีร.

Examples:

(3) เ�ี่ยน เท พาชั่น [ ที่ เดีม นะ ญ นุ แรฮิ ] ีเรติ ีม ีรี
   When does Kandro plan to go to the US?

(4) เเนี่ยน เท พาชั่น [ ที่ เดีม นะ ญ นุ แรฮิ ] ีเรติ ีม ีรี
   I plan to meet my friend at the train station tomorrow morning.

(5) เนี่ยน เท พาชั่น [ ที่ เดีม นะ ญ นุ แรฮิ ] ีเรติ ีม ีรี
   Do you two plan to go to the US to study?

We introduced ีร as a preposition that can take either locative or temporal phrases in Lesson 10. When ีร takes a time expression, it forms a temporal adverbial that is only compatible with stative (or non-action) verbs such as ีร to have. With action verbs, the dynamic preposition ีข is used. Recall: (locative phrase in brackets)

(1) เนี่ยน เท พาชั่น [ ที่ เดีม นะ ญ นุ แรฮิ ] ีรี
   We have a class at 1:30. (use ีร)

(2) เเนี่ยน เท พาชั่น [ ที่ เดีม นะ ญ นุ แรฮิ ] ีรี
   We will meet at 8:00. (use ีร)

The same static/dynamic contrast applies to locative adverbials as well.
(3) เธีาทีนี้มีเด็กชายที่มีหน้า
There is a Tibetan boy here. (use ใ
(4) เธีาทีนี้มีเด็กชายที่มีหน้า
We will meet here. (use ใ
More examples:
(5) เธีาทีนี้มีเด็กชายที่มีหน้า
Tom and Mary are drinking milk tea at the teahouse now.
(6) เธีาทีนี้มีเด็กชายที่มีหน้า
We will meet at the train station at 10:30 tomorrow morning.

12.3.9 From Xining to Golok: Ablative ใ

The preposition ใ from, not to be confused with the temporal/locative preposition
ใ we just covered, can indicate the origin or starting point of a place or time, (but not
nationality, as we learned in Lesson 5.) Some grammarians call it the Ablative Case
marker. Since this ใ has no variant forms, understanding it as the preposition from
would suffice for the learner to master its usage; so we call it from. It can signify either
from a place or from a time. Below are a few examples: (Without exception, the from
phrase is marked by ใ and the to phrase is marked by Directional Ladon.)

(1) เธีาทีนี้มีเด็กชายที่มีหน้า
From Xining to Golok.
(2) เธีาทีนี้มีเด็กชายที่มีหน้า
How long does it take to get to Naqu from Lhasa?
(3) เธีาทีนี้มีเด็กชายที่มีหน้า
It is far from there to this place.

12.4 Cultural Notes

12.4.1 Entertainment and Recreation

Watching movies is a popular form of entertainment in Amdo. Some Hollywood
blockbusters are professionally dubbed in Amdo Tibetan. It is surreal (and a lot of fun)
listening to Keanu Reeves and Sandra Bullock conversing in Amdo Tibetan on the Santa
Monica Blue Bus to downtown LA. Most movies, however, are only available in the
original sound track with Chinese subtitle or, at best, dubbed in Chinese. Since DVD's
and VCD's can be easily bought or rented in most towns, watching movies at home is
common. Watching American movies with Tibetan friends is certainly fine, but one
needs to bear in mind that Tibetans are very conservative in some aspects. Scenes
containing kissing and nudity can create embarrassment among Tibetans especially when
an elder or siblings of the different sex are present. If an unwanted scene appears, you
can simply fast forward it and everyone will pretend to have seen nothing, appreciating
your courtesy. Violence, on the other hand, seems to be less offensive.
held, announced by the smoke coming from the tea pot on an improvised three-stone stove. Snacks such as tsampa, dried meat, cheese, and fruit are the usual fare. Passing by such a group of relaxed Tibetans, one is bound to be invited to join them for a bowl of tea. The correct response to this gesture of hospitality is to say སེམས་དཔོན་, no need, politely.

Family Outing, Rebgong  Wind-Dried Beef and Cheese

In any town of a respectable size such as county seats, one may find places called ལས་དགོན་, which are basically night clubs offering a variety show of singing, dancing, stand-up comedy, skits, etc., with a floor for guests to dance between performances. Chinese, Indian, Tibetan, and American pop songs are all heard here. It is gaining popularity, as night entertainment is not just for youngsters but for families as well.

Traditional Tibetan operas are now only performed on special occasions such as the Shotun Festival. Amdo Opera originated from Rongwo (Rebgung) and Labrang monasteries and has spread to Golok in Qinghai, Aba in Sichuan, and Serda. In Golok, the stories of King Gesar are performed with the troupe riding on horses in an outdoor "stage" as big as a football field.

Tibetan Opera During Shotun, Norbu Lingka, Lhasa  "Horseback" Tibetan Opera

12.5 Key Sentence Patterns

12.5.1 Days of the Week
(1) རྩོམ་དེ་སྒང་སུ་ཞི་ལ་དོན་ཐུབ༌།
What day of the week is today? Today is Friday.
(2) རྩོམ་དེ་སྒང་སུ་ཞི་ལ་བདེན་ཐུབ༌།
Yesterday was Thursday.
(3) རྩོམ་དེ་སྒང་སུ་ཞི་ལ་དོན་ཐུབ༌།
What day of the week is tomorrow? Tomorrow is Monday.
(4) རྩོམ་དེ་སྒང་སུ་ཞི་ལ་དོན་ཐུབ༌།
I don't like studying on Sunday.

12.5.2 ལ་ / ར་ + Purpose
(1) ཚེ་ལ་ན་ལོང་དུ་འབྲོག་པ་རྒྱ་དང་གཅིག་ནུབ།
I want to go see a movie.
(2) ར་ལ་ཐལ་བ་ཅེ་ལ་ན་ལོང་དུ་འབྲོག་པ་རྒྱ་དང་གཅིག་ནུབ།
Teacher will go to see his parents in farming village tomorrow.
(3) ཚེ་ལ་ཞི་ཐལ་བ་ལ་བཤེས་བུ་ཞི་རྒྱ་དང་གཅིག་ནུབ།
I am going to buy four bottles of beer.
(4) ར་ལ་ཞི་ཐལ་བ་ལ་བཤེས་བུ་ཞི་རྒྱ་དང་གཅིག་ནུབ།
They are coming to see their English friend.
(5) ཚེ་ལ་ཞི་ཐལ་བ་ལ་བཤེས་བུ་ཞི་རྒྱ་དང་གཅིག་ནུབ།
Where will we two go to see the movie?

12.5.3 རྒྱ་དང་གཅིག་ནུབ། Interesting / Boring to
(1) ཚེ་ལ་ཐལ་བ་ལ་བཤེས་བུ་ཞི་འཕེལ་དང་ལོང་དུ་འབྲོག་པ་རྒྱ་དང་གཅིག་ནུབ།
In my opinion, it’s not interesting to see an American movie.
(2) ཚེ་ལ་ཐལ་བ་ལ་བཤེས་བུ་ཞི་འཕེལ་དང་ལོང་དུ་འབྲོག་པ་རྒྱ་དང་གཅིག་ནུབ།
It’s not interesting to watch TV on Sunday.
(3) ཚེ་ལ་ཐལ་བ་ལ་བཤེས་བུ་ཞི་འཕེལ་དང་ལོང་དུ་འབྲོག་པ་རྒྱ་དང་གཅིག་ནུབ།
It’s very interesting to study Tibetan history.
(4) ཚེ་ལ་ཐལ་བ་ལ་བཤེས་བུ་ཞི་འཕེལ་དང་ལོང་དུ་འབྲོག་པ་རྒྱ་དང་གཅིག་ནུབ།
Is it interesting to travel in Golok?

12.5.4 Go/Come to a Place + Purpose
(1) ར་ལ་ཞི་ཐལ་བ་ལ་ཞི་ཕུག་གི་མོང་ན་ཞི་མེས་ཟེ་རྒྱ་དང་གཅིག་ནུབ།

I will go to Japan to travel this month.

(2) གཉིས་འཛམ་དང་གཞི་ནི་འཛམ་གྱིས་ཐོན་མེད་པར་འབྲེལ་བྱ་ནི།
Do you want to come to the United States to teach Tibetan language?

(3) ཀྲུང་མ་དཔལ་ཅན་གཉིས་ཀར་འབྲེལ་སྐྱེལ་བ་ནི་ཐོན་མེད་པར་འབྲེལ་བྱ་ནི།
Drolma and Kandro like to go to the market to buy food.

(4) ངོ་ཏེ་སྲིད་པོ་ནས་འབྲེལ་བ་ནི་ཐོན་མེད་པར་འབྲེལ་བྱ་ནི།
I really want to go to the farming villages to see Tibetan people.

(5) རྫོང་པོ་དཔལ་ཅན་གཉིས་ཀར་འབྲེལ་སྐྱེལ་བ་ནི་ཐོན་མེད་པར་འབྲེལ་བྱ་ནི།
You don't need to go to Japan to study Japanese.

■ 12.5.5 Interrogative Word: བཤད་When

(1) བཤད་ལ་བཤད་པ་ནི་ཁྲིས་ལ་བཤད་པ་ནི།
When will we leave? We will leave on Sunday.

(2) བཤད་ལ་བཤད་པ་ནི།
When will they meet? They will meet at 8:00.

(3) བཤད་ལ་བཤད་པ་ནི།
When is our art class? Our art class is on Wednesday.

(4) བཤད་ལ་བཤད་པ་ནི།
When will you go to the market? I will go next week.

■ 12.5.6 བཤད་to Say / to Ask

(1) བཤད་ལ་བཤད་པ་ནི། ཆེ་གཞི་བཤད་པ་ནི།
Akimi says that Japanese food is very tasty.

(2) བཤད་ལ་བཤད་པ་ནི།
Sophie says that she doesn't like fish.

(3) བཤད་ལ་བཤད་པ་ནི།
The teacher says that the book is very interesting, so I want to read it.

(4) བཤད་ལ་བཤད་པ་ནི།
Rhangmo says that she is watching videos at home right now.

(5) བཤད་ལ་བཤད་པ་ནི།
Did you say that Teacher Tserang is not coming today?

(6) བཤད་ལ་བཤད་པ་ནི།
Tom asks whether you two are hungry.

(7) བཤད་ལ་བཤད་པ་ནི།
My mother asks if you like to eat noodles.

■ 12.5.7 ཡེ་ད་Plan

(1) ཡེ་ད་ལ་བཤད་པ་ནི།
I plan to study this lesson in the evening.

(2) ཡེ་ད་ལ་བཤད་པ་ནི།
I plan to buy that 45-yuan dictionary.

(3) ཡེ་ད་ལ་བཤད་པ་ནི།
When do you plan to go to the bus station?

(4) ཡེ་ད་ལ་བཤད་པ་ནི།
John says that he plans to drink five bottles of beer.

(5) ཡེ་ད་ལ་བཤད་པ་ནི།
Kandro and Lhamo plan to go to the teahouse to drink milk tea.

■ 12.5.8 From Place A to Place B: ཤིར།

(1) ཤིར་ལ་བཤད་པ་ནི།
How long does it take to get from Xining to Mangra?

(2) ཤིར་ལ་བཤད་པ་ནི།
It takes about 7 hours to get from Xining to Mangra.

(3) ཤིར་ལ་བཤད་པ་ནི།
Is it far from your dormitory to school?

(4) ཤིར་ལ་བཤད་པ་ནི།
I will go from the bus station to the train station.

(5) ཤིར་ལ་བཤད་པ་ནི།
Dorje Tserang plans to travel from Rebong to Labrang next week.

❖ 12.6 Exercises

12.6.1 Listening Comprehension
Dialogue 1: Answer the following questions in English

(1) How many people is Dorje supposed to meet to eat at a Tibetan restaurant?
(2) Where are Dorje’s friends from?
(3) Where is Dorje’s hometown?
(4) How is Dorje’s hometown?

Dialogue 2: Answer the following questions in English

(1) What do Dorje’s parents do?
(2) When will Dorje go to see his parents?
(3) Will Tom go to Dorje’s home this week?
(4) When is Tom’s class?
(5) Will Dorje go back home next week? Why?
(6) When will Tom go to Dorje’s home?

12.6.2 Pattern Practice: Answer the following questions with the given patterns

(1) སྐབས་བྱུང་བའི་ཐོབ་ཆོས་དི་བོད།
(དེ་ཡིན་ནོ། སྐབས་བྱུང་བའི་ཐོབ་ཆོས་དི་བོད།)
(2) སྐབས་བྱུང་བའི་ཐོབ་ཆོས་དི་བོད།
(དེ་ཡིན་ནོ། སྐབས་བྱུང་བའི་ཐོབ་ཆོས་དི་བོད།)
(3) སྐབས་བྱུང་བའི་ཐོབ་ཆོས་དི་བོད།
(དེ་ཡིན་ནོ། སྐབས་བྱུང་བའི་ཐོབ་ཆོས་དི་བོད།)
(4) སྐབས་བྱུང་བའི་ཐོབ་ཆོས་དི་བོད།
(དེ་ཡིན་ནོ། སྐབས་བྱུང་བའི་ཐོབ་ཆོས་དི་བོད།)
(5) སྐབས་བྱུང་བའི་ཐོབ་ཆོས་དི་བོད།
(དེ་ཡིན་ནོ། སྐབས་བྱུང་བའི་ཐོབ་ཆོས་དི་བོད།)

12.6.3 Fill in the Blanks

(1) སྐབས་བྱུང་བའི་ཐོབ་ཆོས་དི་བོད།
(2) སྐབས་བྱུང་བའི་ཐོབ་ཆོས་དི་བོད།
(3) སྐབས་བྱུང་བའི་ཐོབ་ཆོས་དི་བོད།
(4) སྐབས་བྱུང་བའི་ཐོབ་ཆོས་དི་བོད།
(5) སྐབས་བྱུང་བའི་ཐོབ་ཆོས་དི་བོད།

12.6.4 Translation

(1) In your opinion, which meat is tasty, yak meat or mutton?
(2) A: Is it far from classroom to the library?
   B: It’s near. It takes only 5 minutes to get from classroom to the library.
(3) A: Will you come to see the Chinese movie next week?
   B: Yes, I will. How much is the movie?
   A: It’s 24 yuan.
(4) A: What time is it?
When Did You Arrive?

Key Grammar Points in Lesson Thirteen:
1. Past Tense: Plain Past, Focused Past, and Witnessed Past
2. Imperative Mood
3. Relative Clause and the Complementizer བོ
4. Indirect Object and Dative Lodon
5. Verbs བོ and བོ Used as Directional Auxiliaries

13.1 Dialogue

A Farmer’s Family, Serda, Garze
Wuchung: Mom, it’s the weekend again. I brought two students. They know Tibetan.
Gabzang: We know only a little Tibetan.
Mother: Come in. Come in.
Wuchung: Mom, let me do a little introduction. These two are my students. His
Tibetan name is called Gabzang Nyima. Her name is Drolma Tso.
Gabzang and Drolmatso: How are you?
Mother: How are you two? When did you arrive?
Drolmatso: We arrived just now.
Mother: Sit down. Sit down. Eat bread. Drink tea.
Drolmatso: Yes, yes. This is tea and chang that we bought for you. Also, there are
some apples.
Gabzang: This is the khata we brought for you. Trashi Telek.
Mother: Oh my! Thank you.
Gabzang and Drolmatso: Not at all.
Mother: Did you two eat?
Drolmatso: We already ate.
Mother: Where did you all eat?
Wuchung: We ate at a restaurant in downtown Trika. Oh yes, is my elder sister not
home?
Mother: Your sister went to Granny Degyi’s place.
Wuchung: When did she go?
Mother: She went this morning. She’ll be right back.
Wuchung: Didn’t Granny Degyi go to Lhasa? She said that she wanted to go to
Lhasa this month.
Mother: She didn’t go because (Lit. the reason (being that)) her son came back from
Beijing last week.

13.2 Vocabulary
13.2.1 Vocabulary from the Dialogue

1. གུ་ གུ་ adv. again
2. ཀལ་ ཀལ་ aux. past tense auxiliary
3. ལྷ་ ལྷ་ Lhaji part. (see 13.3.7)
4. མི་ v. to know
5. བོད་ n./adj. a little
6. རིག་ v. come (imperative)
7. གྱི་ v. (O-V) to introduce
8. བོད་ n. Nyima
9. རིག་ v. just now
10. རིག་ v. to sit down
11. རིག་ v. bread
12. རིག་ v. eat (imperative)
13. རིག་ v. drink (imperative)
14. རིག་ Lhaji part. to bring, to take (a thing)
15. རིག་ part. (see 13.3.7)
16. རིག་ part. nominalizer (relative clause marker)
17. རིག་ n. apple
18. རིག་ adj. some
19. རིག་ n. khada (religious scarf)
20. རིག་ v. to give (honorific)
21. རིག་ (greeting) Trashi Telek
22. རིག་ interj. oh my!
23. རིག་ v. ate (past tense)
24. རིག་ n. downtown
25. རིག་ person Degyi
26. རིག་ v. to go out, to get out
27. རིག་ aux. marking witnessed past
28. རིག་ adv. right away
29. རིག་ aux. marking imminent future
30. རིག་ n./adv. reason; reason being that...
31. རིག་ adj. last
32. རིག་ n. last week

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We have so far covered present and future tense of the verb. Both tenses need the accompaniment of auxiliaries to be complete. Present (progressive) has the form V + 為 (gie) and future takes 為 (gie) and 營 (eing). Past tense in Amdo Tibetan has an elaborate system with nuances that call for the learner's discrimination and patience. We call the first type of past tense "plain past" in this textbook as it seems to be the default pattern compared to "witnessed past" and "focused past," which we shall introduce shortly. Plain past employs, immediately after the verb in its past tense, either the auxiliary 營 or the auxiliary 營. Generally speaking, if the verb is a transitive (action) verb, the auxiliary 營 is used. After 營, if the subject is first person or an in-group member, the sentential particle 營 (from 營, see 11.3.6) is attached to indicate the subjective perspective; to mark the objective perspective, the particle 營 is used. Examples:

(1) 營 營 營 We two already ate food.
(2) 營 營 營 營 I read (past) a book.
(3) 營 營 營 營 I liked it, so I bought it.
(4) 營 營 營 營 She already ate food.
(5) 營 營 營 營 Wuchung bought some apples.

營, on the other hand, can be used to accompany either transitive or intransitive verbs. In the lesson, for example, Wuchung says 營 營 營 營 It's the weekend again (Lit. Again weekend arrived.) Some native Amdo speakers feel that 營 only goes with intransitive verbs, but the authors find this idealized clear-cut dichotomy between 營 and 營 dubious, as (for some speakers) there are many instances where 營 goes with transitive verbs when the subject is third person, for example: (Be careful when using 營 with a transitive verb, the objective perspective marker 營 cannot be there.)

(6) 營 營 營 營 He ate food. (Wrong to put 營 at the end)
(7) 營 營 營 營 Kandro sang a song.
(8) * 營 營 營 營 (Intended) I wrote a letter. (First person ungrammatical)

When 營 goes with an intransitive verb, it does take 營 to indicate objective perspective, and in contrast, it takes 營 to indicate subjectivity. Examples:

(9) 營 營 營 營 營 The little child fell asleep.
(10) 營 營 營 營 營 Both her parents fell asleep.

There is no apparent difference between the choice of 營 and 營 in 營 營 營 營.
and ག་ལ་བ་བྱང་ཆུབ་པ་  he ate food. It is a matter of preference of the individual speaker. To form a question in plain past, the easiest way is to use the interrogative adverb མི་ before a bare verb in past tense (i.e. without any past tense auxiliary.) For negation, simply replace མི་ by ཡུ་. (N. B. It's ཡུ་ and not ལུ་. The latter is mainly for present and future and the former for past and imperative.) Examples:

(11) རྒྱུད་ལྡན་པ་འདི་ལྡན་པ་? Did you two eat food?

(12) རྒྱུད་ལྡན་པ་ཐོབ་པ་ I haven't eaten food yet. I didn't eat food.

Generally speaking, past tense in negative or interrogative forms are not marked for subjectivity but may be marked by འབུར་དེ་ for objectivity. For example:

(13) རྣལ་འབོའི་ེད་ེད་བྱང་ཆུབ་ Lobsang didn't drink tea.

(14) རྣལ་འབོའི་ེད་ེད་ལྡན་ He didn't do homework.

Below is a summary of the two past tense auxiliaries:

<table>
<thead>
<tr>
<th>plain past</th>
<th>subjective</th>
<th>objective</th>
</tr>
</thead>
<tbody>
<tr>
<td>transitive (1) V (past) + རྒྱ་ + མི་</td>
<td>V (past) + རྒྱ་ + ཡུ་</td>
<td></td>
</tr>
<tr>
<td>transitive (2) V (past) + བོད་ + མི་</td>
<td>V (past) + བོད་ + ཡུ་ (西藏 impossible)</td>
<td></td>
</tr>
<tr>
<td>intransitive V (past) + བོད་ + མི་</td>
<td>V (past) + བོད་ + ཡུ་</td>
<td></td>
</tr>
<tr>
<td>interrogative མི་ + V (past)</td>
<td>མི་ + V (past) + ཡུ་</td>
<td></td>
</tr>
<tr>
<td>negative མི་ + V (past)</td>
<td>མི་ + V (past) + ཡུ་</td>
<td></td>
</tr>
</tbody>
</table>

### 13.3.3 Focused Past

Sometimes, the occurrence of an event is already mentioned in the discourse or self-evident by non-linguistic circumstances; yet the speaker wants to ask a specific piece of additional information about the event, presupposing its occurrence. For example, seeing you walking in the hall way, your friend asks "When did you come back?" The fact that you came back is evident by your physical presence. It is considered old or known information. The question is only about when, which is new information. The new information becomes the focus of the sentence. While a number of languages such as Tibetan and Chinese distinguish the two interpretations of the following sentence John came back yesterday, English does not. The sentence can be a plain statement: the whole statement about John's coming back yesterday is presented as new information in the discourse. It can also be an answer to I know John is in town now. When did he come back? In the second case, the time phrase is the focus or new information; whereas the event of John's coming back is old information. Chinese, for example, is strict about distinguishing the two interpretations by using two different structures, the second one even has its own named called Focus Construction. Tibetan has a similar device available to make that distinction but its use is not as obligatory as in Chinese. Nevertheless, it is frequently used and merits our coverage here.

We will call the structure "Focused Past", indicating that one part of the sentence is the focus, or new information, while the rest is already known. In the lesson, when Teacher Wuchong's mother sees her son at the door, she asks རྣལ་འབོའི་ེད་ "When did you arrive?" This is a typical situation for the focused past, since Wuchong's arrival is already self-evident. It's about when that she is asking. The pattern:

(1) Focused Past
V-past + འབུར་དེ་ (西藏 is often contracted to འབུ་) , or, for objective perspective,
V-past + ཡུ་ (no contraction)

Examples:

(2) རྣལ་འབོའི་ེད་ འབུར་དེ། When did you two arrive?

(3) རྣལ་འབོའི་ེད་ འབུར་དེ། We two just arrived.

(4) རྣལ་འབོའི་ེད་ འབུར་དེ། ཁྱབ་ཏུ་འས་པ་ལྡན་པ་ འབུ་ (西藏)
It is in that store where I bought the oranges and grapes.

(5) རྣལ་འབོའི་ེད་ འབུར་དེ། འབུ་ (西藏) It is at that teahouse where we ate lunch.

After hearing that his elder sister has left (སྲིད་ལྡན་པ་ འབུ་ འབུར་དེ་), Wuchong asked when, using the focused past: རྣལ་འབོའི་ེད་ འབུ་. Note that in the above sentence, འབུ་
is the past tense of the verb བོ་་ to go, and not the auxiliary རོ་.

Note that the auxiliary སེ་ཆེན་ or རོ་་ forms Focus Construction in general. In this lesson, it is called Focused Past only when the verb precedes it is in past tense. སེ་ཆེན་ can take present tense form of the verb as well. See Lesson 15 for other usages.

13.3.4 Durative Past and Continuous Aspect: V (past) + གྱིས

At the beginning of the dialogue, Wuchung tells his mother ལྷ་ོན་ཐོ་རང་ེ་ོི་དགོངས་ ཞེས་དག་ཏོ། I brought two students. He did not use the plain past, witnessed past, or focused past. The verbal complex V (past) + གྱིས, e.g. སེ་ཆེན་, is a fourth kind of expression related to past tense. Called durative past, V (past) + གྱིས is used to indicate the situation where the action took place in the past but the resulting state is continued to the time of speech. The following examples may not be translated into past tense in English, but they all fit the semantic criterion of durative past:

1. John is wearing a funny hat.
   (His putting on the hat took place in the past. He is still wearing it.)

2. I have eaten.
   (My eating something took place in the past. I am still full now. The effect of my eating continues.)

3. The painting is hanging on the wall.
   (The actual action of hanging took place in the past. The result of the hanging is still there.)

Strictly speaking, Wuchung's action of bringing two friends ended at the time when they arrived, which is why in English one says I brought two friends in past tense. However, since the effect of his bringing the friends continues because Gabzang and Drolma-Tso are still there at the time of speech, similar to the painting being still on the wall after the action of hanging (in (3)), durative past is used. Another example: when asking Wuchung whether they ate, བེ་སེ་ says (4), using plain past. She could have said (5), using the durative past. The English translations show the semantic difference adequately.

4. བེ་སེ་ཅི་རིང་རེ་བཞིན་། Did you eat? (emphasizing on the occurrence of the event.)

5. བེ་སེ་ཅི་རིང་རེ་དེ་བཞིན་། Have you eaten? (emphasizing on the continuous effect of eating.)

Sometimes, the English translation of simple past does not give the impression rendered by durative past in Tibetan:

(6) རྟོ་ེ་ཞེས་བཅོས་འདི་དེ་བསྟོད་སྟོན་སྐྱེས་པའི་ཐེག་པ་ཡིན།
My parents took a lot of pictures in Europe.

Durative past is employed in (6) because the speaker considers the physical presence of pictures as continuous effect of his parents' having taking them. While in this lesson we do not emphasize on durative past, the learner should be aware of its existence. The continuous aspect involving གྱིས་པའི་ཐས་་ will be discussed in 20.3.1.

13.3.5 ལེ་ནོ། vs. རེ་བཞིན་ A Little

ལེ་ནོ།, a diminutive verbal measurement preceding a verb, means doing a little bit of the action denoted by the verb. In the lesson, for example, Wuchung says རེ་བཞིན་ལེ་ནོ། I do a little bit of introduction. Another example:

(1) རེ་བཞིན་ལེ་ནོ། བེ་སེ་ི་རིང་རེ་བཞིན་། These are some oranges that I bought for you. Taste a little.

ལེ་ནོ། can be attached to རེ་ནོ། and form the indefinite རེ་ནོ། རེ་བཞིན།, also a little, as in རེ་བཞིན་ལེ་ནོ། རེ་བཞིན། I know a little Tibetan. རེ་ནོ། can be used as an adjective, modifying a noun. It can also be used as a pronoun such as in རེ་བཞིན་ལེ་ནོ། རེ་བཞིན་རྒྱལ་དངོས། I know only a little. More example of its pronominal usage:

(2) རེ་བཞིན་ལེ་ནོ། རེ་བཞིན་ལེ་ནོ། རེ་བཞིན། We want to study a little.

One can also add Lodon to རེ་བཞིན། (→ རེ་བཞིན་ལེ་ནོ་ལེ་ནོ།), to mean doing something for a little while. Examples:

(3) རེ་བཞིན་ལེ་ནོ་ལེ་ནོ་ལེ་ནོ་ལེ་ནོ། རེ་བཞིན་ལེ་ནོ། I want to sit for a little while.

(4) རེ་བཞིན་ལེ་ནོ་ོ་ལེ་ནོ་ལེ་ནོ་ Can I sleep for a little while?

13.3.6 Imperative Mood

Commands or requests employ the imperative form of the verb. The imperative form of the verb may sound the same as the present/future, or the past, or have its own distinct form. There is no specific morpheme that marks the imperative mood, so the student need to memorize the paradigm. That said, when seeing a new verb and not knowing its correct imperative form, the learner should use its present/future form as his safest bet. Examples:

(1) རྐྱེང་་ Come in! (Lit. Inside-lodon come!)
These “commands” may strike English speakers as too direct, without the magic word please. The fact is, Tibetan does not have that magic word. It is usually the gesture and the smile that soften the tone. The cordial and hospitable manner Tibetans display when using the imperative form works equally well if not better than the word please. In addition, there are also a number of sentence final particles that can change the tone of the imperative. ལ་ (or its phonetic variants) is a common one that creates a softer tone. Please drink. Another popular particle is ལྷ, which offers a softer, even negotiable, tone of the command. Example: ལ་ Please go.

Negative command does not employ the imperative form of the verb at all. Instead, the present/future form is used after the negative adverb ལ་, བོ་ + V-pres/fut. Examples:

4. བོ་མ་ལྷ། Don’t smoke. (cf. sentence (5) where the negative adverb is ལ་)

5. སྲིད་ལྷ། I don’t smoke.

Note that the negator for imperative is ལ་, the same one used for negating past tense, not the other one ལ་, which is mainly used for future and present tenses.

Here is a list of frequently used verbs: (note that present and future have merged into one form in colloquial Amdo Tibetan. For a complete table, see Appendix II)

<table>
<thead>
<tr>
<th>(6)</th>
<th>Present/Future</th>
<th>Past</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>to go</td>
<td>སྲིད་</td>
<td>ལ་</td>
<td>སྲིད་</td>
</tr>
<tr>
<td>to come</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
</tr>
<tr>
<td>to bring/take</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
</tr>
<tr>
<td>to look</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
</tr>
<tr>
<td>to listen</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
</tr>
<tr>
<td>to write</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
</tr>
<tr>
<td>to buy</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
</tr>
<tr>
<td>to do</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
</tr>
<tr>
<td>to eat</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
</tr>
<tr>
<td>to drink</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
</tr>
<tr>
<td>to smoke</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
</tr>
<tr>
<td>to sit</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
<td>སྲིད་</td>
</tr>
</tbody>
</table>

To stand སྲིད་, to stay སྲིད་, to sing སྲིད་, to speak སྲིད་.
alone, as is the case for this lesson: གཞི་ཉིད་ཀྱིས་ཐོས་བསྡུས་བྱ། She left for/went out to
Granny Degyi’s house.

13.3.8 Indirect Object: Dative དཔེར

Verbs of taking/bringing or giving usually have an indirect object as the beneficiary of the action, taken by preposition to or for in English. This beneficiary is marked by དཔེར in Amdo Tibetan. This usage is called Dative Ladon, but one should realize that the case assigned to the indirect object is the same as Oblique. Examples:

1. བར་(Erg) རྟོན་(Ladon) རིགས་(Abs) སེང་གོ་བཀའ། I bought tea and chang for you.

2. མོའི་ཤེས་དབང་པོའི་དོན་ལྔ་སྟེ། Trashi bought this Tibetan music for me.

3. མོ་ཤེས་དབང་པོའི་དོན་ལྔ་སྟེ། Tserang wrote a letter to Drolmatso last night.

13.3.9 Relative Clause

An Amdo Tibetan relative clause is anchored by བདོར་, at the end of the clause. The whole clause then functions like a noun phrase. If it modifies the head noun (the noun that is relativized in the clause, a Genitive case marker ཡེན་is attached to བདོར་, forming བདོར་ཡེན་)

(1) relative clause + བདོར་ + head noun

For example, in the noun phrase the dictionary which I bought at the bookstore, the dictionary is the head noun. The word which is the equivalent of བདོར་. Therefore, the word-for-word Tibetan counterpart of the above English phrase is:

(2) བར་འཛིན་གྲུ་རིགས་(Gen.) གཞི་ཉིད་ཀྱིས་འཛིན་། I-Erg bookstore-that-at bought which dictionary

More examples: (relative clause shown in brackets)

3. བདོར་འཛིན་གྲུ་རིགས་སེང་གོ། These are tea and chang which we two bought for you.

4. བདོར་འཛིན་གྲུ་རིགས་སེང་གོ། This is a letter that I wrote.

5. བདོར་འཛིན་གྲུ་རིགས་སེང་གོ། She is the classmate I talked about.

6. བདོར་འཛིན་གྲུ་རིགས་སེང་གོ། The photos you took last year in Qinghai were very good.

When the head noun is not overt, the relative clause anchored by བདོར་ then is translated by what, e.g., what I bought at the bookstore.

Examples:

7. བདོར་འཛིན་གྲུ་རིགས་སེང་གོ། The professor doesn’t like what I wrote.

8. བདོར་འཛིན་གྲུ་རིགས་སེང་གོ། My brother ate what my parents brought back from Xining.

9. བདོར་འཛིན་གྲུ་རིགས་སེང་གོ། What you are drinking is Tibetan liquor.

 IMDb can be considered as a morpheme that turns a predicate phrase into a noun phrase. བདོར་’s function as a nominalizer is further discussed in Lesson 14 (14.3.4) regarding superlative degree of adjectives.

13.3.10 བདོར་(V) Imminent Future: About to + VP

Imminent future is a simple construction. The verb is in present/future tense. (1) Imminent Future: V + བདོར་(V)
The sentence means the VP is about to happen. This sentence is different from regular future tense (V + བདོར་ + ཁེ་ཆེན་) in that there is a hint of conjecture from the speaker, therefore less certain than the regular future. Examples:

2. བདོར་འཛིན་གྲུ་རིགས་སེང་གོ། She will be right back.

3. བདོར་འཛིན་གྲུ་རིགས་སེང་གོ། The bus is about to leave right now.

4. བདོར་འཛིན་གྲུ་རིགས་སེང་གོ། He is about to tell.

13.4 Cultural Notes

13.4.1 Visiting a Tibetan Family

Tibetans are extremely hospitable people. However, there are certain customs that one needs to learn before visiting a Tibetan Family. When being introduced, men usually shake hands and exchange greetings. Tibetans are very gender-conscious; nodding or bowing saying བོད་པ་ཐོས་པ་ to the female family members would be most appropriate for a guest. Hugging, as one might guess, is a faux pas.

It is common to bring gifts to the host family. Brick tea, cigarettes, liquor, and fruits are common items. If it is someone’s first time visiting a family, to show respect and well wishes, he may want to present the ceremonial scarf called བདེན་ཁྲོག་khata to the family. Khatas come in different colors, white being the most common one. When offering the
khata, one is to use both hands, lifting it to the height of one’s head while bowing down. The recipient will receive the khata also with both hands and hang it around his neck. It is considered impolite to wrap the khata directly around the recipient’s neck, as this is traditionally done only by a hierarchically superior person (such as an abbot) to his inferior. This bit of khata etiquette, however, seems to have loosened among younger generations in recent years. Let’s hope, in the lesson, that Gabzang does not do that.

When visiting a house, the guest is served food and hot tea regardless of the time of his visit. In the Amdo area, almost all rooms have a built-in wall-to-wall adobe bed, which may occupy as much as a quarter of the entire room. Guests are led to sit near the “head” part (close to the wall or window) to converse with the host, while enjoying the tea. In social gatherings like this, female members of the host family do not sit on the bed with male guests.

Liquor made by highland barley is usually offered to the guest. It may be impolite to refuse it. Accept it with both hands, and before drinking, touch the liquor with the ring finger and flick it lightly towards the sky. Repeat the same motion three times. The gesture symbolizes the guest’s respect to the heaven, the earth, and the gods. (Another theory says it’s the Buddha, the Dharma, and the Sangha.)

There are a number of taboos of which one should be aware. No matter how low the tea table is, crossing it over the top is very rude. In fact, as a general rule, avoid stepping over anything people may lay on the ground, especially a fireplace. Patting a Tibetan on the head or shoulder is also offensive, as Tibetans believe their guardian angels are there, protecting them.

It is likely that, without one’s own transportation, a visit to a village requires an overnight stay. If there is no extra guest room, the host has the obligation to accommodate the visitor by offering the living room to them (recall that all rooms are equipped with a wall-to-wall bed). This presents more of a problem to the Western guest because there is usually no toilet in the house. Ask the host how and where to deal with situations when nature calls, before hand, rather than three o’clock in the morning.

Typical Tibetan houses have a front garden, pens for livestock and an adobe (outer) wall surrounding the property. After the visit, the host will at least accompany the guest across the garden, through the front gate, all the way to the outer wall, if not further. One should reciprocate this courtesy when a Tibetan friend visits his house. Waving goodbye from one’s couch in the living room shows lack of courtesy and respect.

Guest Room, Labrang, Gannan
Living Room, Mangra, Hainan

* 13.4.2 རྩི་དེ་ལེགས

The expression རྩི་དེ་ལེགས Trashi Delek has been popularized as everyday greeting in some parts of the U-Tsang region. Some tourist guide books even gloss it as hello, which may explain why some foreign travelers equipped with the knowledge of no more than three Tibetan phrases greet everyone in their path with Trashi Delek, an amiable act but somewhat strange to Amdo Tibetans.

In the Amdo region, at least, the phrase has not evolved into such mundane status. རྩི་དེ་ལེགས, literally auspice as one wishes, is still used by Amdo Tibetans as a well-wishing benediction, reserved mostly for New Year’s. When Tom visits Teacher
Wuchung's family for the first time and offers khata to his mother, he wishes her མི་དམན་པ་ལས་བོད་པ།. This is also an appropriate context for using it. For everyday greetings, however, a simple འཕྲོ་བ་མི་ should suffice.

13.4.3 Honorific Expressions

Those who study the Amdo dialect with the knowledge of Lhasa Tibetan will immediately notice one major difference in the lexicon of the two dialects. While the Lhasa dialect has an abundance of lexical pairs of honorific and neutral (and sometimes humble) terms for the same thing, Amdo seems to be happy to do without the honorifics. This is almost always true, with only a few exceptions.

One such example is observed in this lesson. When Tom offers khata, he uses the verb གཏུ་འདུག་to give. This is an honorific verb typically used when someone respectfully offers something to a superior or to a monastery. The neutral verb to give is རིག་.

Another example is the pronoun for third person singular. In Lhasa Tibetan, the honorific ཞེས་ (ོ་ being the neutral form) could be used to refer to any third person. In Amdo Tibetan, its employment is closer to the English capital He, reserved for deities.

13.5 Key Sentence Patterns

- 13.5.1 V (past) + ཀྲུང་ + རི་/ིར།
  1. ཞབ་འོ་ལ་ཁང་གི་བོད་པ།
     I bought some apples yesterday.
  2. ཤ་ཁུལ་བོད་པ།
     Teacher taught the Tibetan alphabet yesterday.
  3. རིལ་འོ་ཁང་གི་བོད་པ།
     I watched a French movie with Sophie last night.
  4. ཤ་ཁུལ་བོད་པ།
     Tserang didn't read the book.
  5. རིལ་འོ་ཁང་གི་བོད་པ།
     I liked his music so I bought his CD.
  6. རིལ་འོ་ཁང་གི་བོད་པ།
     The camera was expensive so I didn't buy it.

- 13.5.2 V (past) + ཀྲུང་ + སྤེལ།
  1. རིལ་འོ་ཁང་གི་བོད་པ།
     Tserang went to the movie theatre with John.
  2. རིལ་འོ་ཁང་གི་བོད་པ།
     They went to the dormitory together.

- 13.5.3 V-རབ་འབོ / V-རབ་འབོ
  1. རུལ་འོ་ཁང་གི་བོད་པ།
     Drolma went out with Lhamo. (I saw them.)
  2. རུལ་འོ་ཁང་གི་བོད་པ།
     The bus arrived.
  3. རུལ་འོ་ཁང་གི་བོད་པ།
     Tserang went to the movie theatre with John.
  4. རུལ་འོ་ཁང་གི་བོད་པ།
     Lumo Tso said "I like you."
  5. རུལ་འོ་ཁང་གི་བོད་པ།
     He went sheep herding.

- 13.5.4 V-ནག་ / V-ནག་ / V-ནག་
Bring your friend here.

Take your son to the movie.

13.5.7 Indirect Object and ་བྱེད་ to Give

(1) དེ་བཤད་ཀྱི་ཁ་ མཐུན་པོ་གཅིག་ལ་གཏིང་བསྐུར་བ་ཀྱིས།
You should give khata to the teacher.

(2) ཆོས་ལྡེ་བཤད་ཀྱི་བེད་པའོམ་གྱི་བུམ་པ་གཅིག་ལ་གཏིང་བསྐུར་བ་ཀྱིས།
The teacher showed a movie in class on Thursday.

(3) བོད་ཀྱི་སྒྲིག་པ་ཡིན་ལེ་བུ་ཤིང་?
Is it OK if I wrote a letter to you?

(4) འབྲི་ཆ་བཤད་ཀྱི་བེད་པའོམ་གྱི་བུམ་པ་གཅིག་ལ་གཏིང་བསྐུར་བ་ཀྱིས།
I really don't want to give this picture to him.

(5) བོད་ཀྱི་སྒྲིག་པ་ཡིན་ལེ་བུ་ཤིང་?
Can you give me your name and telephone number?

(6) བོད་ཀྱི་སྒྲིག་པ་ཡིན་ལེ་བུ་ཤིང་?
I bought the pork for you.

13.5.8 Relative Clause

(1) བོད་ཀྱི་སྒྲིག་པ་ཡིན་ལེ་བུ་ཤིང་?
This is the tea and chang that we bought for you.

(2) བོད་ཀྱི་སྒྲིག་པ་ཡིན་ལེ་བུ་ཤིང་?
These are dumplings that we bought.

(3) བོད་ཀྱི་སྒྲིག་པ་ཡིན་ལེ་བུ་ཤིང་?
Is this the computer you just bought?

(4) བོད་ཀྱི་སྒྲིག་པ་ཡིན་ལེ་བུ་ཤིང་?
That is not the textbook she wants.

(5) བོད་ཀྱི་སྒྲིག་པ་ཡིན་ལེ་བུ་ཤིང་?
Did you see the pictures of Tibet that Tom took? They are beautiful.

(6) བོད་ཀྱི་སྒྲིག་པ་ཡིན་ལེ་བུ་ཤིང་?
I want to read the book that Trashi wrote.

(7) བོད་ཀྱི་སྒྲིག་པ་ཡིན་ལེ་བུ་ཤིང་?
I like the peaches that you bought at the market yesterday.

13.5.9 V. ཁྲོད་
13.6 Exercises

13.6.1 Listening Comprehension
Dialogue 1: John knocking at the door...
Questions: True or False
(1) The conversation takes place on Saturday.
(2) When asked by John, Sophie knows what she wants to do.
(3) Tom is a student of Drolma.
(4) Tom will go see Drolma tomorrow.
(5) Tom volunteers to take John and Sophie to meet Drolma.

Dialogue 2: Answer the following questions in English
(1) How long does it take to go to Drolma’s home?
(2) What did Tom do last month at Drolma’s home?
(3) When and where will Sophie, John and Tom meet?
(4) When will they arrive at Drolma’s home?

13.6.2 Tense Conversion
Translate the Tibetan sentences into English first, then convert the tense of each sentence in Tibetan according to the time phrase given.
Example: དེའི་ཁཱི་ཨིན་ཨིན་བཱ་རིས་ཨིན་ཨིན་བཱ་ཆིབ་ཨིན་ཨིན།
Translation: She will arrive at 8 o’clock this evening.
(Just now)

13.6.3 Fill in the Blanks

13.6.4 Translation
(1) A: Please, sit down. Drink tea and eat bread. We also have apples. Do you want some?
B: No, thank you. I am not hungry.
(2) Is this the lamb dish which we ordered? It’s not very tasty but it costs 21 yuan. I won’t come to this restaurant again.
(3) A: It’s already 9 o’clock. Where is Bai Li?
B: I don’t know. Maybe she is still at home.

(1) ཁྱི་ཁྱི་ཨིན་ཨིན་བཱ་རིས་ཨིན་ཨིན་བཱ་ཆིབ་ཨིན་ཨིན།
Translation: _____________________________. (the day before yesterday)
(2) ཀྱི་ཁྱི་ཨིན་ཨིན་བཱ་རིས་ཨིན་ཨིན་བཱ་ཆིབ་ཨིན་ཨིན།
Translation: _____________________________. (next Thursday)
(3) ཁྱི་ཁྱི་ཨིན་ཨིན་བཱ་རིས་ཨིན་ཨིན་བཱ་ཆིབ་ཨིན་ཨིན།
Translation: _____________________________. (last week)
A: But the bus is about to leave right now!
B: Okay, let’s go to buy some meat and vegetables.
A: I also need butter. Both my parents like drinking butter tea.
A: Father, can you buy an English dictionary for me this weekend?
B: Okay. What kind of English dictionary do you need, a large one or a small one?
A: A small one. It costs only about 34 yuan.

13.6.5 Reading Comprehension

Answer the following questions in English:
1. Where is Wuchung’s younger brother?
2. What is Wuchung’s younger brother studying?
3. What does Wuchung’s younger brother want to buy?
4. When did Wuchung’s younger brother go out?
5. What will they eat that night?
January Is the Coldest Month of the Year

Key Grammar Points in Lesson Fourteen:
1. Comparative and Superlative Degrees of Adjectives
2. Ordinal Numbers and Months of the Year
3. Nominal Suffix Expressing "Something to + Verb"
4. Degree Adverbs: A Little / Not Enough / Too / Not at All
5. and a Summary of Adjectival Sentential Particles

14.1 Dialogue

Key Grammar Points in Lesson Fourteen:
1. Comparative and Superlative Degrees of Adjectives
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3. Nominal Suffix Expressing "Something to + Verb"
4. Degree Adverbs: A Little / Not Enough / Too / Not at All
5. and a Summary of Adjectival Sentential Particles
Sheep Crossing a Frozen River, Mangra, Hainan
Tom: Today is really hot. Aren’t you hot?
Wuchung: It’s a bit cooler inside the house. Let’s stay in the house.
Tom: Yes. Yes.
Wuchung: Are you thirsty? Will you drink some tea?
Tom: Tea is too hot. Is there something cold to drink?
Wuchung: There’s yogurt. Let’s have yogurt. It’s something that my mother made.
Mom’s yogurt is more delicious than the store’s.
Tom: Wow! The yogurt is so sour, but it's good.
Wuchung: It tastes better if you put some sugar in it.
Tom: OK. I will put some sugar in it.
Wuchung: Is it sweet enough now?
Tom: Yes. It is sweet enough now. I really like it. The yogurt your mom made is the best.
Wuchung: You are lucky. My mother only makes it in the summer.
Tom: I want to come to your house again in winter.
Wuchung: In this place, winter is too cold. It snows. It’s also windy.
Tom: What is the coldest month of the year?
Wuchung: It’s January.
Tom: What’s the hottest month of the year?
Wuchung: It’s right now.
Tom: So, when is the best season?
Wuchung: March, April, and May are the spring season. It often rains in March and in April. May is the best time. It's warm enough and not hot at all.
Tom: If I have enough money, I will come back to see you next year in May.

14.2 Vocabulary

14.2.1 Vocabulary from the Dialogue

1. ภูณ phun
   n. heat
2. ภูผัน phun
   adv. very much
3. ภูผัน phun
   adj. (pred.) hot
4. ภูผัน phun
   n. house
5. ภูผัน phun
   adj. (attr.) cool
6. ภูผัน phun
   v. to be excessively…
7. ภูผัน phun
   nominal suffix something to +V
8. n. yogurt
9. prep. than, (lit. if compared to)
10. adv. so
11. adj. (attr.) sour
12. adj. (pred.) sour
13. sent. part. (interj.) expressing exclamation
14. adv. perhaps
15. n. sugar
16. v. to put, to put in (past tense)
17. v. to put, to put in (present tense)
18. n. (A-A) amount, quantity
19. n. fit, match
20. adv. very much, the most
21. nominal suffix (see 14.3.5)
22. nominalized adj. the tasty one
23. adj. (N-A) lucky (lit. fortune-good)
24. n. summer
25. n. winter
26. adj. (pred.) cold
27. n. snow
28. v. to fall (snow, rain)
29. n. wind
30. interr. which month
31. n. the first month, January
32. nominalized adj. the beautiful one
33. adv. right now (= རྗེན་)
34. n. weather (= རྩ་)
35. n. season
36. n. the third month, March
37. n. the fourth month, April
38. n. the fifth month, May
39. n. spring
40. adv. often
41. n. rain
42. adv. at that time
43. adj. warm
44. adv. back (marked with Ladon)
45. n. next year

14.2.2 Additional Vocabulary

46. n. the second month, February
47. n. the sixth month, June
48. n. the seventh month, July
49. n. the eighth month, August
50. n. the ninth month, September
51. n. the tenth month, October
52. n. the eleventh month, November
53. n. the twelfth month, December
54. n. autumn
55. adj. (attr.) sweet
56. v. to wear
57. adj. (pred.) easy, cheap
58. adj. (attr.) old (quality)
59. adj. (attr.) new
60. n. hot pepper
14.3 Grammar Notes

14.3.1 Overt and Implied Comparison of Adjectives

Classical or written Tibetan has formal declension of adjectives, but formal declension is not commonly used in spoken Amdo Tibetan. A comparison is made by inserting a phrase meaning *if compared to* into the sentence, without declining the adjective itself. The pattern is:

1. Comparison: \( A + B \) (Obliq) \( \text{�ྲྫོག་} + \) Adj. (A is more Adj. than B)

For example:

1. \( \\text{སྐྱེས་པ་ི་ཞི་} \) This noodle is tasty.
2. \( \\text{བྱང་ཆུབ་} [ \text{འཕྲིན་(Oblique) གྲུབ་} ] \text{ི་ཞི།} \) The noodle is tastier than the rice.
   (Lit. The noodle, compared to the rice, is tasty.)

Note that the noun phrase that precedes \( \text{ལྕེ་} / \) is marked Oblique Case by \( \text{ཡོད་} / \). The "word" \( \text{ལྕེ་} \) consists of the past tense of the verb \( ཉོན་ \) (look at) plus the conjunction \( རི་ \), so it literally means *if (one) looked at*. This immediately explains why the noun that is compared to (i.e. B, or *the rice* in (3)) is marked by \( \text{ཡོད་} \), for \( ཉོན་ \) is an Object-Ladon verb. The exact translation of the above comparison sentence is thus: *If one looked at the rice, the noodle is tasty.* The \( \\text{ལྕེ་} / \) phrase is usually inserted right before the adjective, but it can also appear in other places: (\( \\text{ལྕེ་} / \) phrase in brackets.)

1. \( \\text{བོད་} [ \text{བོད་(Oblique) བོད་} ] \text{ི་ཞི།} \) Tserang is older than Sonam.
2. \( [\text{བོད་(Oblique) བོད་} ] \text{ི་ཞི།} \) Tserang is older than Sonam.
3. \( \\text{བོད་} [ \text{བོད་(Oblique) བོད་} ] \text{ི་ཞི།} \text{འཕྲིན་} \text{ི་ཞི།} \text{ི་ཞི།} \) This computer is newer than Tserang’s.
4. \( \\text{ཐོབ་} [ \text{བོད་(Oblique) བོད་} ] \text{ི་ཞི།} \text{འཕྲིན་} \text{ི་ཞི།} \text{ི་ཞི།} \) In my hometown, autumn is more beautiful than summer.
5. \( \\text{བོད་} [ \text{བོད་(Oblique) བོད་} ] \text{ི་ཞི།} \text{འཕྲིན་} \text{ི་ཞི།} \text{ི་ཞི།} \) Tibetan is more difficult than English.

It is appropriate to note at this point, that, without the morphological distinction between base and comparative forms of the adjective, a regular sentence such as *the noodle is tasty* can potentially be a comparative sentence meaning *the noodle is more tasty* (compared to something that is not mentioned in the sentence but may be clear from the discourse context). This scenario is called "implied comparison." Compare the following English and Tibetan sentences.

(i) English: A: Between you and your brother, who is taller?
B: I am taller.
(ii) Tibetan: A: Between you and your brother, who is tall? (No declension)
B: I am tall. (implied comparison)

Implied comparison can be aided by a little phrase डाल्ल निञ्छ a little. In the lesson, Tserang says भिडिन्छ धन्निझया रस्मिलिझया Inside the house is a little cool. By using डाल्ल निञ्छ, the intended meaning is obvious: It's a little cooler inside the house. More examples of implied comparison:

(9) नेल्ल हिन्छ निञ्छ That book is a little better.
(10) आमिर नेल्ल हिन्छ नाता निञ्छ American food is a little more expensive.

Naturally, डाल्ल निञ्छ is compatible with overt comparison with गौर्र भन्ना phrase.

(11) तोल्ल नेल्लहिन्छ नाताका धन्निझया रस्मिलिझया Tom's Tibetan is little better than John's.
(12) आमीर नेल्ल हिन्छ नाताका धन्निझया रस्मिलिझया The dumplings of this restaurant are a little more tasty than that one's.

► 14.3.2 Too Much, Not Too Much, Enough, Not Enough, and Not At All

Excessive degree of adjective is expressed in English by a single adverb too. It is more complicated than that in Amdo Tibetan. The pattern is shown as follows:

(1) Excessive Degree: Adj. + ठुलै + अस / के + धन्निझया

The morpheme ठुलै is a nominalizer that turns the adjective into a noun; अस and के mean many/much and big, respectively. So, literally, when expressing the idea too hot, Tibetan says the heat is (too) much or (too) big. This expression usually ends with the past tense auxiliary विनोया, which we just covered in Lesson 13. Examples:

(2) कॉफी हिन्छ ठुलै तरायो रस्मिलिझया The coffee is too hot.
(3) ताजा हिन्छ ठुलै तरायो रस्मिलिझया The tea is too hot. Too little sugar was put (in there).
(4) रस्ता हिन्छ ठुलै तरायो रस्मिलिझया That restaurant is too far.

One peculiarity in Amdo Tibetan concerning the expression of excessiveness is that the statement almost has a sense of irrecoverability (thus the past tense) due to someone's doing. A situation that cannot be attributed to some man-made result, therefore, cannot be expressed by रस्मिलिझया. Direct translations of the English expressions such as it rains too hard, the weather is too cold, the mountain is too high, the wind is too strong,
etc., all sound strange to Tibetan ears, because these are natural phenomena that are not caused by the fault of men. In contrast, the road is too narrow, the bus is too crowded, the room is too cold, etc., are perfectly acceptable, because these situations are caused by men. Instead of saying the sun is too hot, Tibetan says:

(5) བདོ་སེམས་ཐེག་པ་ནི། བརྩེ་ནོ། Today the sun is very big.

(6) * བདོ་སེམས་ཐེག་སྤྲེལ་བ་ནི། (Unnatural)
Intended meaning: Today the sun is too hot.

The negation of too, namely not too + Adj., is expressed by negating the word བདོ་ (i.e. བདོ་, often seen in a phrase such as བདོ་སེམས་ཐེག་པ་ནི། not so much. Examples:

(7) བདོ་སེམས་ཐེག་སྤྲེལ་བ་ནི། The computer is not too expensive.

Tibetan has no word-for-word translation for the adverbial use of enough to modify adjectives such as sweet enough, cold enough. The idea is expressed in a number of ways, depending on the context. For our purposes, བདོ་སེམས་ཐེག་ + Adj. not too, not so is semantically close enough. Examples showing different ways of expressing "Adj. + enough":

(8) བདོ་སེམས་ཐེག་འོ་བཞེད་བྱེད། Is the restaurant near enough?

(9) བདོ་སེམས་ཐེག་འོ་བཞེད་བྱེད་པ་ནི། བཞིན་རང་ལོ་སེམས་ཐེག་དག་འོ་བཞེད་པའི། This Tibetan-English dictionary is big enough, but a little too expensive.

(10) བདོ་སེམས་ཐེག་འོ་བཞེད་པ་ནི། My Tibetan is not good enough.

(11) བདོ་སེམས་ཐེག་འོ་བཞེད་པ་ནི། བཞིན་རང་ལོ་སེམས་ཐེག་དག་འོ་བཞེད་པ་ནི། That computer is not that expensive, so I bought it.

(12) བདོ་སེམས་ཐེག་འོ་བཞེད་པ་ནི། བཞིན་རང་ལོ་སེམས་ཐེག་དག་འོ་བཞེད་པ་ནི། Is the weather in March warm enough?

For the expression not Adj. at all, Amdo Tibetan uses བདོ་སེམས་ + བདོ་ + Adjective in its negative form. བདོ་ is the same word as བདོ་ also, still. Here it is an obligatory part of the expression and can be translated as even, rendering the phrase with the meaning not even a little bit Adj. The pattern:

(13) Not Adj. at All: བདོ་སེམས་ + བདོ་ + Adj (Negative form: བདོ་ + Adj.)

Examples:

(14) བདོ་སེམས་ཐེག་འོ་བཞེད་པ་ནི། This lesson is not difficult at all.

(15) བདོ་སེམས་ཐེག་སྤྲེལ་བ་ནི། The milk tea is not hot at all.

(16) བདོ་སེམས་ཐེག་སྤྲེལ་བ་ནི། That girl is not pretty at all.

One more important usage of བདོ་: attaching བདོ་ to the ལུགས་ནི། phrase of a comparative
sentence gives it the meaning of *even*. For example, \( J = J + J - 9 A - 2 + 2 - \).  
If one puts some sugar (in it), it's even more delicious.

### 14.3.3 Ordinal Numbers and Months of the Year

The ordinal numbers are formed by attaching the suffix \( \text{第} \) or \( \text{第} \) to the corresponding cardinal number, with the exception of the first, \( \text{第一} \) *first*. Note that there are some irregularities in the colloquial pronunciation such as \( \text{第一} \) *first*, \( \text{第六} \) *sixth*.

<table>
<thead>
<tr>
<th>Ordinal</th>
<th>Cardinal</th>
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<th>Cardinal</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>一</td>
<td>11</td>
<td>壹</td>
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<tr>
<td>2</td>
<td>二</td>
<td>12</td>
<td>壹</td>
</tr>
<tr>
<td>3</td>
<td>三</td>
<td>13</td>
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<td>10</td>
<td>十</td>
<td>20</td>
<td>壹</td>
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</tbody>
</table>

The months of the year in Tibetan are formed by the word \( \text{第} \) *moon, month* and an number, with January being the first month \( \text{第} \) and December the twelfth \( \text{第} \) .

To ask which month of the year it is, one replaces the ordinal number by \( \text{第} \), the interrogative word asking for ordinal number. Example:

1. \( \text{第} \) "What month is it now?" (Cf. \( \text{第} \) \( \text{月} \) *How many months?*)

It is important to hear or say the ordinal suffix \( \text{第} \) or \( \text{第} \) clearly, because it could be easy to confuse names of the month, e.g. \( \text{March} \) *March*, with duration of time, e.g. \( \text{three months} \) *three months*. Finally, note that in casual speech \( \text{第} \) is often abbreviated to \( \text{第} \) .

### 14.3.4 Temporal (Revisited)

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In Lesson 10, we learned that the expression दुसौं जनराई राँचीला नेक्सर (or रस्त्य) at 2 o'clock can take either जनराई or रस्त्य, depending on the stative or dynamic nature of the verb. A common alternative to express the clock time adverbially (e.g. at 2 o'clock) is to use the ordinal number with दुसौं जनराई and mark it with रस्त्य. For example:

(1) हे नदी नदीको दुसौं जनराई हिरस्किमा राहेकोले। He will come today at 2 o'clock.

The noun winter is दरूस्त्रान; the adverbial in winter is दरूस्त्रान, marked by रस्त्य. To express in January, in February, etc., one needs to add the word दरूस्त्रान inside after the month before रस्त्य, which always takes the form जनराई in this case. Examples:

(2) रायसुङ्ग्रास्त्र (temporal) दरूस्त्रानकी जनराई (directional) नेक्सररायसूङ्ग्रास्त्र। I want to come to Dondrup's place in winter.
(3) दरूस्त्रानको लागि जनराई नेक्सरलाई हिरस्किमा रामेरी। My elder sister will travel in Japan in summer.
(4) दरूस्त्रानको लागि जनराई नेक्सरलाई हिरस्किमा रामेरी। Drolma Tso says that she wants to come to Xining in June.
(5) दरूस्त्रानको लागि जनराई नेक्सरलाई हिरस्किमा रामेरी। Because autumn is the best season in Ngaba, I plan to travel there in October.

14.3.5 Superlative

Like comparative sentences, the superlative degree is not reflected by declension on the adjective itself. The superlative degree is expressed by a fair amount of grammatical complication. Recall that an adjective comes in two forms: the attributive form (when it modifies a noun, e.g. केही big) and the predicative form (when it functions like a stative verb, e.g. केही big). As one can see from the following chart, the attributive form consists of the root and a suffix (not phonologically predictable, thus must be memorized), whereas the predicative form is simply the root of the adjective. (The sentential particle दै is extra and not considered part of the adjective).

(1) Attributive and Predicative Forms of Adjectives

<table>
<thead>
<tr>
<th>Attributive</th>
<th>Predicative</th>
</tr>
</thead>
<tbody>
<tr>
<td>दै-केही</td>
<td>केही</td>
</tr>
<tr>
<td>दै-केही</td>
<td>केही</td>
</tr>
<tr>
<td>दै-टेरिया</td>
<td>टेरिया</td>
</tr>
</tbody>
</table>
Both forms can be used to express the superlative degree, but both need to be nominalized first. This is achieved by attaching a morpheme -\( \text{\textit{r}} \) to the attributive form or -\( \text{\textit{r}} \) (\( \text{\textit{r}} \)) to the predicative form of the adjective. The result is a nominal phrase meaning *big one, small one, tasty one,* etc. (N.B. \( \text{\textit{r}} \) (\( \text{\textit{r}} \)) lengthens the \( \text{\textit{r}} \) as [no:] )

(2) Nominalizing the Adjective:

<table>
<thead>
<tr>
<th>Attributive + ( \text{\textit{r}} )</th>
<th>Predicative + ( \text{\textit{g}} ) (( \text{\textit{g}} ))</th>
<th>Nominal Form: Adj. + one</th>
</tr>
</thead>
<tbody>
<tr>
<td>*( \text{\textit{r}} )|( \text{\textit{r}} )∗|( \text{\textit{r}} )</td>
<td></td>
<td>( \text{\textit{r}} )|( \text{\textit{r}} ) |</td>
</tr>
<tr>
<td>( \text{\textit{g}} )|( \text{\textit{g}} )|( \text{\textit{g}} )</td>
<td>( \text{\textit{g}} )|( \text{\textit{g}} ) |</td>
<td>small one</td>
</tr>
<tr>
<td>( \text{\textit{g}} )|( \text{\textit{g}} )|( \text{\textit{g}} )</td>
<td>( \text{\textit{g}} )|( \text{\textit{g}} ) |</td>
<td>tasty one</td>
</tr>
<tr>
<td>( \text{\textit{r}} )|( \text{\textit{r}} )|( \text{\textit{r}} )</td>
<td>( \text{\textit{r}} )|( \text{\textit{r}} ) |</td>
<td>cold one</td>
</tr>
<tr>
<td>( \text{\textit{r}} )|( \text{\textit{r}} )|( \text{\textit{r}} )</td>
<td>( \text{\textit{r}} )|( \text{\textit{r}} ) |</td>
<td>long one</td>
</tr>
<tr>
<td>( \text{\textit{g}} )|( \text{\textit{g}} )|( \text{\textit{g}} )</td>
<td>( \text{\textit{g}} )|( \text{\textit{g}} ) |</td>
<td>expensive / difficult one</td>
</tr>
<tr>
<td>( \text{\textit{r}} )|( \text{\textit{r}} )|( \text{\textit{r}} )</td>
<td>( \text{\textit{r}} )|( \text{\textit{r}} ) |</td>
<td>pretty one</td>
</tr>
<tr>
<td>( \text{\textit{g}} )|( \text{\textit{g}} )|( \text{\textit{g}} )</td>
<td>( \text{\textit{g}} )|( \text{\textit{g}} ) |</td>
<td>beautiful one</td>
</tr>
</tbody>
</table>

\( \text{\textit{r}} \)\|\( \text{\textit{r}} \) is ruled out probably because the repetition of -\( \text{\textit{r}} \) does not sound natural to Tibetan ears, leaving \( \text{\textit{r}} \) as the only nominal form for *big.* After this step of nominalization, one can now express the superlative degree using the following pattern:

(Either -\( \text{\textit{r}} \) or -\( \text{\textit{r}} \) form can be used to stand for "adj. one" in the following pattern.)

(3) Superlative: (Among A, B, C), A + \( \text{\textit{g}} \) + Adj. one + \( \text{\textit{r}} \)

The degree adverbs \( \text{\textit{g}} \) and \( \text{\textit{r}} \) both mean *very* and are translated as *the most* in
this particular pattern. Literally, the pattern means among A, B, and C, A is a/the very Adj one. This is how colloquial Amdo Tibetan delivers the sense of superlative degree: Among A, B, and C, A is the biggest. Examples:

(4) ཨོ་ཐེ་བཏུམ་བེད་བཟུང་ཞིང་། Today is the hottest.
(5) བོད་དབེན་བཞི་ེད་ཞིང་། January is the coldest.
(6) རྩེ་བཏུམ་བེད་བཟུང་ཞིང་། This book is the most difficult.
(7) ཆེ་སྲུང་བསྡུག་སྲུང་ཞིང་། Degyi is the prettiest.
(8) མོང་བཙུན་བསྡུག་སྲུང་དབང་ལེགས་པོ་ཞིང་། Yogurt is sour indeed, but it tastes the most delicious.
(9) བོད་དབེན་བཞི་ེད་ཞིང་། The pictures you took are the prettiest.
(10) དཔོན་བཅུ་བཙུན་པ་མཚོན་པྲེལ་བསྡུག་སྲུང་པོ་ཞིང་། Among apples, oranges, and peaches, peaches are the sweetest.
(11) བོད་དབེན་བཞི་ེད་ཞིང་། Your mother’s beef jiaozi is the most delicious.

The phrase among/in/of... is expressed by ...+ གཅའ་ or གཅའན་. Example: A, B, C གཅའ་ འོ་ཐེ་བཏུམ་བེད་བཟུང་ཞིང་། Among A, B, C, Degyi is the prettiest.

The hottest month, for example, is བོད་དབེན་ གཅའ་ Januar. More examples:

(12) བོད་དབེན་ གཅའ་ In the whole year, January is the coldest month.
(13) བོད་དབེན་ གཅའ་ The prettiest girl in our class is Drolma Tso

▶ 14.3.6 Something (Adj) to V: དེ་

Adding the morpheme དེ་ to the base form of a verb (present/future) creates a noun that means something to V, e.g., དེ་ཐེ་ something to drink, དེ་ཐེ་ something to eat, དེ་ཐེ་ something for sale (lit. something to buy), དེ་ཐེ་ something to wear, etc. These phrases, by nature indefinite, are often attached with the indefinite marker རི་ a certain. Examples:

(1) དེ་ཐེ་བཏུམ་བེད་བཟུང་ཞིང་། Dorje Jid brought you something to eat.
I don't have anything (lit. even one thing) to wear.

It is possible to modify this noun of V-by. In the lesson, Tom asks Is there something cool to drink? The attributive form of the adjective  is used to modify the noun . More examples:

(3) There is something beautiful to buy here.
(4) There is something tasty to eat.
(5) Do you have anything interesting to read?
(6) It's so cold today. I need something hot to drink.

14.3.7 and a Summary of Adjectival SententialParticles

In the text, Tom uses in lieu of the expected objective perspective marker when he comments on the yogurt: The yogurt is so sour! The is a sentential particle that marks the statement as an exclamation. has no variant form. So basically, one can simply change the to and create an exclamatory expression.

Let's review some of the sentential particles that we have so far introduced:

(1) The yogurt is good. (plain, objective perspective)
(2) The yogurt is good, let me tell you. (subjective perspective)
(3) Is the yogurt not good? (interrogative when the adjective is negated.)
(4) The yogurt is so good! (exclamation)

The following chart is a summary for these four adjectival sentential particles. (Strictly speaking, is a conjunction, but here it functions like a sentential particle, thus its inclusion in the chart.)

<table>
<thead>
<tr>
<th>function</th>
<th>base form</th>
<th>other variant forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>L6 objective perspective</td>
<td>གོད</td>
<td>none</td>
</tr>
<tr>
<td>L11 subjective perspective</td>
<td>གོད</td>
<td>ཆོས།། (ཐ་ after open syllables)</td>
</tr>
<tr>
<td>L11 interrogative in a negative sentence</td>
<td>གོད།། (ཐ་ after open syllables)</td>
<td></td>
</tr>
<tr>
<td>L14 exclamation</td>
<td>གོད</td>
<td>none</td>
</tr>
</tbody>
</table>
14.4 Cultural Notes

14.4.1 Three Calendars

It is important to know that, except for towns and cities, in most agricultural and nomadic areas in Amdo, the lunar calendar (ཤེས་ཨུ་) and not the Gregorian (དབུགས་ཐོན་) is used. Therefore, གླེང་བ་ཟེ་ would normally mean the first lunar month of the year. Tibetan does not have another set of names for Gregorian months, so the names become ambiguous, with Gregorian terms such as January, February, etc. as secondary meanings. Events using Gregorian calendar need to be so stated. If one makes an appointment with a farmer or herdsman, without specification on either calendar, one should assume the lunar calendar. It is always a good idea to clarify.

There is yet a third system, the Tibetan calendar (ཞེས་ཨུ་), which is widely used in Tibet (TAR) by farmers, nomads, and for traditional occasions, such as the Tibetan New Year. The Amdo region, closer to Han China, does not use the Tibetan Calendar. As a result, the Tibetan New Year in Amdo region coincides with the Chinese lunar New Year (Ch. Chunjie) and not with the Tibetan New Year (ཨུ་ཤེས་) in Tibet.

The Tibetan calendar uses the five elements and the 12 zodiac animals to number the year. The five elements are: wood, fire, earth, metal, and water. Each element is divided into a masculine year (ཤེས་ཨུ་) and a feminine year (ཨུ་ཤེས་). The following chart shows the system of year designation according to the Tibetan calendar:

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>m.</th>
<th>f.</th>
<th>m.</th>
<th>f.</th>
<th>m.</th>
<th>f.</th>
<th>m.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>སེས།</td>
<td>wood</td>
<td>སེས།</td>
<td>fire</td>
<td>སེས།</td>
<td>earth</td>
<td>སེས།</td>
<td>metal</td>
<td>སེས།</td>
<td>water</td>
<td>སེས།</td>
</tr>
<tr>
<td>རིག་</td>
<td>rat</td>
<td>བཙན།</td>
<td>ox</td>
<td>རིག་</td>
<td>tiger</td>
<td>རིག་</td>
<td>hare</td>
<td>རིག་</td>
<td>dragon</td>
<td>རིག་</td>
</tr>
<tr>
<td>གཉིས།</td>
<td>horse</td>
<td>གཉིས།</td>
<td>ram</td>
<td>གཉིས།</td>
<td>monkey</td>
<td>གཉིས།</td>
<td>rooster</td>
<td>གཉིས།</td>
<td>dog</td>
<td>གཉིས།</td>
</tr>
</tbody>
</table>

This system repeats the "gender-element-animal" combination in 60-year cycles, which customarily starts with the year of the feminine fire hare. The year 2005, for example, is སེས་ཨུ་ year of the feminine wood rooster. (So, what year is 2006?)

Tibetan calendar differs from the Chinese lunar calendar in one way: it counts the full moon as the 15th of each month, as opposed to the Chinese method that counts the new moon as the first of the month. The two methods may generate a one-day difference in some years but identical dates in others. In years when Tibetan calendar adds a leap month, the difference can then become one full month (plus one day in some years). If
lucky, one can observe the Tibetan New Year celebration in Amdo (using Chinese lunar calendar) then observe the U-Tsang celebration all over again in a month.

✽ 14.4.2 Tibetan New Year in Shinaihai Village, Mangra

People get up early on the morning of the New Year's Eve to haul back home big chunks of ice from the frozen river just outside the village. Big pieces are broken down to pint-sized rugged-faced ice rocks. Men then decorate the adobe wall surrounding the house with these ice rocks. Under the winter sun, the ice reflects the sunshine and sparkles from all angles, making the otherwise dull-colored farm houses festive and lively.
There is a lot of food preparation for the biggest festival of the year. Sheep and goats are slaughtered, sausages stuffed and bread baked, in order to entertain well-wishers the next day. Candies are also prepared for the hordes of children who may brave the cold to go to every house at three o'clock in the morning doing the Amdo trick or treating.

Early in the morning, people in their finest clothes go to parents' or elder family relatives' houses to wish them a Happy New Year. Younger generations kotow to their family elders. This is the time of the year when visitors see an otherwise sleepy village come to life with a display of their best costumes.

14.4.3 Summer Festivals

In the summer months, each county holds celebrations known as Horseracing Festivals, which can be best described as a combination of sporting competitions (dancing, archery, horse-racing, weight lifting, running, etc.) and a Carnival-like fair. Some places such as Yulshul, Golok, Litang (ཐེ་བུང་།), and Nagqu (ནག་ཆེ་) have established a reputation which attracts visitors from all over the world. Less known small farming towns have just as much to offer. For example, the traditional costumes of the local area are not easily seen elsewhere. Fewer people also means easier lodging and transportation arrangements. With fewer visitors around, one enjoys a more intimate bond to the locals and is likely to receive more hospitality than attending bigger celebrations.
Archery Contest, Shinaihai Village, Mangra

Dancing Contest, Shinaihai Village, Mangra
14.5 Key Sentence Patterns

14.5.1 Comparative Sentences

(1) English is easier than Tibetan.

(2) In winter, the weather here is warmer than Russia.

(3) The Tibetan alphabet is more difficult than English.

(4) Mom’s yogurt is better than the store’s.

(5) This restaurant’s dumpling is better than that restaurant’s.

(6) This professor’s class is more interesting than that professor's.

14.5.2 Too Much

(1) Today is too cold.

(2) The weather in spring is too windy.

(3) The coffee is too hot, and the yogurt too sour.

(4) This computer is too old. I want to buy a new one.

(5) This dictionary is too small. I need a bigger one.

14.5.3 Not At All

(1) Learning Amdo Tibetan is not difficult at all.

(2) Degyi Drolm doesn't want to go at all.

(3)
The movie theatre is not far from school at all.

(4) དམིགས་པ་མི་འོང་འཐོབ་ཐོག་ཞིི་ཞིི་ །
In my opinion, that movie is not interesting at all.

(5) དམིགས་པ་མི་འོང་འཐོབ་ཐོག་ཞིི་ཞིི་ །
I don't want to go to eat at that restaurant. Their food is not delicious at all.

■ 14.5.4 Something (+ Adj.) to V

(1) རང་ལ་བཞག་པ་ལ་བཞག་ཞིི་ །
There is something beautiful to buy here.

(2) རང་ལ་བཞག་པ་ལ་བཞག་ཞིི་ །
Is there something cold to drink?

(3) རང་ལ་བཞག་ཞིི་ །
There is something tasty to eat.

(4) རང་ལ་བཞག་པ་ལ་བཞག་ཞིི་ །
Is there any good book to read in the library?

(5) རང་ལ་བཞག་པ་ལ་བཞག་ཞིི་ །
Tomorrow is Saturday, I don't have anything to wear.

(6) རང་ལ་བཞག་པ་ལ་བཞག་ཞིི་ །
I don't have anything to do now. What do you want to do?

■ 14.5.5 It's Even More... If...

(1) རང་ལ་བཞག་པ་ལ་བཞག་ཞིི་ །
It's even colder if you come in winter.

(2) རང་ལ་བཞག་པ་ལ་བཞག་ཞིི་ ། (N.B. Subjective particle: ཞིི)
It's even more tasty if you put some hot pepper in it.

(3) རང་ལ་བཞག་པ་ལ་བཞག་ཞིི་ །
It tastes better if you put some sugar in it.

(4) རང་ལ་བཞག་པ་ལ་བཞག་ཞིི་ །
If you speak Tibetan to my mother, she will be even happier.

(5) རང་ལ་བཞག་པ་ལ་བཞག་ཞིི་ །
If it is a little bit colder, it will snow.

■ 14.5.6 Superlative Sentences

(1) རང་ལ་བཞག་པ་ལ་བཞག་ཞིི་ །
Is this the nearest store?
What is the coldest month of the year?

January is the coldest month of the year.

Tibet is the most beautiful place in China.

She is the best student in the class.

The yak meat in this restaurant is the most delicious.

Among English, Japanese, and Tibetan, Japanese is the most difficult.

14.5.7 Seasons and Months of the Year

What month is this month?

This year February is even colder than January.

I like to travel in the summer.

Autumn is prettier than spring.

Trerang and Dorje will come back home in November.

It rains a lot in April.

14.6 Exercises

14.6.1 Listening Comprehension: True or False

(1) Dondrup doesn’t like the weather in his hometown.
(2) The winter in Dondrup’s hometown is even colder than here.
(3) August is the best month of the year.
(4) May and June have good weather.
(5) Bai Li wants to go to Dondrup’s home this spring.
14.6.2 Fill in the Blanks

14.6.3 Image Description: Compare the photos and answer the questions

14.6.4 Translation
(1) A: Please put some sugar in my coffee. It’s not sweet enough.
   B: Is this enough? Do you also need some milk?
(2) The pork is a bit too salty. I like sour and spicy pork.
(3) A: Come in. Come in.
   B: Thank you. It’s so cold outside. It’s warmer in your house.
A: Drink some hot tea. My tea is the best in our village.
(4) A: Which month is the most beautiful month of the year?
   B: April is the most beautiful month.
A: How is the weather in April?
   B: It’s warm.
(5) A: Is there something hot to drink?
   B: We have milk tea and butter tea. Which do you want to drink?
A: A large pot of milk tea please. Don’t put too much salt in it. Thank you.

14.6.5 Complete the Dialogues

(1) __________________________?
   རྙིང་ཕྱོགས་བསྟན་པ་བསྡུ་པོར་རྫོང་
   རྙིང་ཕྱོགས་བསྟན་པ་བསྡུ་པོར་རྫོང་
   _________________________________. (cold and windy)
(2) __________________________?
   མན་ཐོང་མི་ཤེས་ཤུལ་ཐོབ་པའི་ཞིབ་པོ་དི་ཐུབ་ོབ་ོབ་ོབ་ོབ་ོབ་ོབ་ོབ་ོབ་ོབ་ོབ་ོབ་ོབ་ོབ་
   ________________________________?
   རྙིང་ཕྱོགས་བསྟན་པ་བསྡྱེགས་
(3) __________________________?
   རྙིང་ཕྱོགས་བསྟན་པ་བསྡྱེགས་
   རྙིང་ཕྱོགས་བསྟན་པ་བསྡྱེགས་
   _________________________________. (Puntsok’s restaurant)
(4) __________________________
   རྙིང་ཕྱོགས་བསྟན་པ་བསྡྱེགས་
   རྙིང་ཕྱོགས་བསྟན་པ་བསྡྱེགས་

14.6.6 Answer the Questions: Answer the following questions according to the chart

(1) རྟོན་ཅིག་ཐིག་ཐོབ་པའི་དངོས་དཔེ་བོར་བཞི་ཐོབ་པའི་ཐོབ་པའི་ཐོབ་པའི་ཐོབ་
(2) Is it hot in the summer in your home town compared to where you are now?
(3) Which month is the hottest in the summer?
(4) Is winter rainy or windy?
(5) Which month is cooler than other months?

14.6.7 Guided Composition: Write an essay by answering the following questions:

(1) Is it hot in the summer in your home town compared to where you are now?
(2) Which month is the hottest in the summer?
(3) Is winter rainy or windy?
(4) Which month is cooler than other months?
Have You Been to Yulshul?

Key Grammar Points in Lesson Eighteen:

1. Experiential Marker ཏུན་
2. བྱུང་ Before and གཞི་ After clauses
3. Adverbial Construction with མ་
4. Perception Verbs: གཞི་ to See and རྣ་ to Hear
5. As Soon As: VP 1 (past) བོད་ + V2 (past) + རྣ་

18.1 Dialogue

Have You Been to Yulshul?

Before

After

to See

to Hear

As Soon As
Yak Racing, Yulshul, Qinghai
Tom: Teacher Wuchung, after winter vacation starts, where do you think I should go. (Lit. It’s good if I went to have fun where.)

Wuchung: Have you been to Yulshul?

Tom: I haven’t. But I heard that it is a beautiful place.

Wuchung: It is indeed. My elder sister’s husband is from Yulshul. I went there in 2003 when my sister got married. I won't forget that place.

Tom: Is there any difference between Yulshul and your hometown?

Wuchung: There are many differences. First, their (spoken) language is different from the Amdo dialect.

Tom: Yes, in a book it also says that they speak Kham dialect in Yulshul. I have never heard Kham dialect. Do you know how to speak it?

Wuchung: No, but I understand a little. Secondly, the grassland in Yulshul is very big. There are many herdsmen. They are also very rich. Thirdly, their costumes are also different. What they wear on their heads and what they wear on their bodies are both different from U-Tsang and Amdo regions.

Tom: Therefore, as soon as you see people, you know who is from Kham, who is from Amdo, and who is from U-Tsang.

Wuchung: Yes, if I teach you how to look at costumes, you can also distinguish the differences in the future.

Tom: When is the best time to go?

Wuchung: The horse-racing festival in Yulshul is in July. It's very famous. If you go at that time, you will be able to see lots of beautiful costumes.

Tom: There will be a lot of people, won't there?

Wuchung: Lots! There will also be many tents in the grassland. Tibetans are hospitable. If you speak their language. They may invite you to stay with them in the tent.

Tom: Great! I’ll definitely go in the summer next year. Before I go, I will study the Kham dialect.

18.2 Vocabulary

18.2.1 Vocabulary from the Dialogue

1. ཡུལ་ཐུལ། n. winter vacation
2. ཕེབས་ v. to have (holiday/vacation)
3. གཉིས། conj. after (+ clause)
4. འབྲུག་པར་བུ། n. opinion, thought
5. བེན་v. to play, to have fun, to play (sports)
| 6. | གྲི་ | aux. | experience aspect marker |
| 7. | གྲུང་ | adj. (attr.) | beautiful |
| 8. | ནོར | v. | to hear, to understand |
| 9. | ཉ་ | adv. | indeed |
| 10. | བོད་ [བོད་] | adj. | (it is) so, like this |
| 11. | ཡོངས་ | n. | husband (=ཟིང་) |
| 12. | རྒྱལ་པོ་ལྷེ་ | n. | year 2003 |
| 13. | རབཞུབ་ [རབཞུབ་] | v. | to get married |
| 14. | གྲི་ | aux. | contraction of བོད་ |
| 15. | བོད | n. | farming village (=བོད་) |
| 16. | རིང་ | n. | difference |
| 17. | རྒྱལ་ | adv. | first |
| 18. | རྒྱལ་ | n. | (local) dialect, speech |
| 19. | རྒྱལ་ | n. | Amdo dialect |
| 20. | གྲི་ | adv. | thirdly |
| 21. | རྒྱལ་ | adj. (attr.) | rich |
| 22. | རྒྱལ་ | n. | costume |
| 23. | རྒྱལ་ | n. | head |
| 24. | རྒྱལ་ | v. | to wear (headpieces, etc.) |
| 25. | རྒྱལ་ | n. | body |
| 26. | རྒྱལ་ | v. | to wear (clothes, etc.) |
| 27. | རྒྱལ་ | n. | U-Tsang |
| 28. | རྒྱལ་ | n. | Amdo |
| 29. | རྒྱལ་ | n. | region |
| 30. | རྒྱལ་ | phrasal conj. | therefore; so then |
33. conj. as soon as
34. n. way / method to look
35. adv. in the future
36. v. (O-V) to make a distinction, to distinguish
37. interr. adv. at what time (marked Obliq)
38. v. (O-V) to race horses
39. n. festival
40. adj. (attr.) famous
41. adv. at that time
42. v. see
43. n. tent
44. adj. (N-A) hospitable (lit. hospitality big)
45. v. to invite
46. aux. expressing conjecture (perhaps)
47. n. / adv. next year (= མཚོ་བུ་)
48. n. summer vacation
49. conj. before (+ clause)

18.2.2 Additional Vocabulary

50. adv. before, in the past
51. n. cham (Tibetan religious dance)
52. n. traditional (Tibetan) dance
53. adv. never (in a negative sentence)
54. adj. (attr.) good-sounding
55. adj. (pred.) slow
56. adj. (pred.) fast
57. adj. (pred.) late
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**18.3 Grammar Notes**

- **18.3.1 Subordinate Clauses: རོ་བ་ Before and བཱ་ཟོ་ After**

The conjunctions རོ་བ་ before and བཱ་ཟོ་ after take a subordinate clause as their English counterparts.

1. **Before...** ཞི (Neg.) + Verb (past) + རོ་བ་ + main clause
   
   After... Verb (past) + བཱ་ཟོ་ + main clause
   
   cf. When... Verb (present) + བཱ་ཟོ་ + main clause (16.3.5)

   Note that the before clause must be in the negative. That is, instead of saying before I go, Tibetan says before I haven't gone. This is understandable because the Tibetan way of looking at the before clause is that the event of the main clause takes places when the subordinate event has not happened. Also note that the subordinate verb in both the རོ་བ་ before and བཱ་ཟོ་ after clauses are in the past tense. In both cases, the past tense is employed in its sense of anteriority. Examples:

1. བཱ་ཟོ་ ཞེས་བ་ བཱ་ཟོ་ བཱ་ཟོ་ Let's go to the street after we eat.

2. བཱ་ཟོ་ ཞེས་བ་ ཞེས་བ་ བཱ་ཟོ་ བཱ་ཟོ་ Before I go to Yulshul, I will study the Kham dialect.

3. བཱ་ཟོ་ ཞེས་བ་ ཞེས་བ་ བཱ་ཟོ་ བཱ་ཟོ་ Before I studied it, I didn't know Tibetan was difficult.
What do you want to do before the summer vacation starts?

Go to Qinghai after we study Tibetan.

Incidentally, the adjective blue is also written as ཝོ་. In example (5), ཝོ་་ཞིང་Qinghai which literally means blue sea, is marked with ཝ (རྫོང་). The last two syllables of the phrase ཝོ་་ཞིང་ to Qinghai are not to be confused with the conjunction ཝོ་་.

18.3.2 ཝོ་: Experiential Aspect Marker

The syntactic property of ཝོ་ is straightforward, it follows a verb in past tense; ཝོ་ for negative form; and ཝོ་ for yes-no interrogative form. Semantically, ཝོ་ functions as an experiential marker indicating that the subject of the verb has the experience of doing the action denoted by the verb. It can usually be translated by ever in an affirmative/interrogative sentence or never in a negative sentence. Examples:

1. ཝོ་་བྱེན་བཅོས་པ་ལས་བོད།  Have you ever been to Yulshul?
2. ཝོ་་གྱི་ཅུ་་བཅོས་པ་ལས།  I have never been to Beijing.
3. ཝོ་་བོད་བཅོས་པ་ལས།  I have eaten tsampa before.
4. ཝོ་་བྱེན་བཅོས་པ་ལས་བོད།  Have you studied Tibetan before?
5. ཝོ་་བྱེན་བཅོས་པ་ལས་བོད། Tom had never drunk butter tea before he came to Qinghai.
6. ཝོ་་བྱེན་བཅོས་པ་ལས་བོད། Granny Drolma had never seen an American before.

The adverb ཝོ་་བཅོས་པ་ཁ་, in the past is often used in the above examples, expressing experience in the past. Note that for I have been to…, Tibetan uses ཝོ་ (past tense of ཝོ་ to go) and not ཝོ་ to be.

Although English employs present perfect to indicate experience, not all sentences expressed in present perfect are related to experiential expression. The following sentences, for instance, should not involve ཝོ་:

7. Have you seen Tom today?
8. Have you had breakfast yet?

Assume that the speaker and the listener are both acquaintances of Tom. For sentence (7), clearly the speaker is not asking about whether the listener has ever seen the face of Tom. Likewise, the second sentence cannot be a question about whether the listener has
ever had the experience of having breakfast. In Tibetan, simple past tense is employed for (7) and durative past for (8), as shown below:

(9) གཞག་ལེགས་བཞི་བོད་ལེགས གཞག Have you seen Tom today?
(10) འབྲུགས་པའི་བོད་ལེགས Have you had breakfast yet?

Try not to equate ཆོས་ with English present perfect.

► 18.3.3 ཁོམ་ to See and ཁོ་ to Hear

The perception verbs ཁོམ་ to see and ཁོ་ to hear are different from the volitional action verbs ཁོད་ to watch, to look at, and ཁོ་ to listen. Recall that ཁོན་ and ཁོ་ are Object-Ladon verbs, which mark their direct object Oblique Case with གཞི་. ཁོམ་ and ཁོ་ mark their direct object Absolutive case (no marking), like any regular transitive verb. Note that the subject of all four verbs are marked Ergative Case. Examples:

(1) པ་བ་བང་མ་དོན་པའི་བོད་ལེགས དོ་ཁོམ
You can see lots of beautiful costumes in Yulshul.

(2) གཞུང་ཆེན་པོ་ཤིང་དབང་ཆེན་པོ
I have never heard of cham dance before.

(3) བོད་པོས་བོད་པོས་ཤིང་དབང་ཆེན་པོ་རོ་ཁོམ།
Granny Degyi Drolma has never seen an American before.

The adverb དུས་པ་ never is frequently used in a negative sentence with ཁོས་, meaning never have the experience of… The English perception verbs usually take an infinitival complement such as see/hear someone + VP (infinitive). The Tibetan perception verbs ཁོམ་ or ཁོ་ take a finite clause as complement, evidenced by the use of the complementizer གཞི་ that. That is, instead of saying I saw John dance, Tibetan says I saw that John danced. It is possible that the subject of the main clause and the subject of the embedded clause both carry Ergative Case. The pattern:

(4) Subject (Erg) + [ finite embedded clause ] + ཁོམ་ or ཁོ་

Examples:

(5) གཞི་པ་བ་བང་མ་དོན་པའི་བོད་ལེགས དོ་ཁོམ།
I saw Trashi and Dondrup go to the library together.

(6) གཞི་པ་བ་བང་མ་དོན་པའི་བོད་ལེགས དོ་ཁོམ་
Did you see him talk to the teacher?

(7) གཞི་པ་བ་བང་མ་དོན་པའི་བོད་ལེགས དོ་ཁོམ་
I have heard Drolma Tso sing that beautiful song.
When Teacher Wuchung recalls his experience in Yulshul, he says

I understand now.

When giatan takes a complement clause (to hear) that + clause, it patterns with giatan to know by taking the same complementizer giatan. They contrast with giatan to say, and giatan to in that giatan and giatan do not take an overt complementizer when taking a clausal complement. The pattern is shown as follows:

(11) giatan to hear / giatan to know: [ clause ] + giatan + giatan / giatan

giatan to say / giatan to ask: [ clause ] + giatan / giatan (no complementizer giatan)

Compare the embedded clauses in (12), (13) with that in (14):

(12) giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan

I have heard that that is a beautiful place.

(13) giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan

I know that he is not coming today.

(14) giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan giatan

The teacher said that he was not coming today.

Recall that, since giatan to say / giatan to ask take direct quote as complement, it is possible to use objective particles or auxiliaries in the embedded clause.

18.3.4... अच्छी vs. ... अच्छी and the Adverbial Construction

When the adjective अच्छी good takes a अच्छी clause, it means it is better if... The pattern is: VP (past) + अच्छी. Note that the verb in the अच्छी clause is in past tense, reflecting its subjunctive (irrealis) usage. Examples:

(1) अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी

What is better for us to eat? (Lit. It is better if we ate what?)

(2) अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी

When is it good for me to go?

(3) अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी

Which bus is better to take?

Note that in (2) the word अच्छी when is marked by the indefiniteness marker अच्छी, then the phrase अच्छी is marked with temporal अच्छी (अच्छी), meaning in what time. The verb अच्छी went is in past tense, required by the pattern.

The pattern is compatible with the adverb अच्छी very much. Its addition (अच्छी very much) renders an even stronger suggestion from it's better... to it's best... Example:

(4) अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी अच्छी

When is the better/best time to go?

When Teacher Wuchung recalls his experience in Yulshul, he says अच्छी I had a good time. The sentence also ends with अच्छी but it is an entirely different structure, most
notably with the particle འ. We call this pattern the Adverbial Construction.

(5) Adverbial Construction: VP (past) + འ + ན (or other adjectives)

The structure changes the interpretation of the adjective ན good to a manner adverb
well. འ to play also means to have a leisure time enjoying oneself. It's an intransitive
verb in this case. The sentence literally means I enjoyed myself well. The adjective that
follows འ in the above pattern is not limited to ན. More examples:

(6) གནམ་ནས་བོད། You are dressed nicely.
(7) གནམ་ནས་བོད། She sings beautifully.
(8) གནམ་ནས་བོད། He wrote slowly.
(9) གནམ་ནས་བོད། This horse runs fast.
(10) གནམ་ནས་བོད། He studies well (lit. He reads books well.)
(11) གནམ་ནས་བོད། I said it wrong/incorrectly.

Amdo Tibetan does not have morphological marking like the English -ly to derive
manner adverbs from adjectives (e.g. slow → slowly; beautiful → beautifully) The
Adverbial Construction of "V + འ + Adj." does the job. Recall in Lesson 13, we
introduced the structure of the relative clause, which also ends with the same functional
word འ. The two འ's have quite different functions. One འ is to lead a relative clause
and the other འ to introduce (or rather, to turn an adjective into) a manner adverb.

Compare the following two sentences:

(12) གནམ་ནས་བོད། གནམ་ནས་བོད། The letter/words that he wrote is/are good.
(13) གནམ་ནས་བོད། གནམ་ནས་བོད། He wrote the letter/words (referring to handwriting) well.

A relative clause is so named because there is always an element in the clause that is
"relativized," therefore missing from or leaving a gap in that clause. The gap is marked
with { } in sentence (12). It represents the head noun གནམ་ནས་the letter/words, which leads
the relative clause. In (13), the clause has no missing element, the subject གནམ་ནས and the
object གནམ་ནས are both there before the verb གནམ་ནས. It is patently not a relative clause. The འ in
(12) is pronominal, standing for what he wrote, and can take Genitive Case འ before it
is connected to the head noun. The འ in (13) is not pronominal. It connects to an
adjective. There is no mistaking that these are two different structures. More examples
for this important Adverbial Construction:

(14) གནམ་ནས་བོད། Ngawang came very late.
(15) གནམ་ནས་བོད། We all slept well.

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Drolma speaks Tibetan fast.

He runs fast.

She sings beautifully.

Again, none of the part that appears before འ in the above examples can be sensibly interpreted as a relative clause.

### 18.3.5 In Year 2005

Recall that for རེུ thousand the numerical that quantifies it must follow it, e.g. རུུུུ three thousand. For the calendar year 2003, the word order is the opposite: རུུུུ་year after the number, unless you intend mean a long period of time over two thousand years. For any year in the 20th century, the simplified (and customary) way of naming the year is, for example, དིཀས་བཅུག་་ 1998, which literally reads as year one-nine-ninety-eight. Examples:

1. རུུུུུ་ What year is this year?
2. རུུུུུ་ It is the year 2005.

For the adverbial preposition phrase in + year, one needs to add བོད་ to the word རུུུུ year. Since བོད་ is an open syllable, the བོད་ (ི) is not audible in colloquial Amdo, but the written form བོད་ clearly shows that it is marked Oblique. Examples for this temporal phrase of year:

3. རུུུུུ་ What year did you go to Lhasa?
4. རུུུུུུ་ I went there in the year 1987.
5. རུུུུུུུ When did you come to the United States?
6. རུུུུུུུ I came here in 1975.
7. རུུུུུུུ When were you born?
8. རུུུུུུུ I was born on February 4th, 1981.

Tibetan, like most East Asian languages, states a date from bigger units to smaller units, the exact reverse order of English. For Sunday, January 14, 2004, Tibetan says རུུུུ་ (Genitive) རུུུུ (Genitive) རུུུུ (Genitive) རུུུུ (Genitive). Note that each time unit (year, month, and day) is linked with the Genitive Case.

In Tibetan numerical script, the above date looks like: ༢༠༠༤年ཉི་ཟླིང་༡༤日, བོད་}
Lesson 17 introduced the word བོད་སིམ་པ་ the same as, which appears in a sentence of equal comparison, for example:

1. རོལོ་བཟང་ནི་ཡི་མཚན་དོན། Lobzang is as tall as you.
2. སློང་མ་སེམས་དཔེ་དཔལ་དབངས་པས་ཅིང་མེད། Drolma sings as well as you.

In the lesson, Wuchung says གཉིས་སི་དབུ་པོས་ཞུས་དབང་པོའི་སློང་མ། Their language (dialect) is not the same as Amdo dialect, using the morpheme བོད་སི་same as an independent word. བོད་ same is an adjective, able to modify the demonstrative སོ་བོད་like that (pronounced [tanda] ). For example: སོ་བོད་འབྱུང་། It's indeed like that. བོད་ is also part of the word བོད་སྐྱེས different [manda], literally not same. Both བོད་ and བོད་ can take the morpheme སྐྱེས to become nouns བོད་སྐྱེས and བོད་སྐྱེས that means sameness and difference, respectively. Examples:

3. བོད་སྐྱེས་གཞན། What's the difference?
4. བོད་སྐྱེས་བདུན། There are many differences.

སྐྱེས, literally place, means aspect here. It is combined with a number of adjectives to form nouns: སྐྱེས་སི། difficulty, སྐྱེས་སྐྱེས་easiness, སྐྱེས་སི། good quality, སྐྱེས་སྐྱེས་quickness,

Examples:

5. སྐྱེས་སི་པོ་ལྟེ་ སྐྱེས་སི་གནས་པོ། Tibetan is hard, but there are also aspects that are easy.
6. སྐྱེས་སི་པོ་ལྟེ་ སྐྱེས་སི་གནས་པོ། My hometown is a beautiful place, but there are also aspects that are not so good.
7. སྐྱེས་སི་པོ་ལྟེ་ སྐྱེས་སི་གནས་པོ། Are there differences between Yulshul and your farming village?

In (7), for the phrase between the two A and B, one says A བོད་སི་ B. More examples:

8. སྐྱེས་སི་པོ་ལྟེ་ སྐྱེས་སི་གནས་པོ། What's the difference between this word and that word?
9. སྐྱེས་སི་པོ་ལྟེ་ སྐྱེས་སི་གནས་པོ། What's the difference between a Han Chinese and a Tibetan?

སྐྱེས is a bound morpheme, to use the word aspect independently, one needs to say བོད་. For example:

10. བོད་སི་པོ་ལྟེ་ བོད་སི་གནས་པོ། What's the difference between this place and that place?
Tibetan employs two verbs that mean to wear: འཕྲོལ་ and རོག་. It would appear to foreign learners that it is difficult to generalize a simple rule to predict when to use which. Below is a list of examples, which strongly suggests that the best way to deal with this wearing issue is to learn each phrase on a case by case basis.

(1) འཕྲོལ་

ཤེས་དཔལ། to wear earrings; རོག་དཔལ། to wear a necklace.

(2) རོག་

ཤེས་དཔལ། to wear clothes; རོག་དཔལ། to wear a hat; རོག་དཔལ། to wear a ring; རོག་དཔལ། to wear a bracelet.

As Soon As

For the expression As soon as + clause 1, clause 2, Tibetan employs the following pattern, with a conjunction མཆོག་:

(1) VP 1 (past) ཉི་རོ་ + VP 2 (past) + ཉི་རོ་ or past tense ending

Example:

(2) ཤེས་བོད་ལྷུན་པོ་སྔོན་པོ་ཡིག་ཐོབ་པར་དེ་རོ་

As soon as you take a look, you know who is American?

This sentence merits a quick analysis for it contains a number of key grammar points that we covered: (i) ཉི། is the verbal measurement, usually translated as a little. (ii) ཉི་རོ་ is the default/objective to be in embedded clause; ཉི་རོ་ would be incorrect. (iii) ཉི་ དེ་སོ་is the complementizer that, selected by ཉི།. Although the English sentence does not have the overt that due to the interrogative pronoun who, the Tibetan sentence obligatorily has ཉི་. (iv) Lastly, with assertion structure V ཉི་རོ་, the yes-no question is formed with the grammatical particle རེ་་མི་, which takes the variant རེ་ after ཉི་རོ་.

In the lesson, Tom's question is longer than the above example, containing three parallel embedded clauses, all of which need the overt complementizer ཉི་.

(3) ཤེས་བོད་ལྷུན་པོ་སྔོན་པོ་ཡིག་ཐོབ་པར་གྱི་[སྨོན་མཚན་ཁྲིམས།] [སྨོན་མཚན་ཁྲིམས།] [སྨོན་མཚན་ཁྲིམས།] རོ་

Therefore, as soon as you take a look, you know [who is a Khampa] [who is an Amdowa] and [who is from U-Tsang]?
More examples:

(4) རང་རིག་ལ་ངན་འབྱོིན་པར་འདེགས་པའི་ཐེམ་ཅི་གཞིག་ལས་
As soon as I spoke Tibetan, they knew that I was a foreigner.

(5) དྲོལ་མ་ཞེས་བྱའི་敦煌  As soon as Drolma arrives, let me know (lit. tell me).

In (4), the verb རིག་ is the imperative form of the verb རིག་ to speak. In this context, it means to tell. The object ད་ is marked Oblique with Ladon.

Below are examples of Verb 2 ending with past tense auxiliary:

(6) རང་རིག་ལ་ངན་འབྱིན་པར་འདེགས་པའི་ཐེམ་ཅི་གཞིག་ལས་
As soon as I listened, I understood.

(7) དྲོལ་མ་ཞེས་བྱའི་敦煌  He knew how (to do it) as soon as he watched.

(8) རང་རིག་ལ་ངན་འབྱིན་པར་འདེགས་པའི་ཐེམ་ཅི་གཞིག་ལས་
Rhangmo laughed as soon as I spoke Tibetan.

18.3.9  V + རིག་

ཨིག་ is a morpheme that combines with a verb to form a noun that means way(s) to V. For example: རིག་ཐེམ་, way(s) to eat, རིག་ཐེམ་ཐེམ་ way(s) to use, རིག་ཐེམ་ཐེམ་ way(s) to write, etc.

The resulting noun (V + རིག་) goes frequently with main such verbs as རིག་ to have, རིག་ to know, རིག་ to teach and རིག་ to learn. Examples:

(1) རིག་ཐེམ་ཐེམ་། སེམས་པའི་ཐུབ་པ་ཟབ། རིག་ཐེམ་ཐེམ་། This piece of clothing has two ways to wear it.

(2) རིག་ཐེམ་ཐེམ་། སེམས་པའི་ཐུབ་པ་ཟབ། རིག་ཐེམ་ཐེམ་། The Ladon particle has many different usages (ways to use it).

(3) རིག་ཐེམ་ཐེམ་། སེམས་པའི་ཐུབ་པ་ཟབ། རིག་ཐེམ་ཐེམ་། This dance has only way to do it. (Lit. to dance it.)

In this lesson, Wuchung tells Tom རིག་ཐེམ་ཐེམ་། སེམས་པའི་ཐུབ་པ་ཟབ། If I teach you the way to look at costumes... Note that the verb རིག་ marks the direct object with རིག་, even when it combines with རིག་ to form a noun རིག་ the way/method to look at. Compare the grammar note on to teach some one how to V in 16.3.7.

18.4  Cultural Notes

18.4.1  Horseracing Festivals (སྡོམ་པོ་སུན་བུད་)  Of all traditional Tibetan festivals, horseracing must rank among the most popular. Usually held in the summer when the grassland is at its greenest, the horseracing festival gives an almost carnival feel to the host town which is otherwise quiet and peaceful. Each
town has its own traditional date for the festival, usually in the lunar calendar. Some places have changed to the Gregorian calendar to accommodate an increasing example of such. Maqu, Litang, Naqu, Gyantse, etc., all have their own celebrations that rival the
grandeur and excitement of Yulshul horseracing.

Tibetans take tremendous pride in their horses and horsemanship. The winner of a horserace is considered hero of the town and the horse becomes famous and much more valuable. There are occasional monetary awards for the winning horse, which can be several times the annual income of an average household, but one races for pride, not for a prize. Horseracing comes in two varieties: The competition of speed and the competition of grace and style. It usually takes three to five days to come to the final race. After weeks or even months of rigorous training and meticulous care, horses appear tense and spirited on the big day. Do remember it is a taboo to touch a race horse on that day.

A religious dance called cham is also performed. For the religious Tibetans, it offers a chance for them to recognize their own protector deity so at their death they will be able to follow the right deity to the next life. Horseracing is also a sporting event. Archery, weight-lifting (called Sandbag Holding in Tibetan), running, and horseback performance are common events. Popular to the public is the folk dancing competition represented by teams from all neighboring townships, counties, and prefectures. For photographers, the main attraction tends to be the "fashion show" where one witnesses jaw-dropping displays of wealth by Tibetans wearing traditional costumes with colorful
Dancing Contest, Yulshul

Dancers Waiting for the Results

Nomad Women in Full Dress Attending Horseracing Festival, Maqu, Gannan
and extremely expensive jewelry. The real fun is, not surprisingly, people watching. For a non-Tibetan spectator, the well-dressed men and women in the audience are nothing short of a stunning visual feast which often ends with one's deep sigh for not having had the foresight to bring enough rolls of film. For Tibetans, the horseracing festival is an official opportunity for young people to make friends with others. Singing contests of impromptu love songs held in the evening can go on for hours, from dusk to dawn, adding a romantic atmosphere to the occasion.

18.5 Key Sentence Patterns

18.5.1 Verb (past) + After + clause

1. After winter/summer vacation starts, where will you go?
2. After her younger sister came back home, the mother was very happy.
3. After taking pictures, they went to a Tibetan restaurant.
4. After finishing (eating) lunch, I like to drink a cup of coffee.
5. After I studied Tibetan, I like to listen to Tibetan music.
6. After the cham dance is finished, they will race the horses.

18.5.2  before (Neg.) + Verb (past) + Before + clause

1. Before I go to Yulshul, I’ll study Kham dialect.
2. Before he goes to Beijing, he will buy a new robe.
3. Before I call Drolma, you need to give me her telephone number.
4. Before I came to Qinghai in 2004, I was an art student in the US.
Before you go to see Uncle Tserang Gyal, it's better for you to buy some tea.

Before I studied Tibetan, I didn't know that the Amdo dialect is different from the Lhasa dialect.

■ 18.5.3 Verb (past) + ̀ + (twice) ले
(1) गैंगो धे गैंगो धे गैंगो धे गैंगो धे गैंगो धे
It’s better if you go have fun with Tibetan friends.

(2) गैंगो धे गैंगो धे गैंगो धे गैंगो धे गैंगो धे
It’s better if you go during a horseracing festival.

(3) गैंगो धे गैंगो धे गैंगो धे गैंगो धे गैंगो धे
It’s better to buy her a necklace.

(4) गैंगो धे गैंगो धे गैंगो धे गैंगो धे गैंगो धे
For Lhamo's birthday, what is the best that I could buy her?

(5) गैंगो धे गैंगो धे गैंगो धे गैंगो धे गैंगो धे
It is best for you to buy a necklace for her. She will surely like it.

(6) गैंगो धे गैंगो धे गैंगो धे गैंगो धे गैंगो धे
Where is the best place for us to go this summer?

■ 18.5.4 Experience Marker ले
(1) गैंगो धे गैंगो धे गैंगो धे गैंगो धे गैंगो धे
Have you been to Yulshul?

(2) गैंगो धे गैंगो धे गैंगो धे गैंगो धे गैंगो धे
Have you ever drunk milk tea?

(3) गैंगो धे गैंगो धे गैंगो धे गैंगो धे गैंगो धे
I have never been to America.

(4) गैंगो धे गैंगो धे गैंगो धे गैंगो धे गैंगो धे
I have never heard her name before.

(5) गैंगो धे गैंगो धे गैंगो धे गैंगो धे गैंगो धे
I have used it before.

(6) गैंगो धे गैंगो धे गैंगो धे गैंगो धे गैंगो धे
I have seen her.

(7) गैंगो धे गैंगो धे गैंगो धे गैंगो धे गैंगो धे
I have heard that Naqu's horseracing festival is very famous.

■ 18.5.5 Difference Between A and B
Does she sing well?

The newspaper says this year’s horseracing is better than last year’s.

Her teacher says that it’s not difficult to learn English at all.

My father says Tibetan dogs are the best.

The book says that they speak Kham dialect.

I think that Dawa speaks English very well.

Teacher Huamo Tso speaks more slowly.

That black horse over there runs faster than this white one.

Tom speaks Tibetan better than Sophie.

Their spoken language is different from Amdo dialect.

The costumes from Kham and Amdo are very different.

The new computer is different from the old one.

There are many differences between my brother and me.

Is there any difference between Yulshul and your hometown?

I think that Dawa speaks English very well.

The costumes from Kham and Amdo are very different.

The new computer is different from the old one.

Their spoken language is different from Amdo dialect.

There are many differences between my brother and me.

Is there any difference between Yulshul and your hometown?

18.5.6 Adverbial Construction: VP + ང + Adj

Does she sing well?

Tom speaks Tibetan better than Sophie.

That black horse over there runs faster than this white one.

Teacher Huamo Tso speaks more slowly.

I think that Dawa speaks English very well.

18.5.7 Direct Quote རེ་བོ། ། རེ་བོ་ (Review)

The book says that they speak Kham dialect.

My father says Tibetan dogs are the best.

Her teacher says that it’s not difficult to learn English at all.

The newspaper says this year’s horseracing is better than last year’s.

18.5.8 རེ་བོ། ། རེ་བོ་ to Wear
(1) What they wear on the head and what they wear on the body are both beautiful.

(2) What she wears on her belt is called "sholung" in Tibetan.

(3) She wears a coral necklace.

(4) What she wears is not winter robe.

(5) My brother likes to wear fox fur hats.

\[18.6.2\] Fill in the Blanks

(1) As soon as Tom arrived at Yulshul, she took them to see her new house.

(2) As soon as her friends arrived, she took them to see her new house.

(3) As soon as summer vacation starts, I will go to see my parents.

(4) As soon as Tom arrived at Yulshul, he took lots of pictures.

\[18.6.1\] Listening Comprehension

18.6.2 Fill in the Blanks

(1) ་བོད་ལྕན། འབྲུག་པར་བོད་ལྕན། ནག་མི་བཞིན་སོན་་ཟིན་རེག་

18.6.1 Answer the following question in English

(1) Where did Tom go during the summer vacation?

(2) Can Tom communicate with the local people he visited? Why?

(3) What is the dialect Tom learned? Is it the same as the Kham dialect?

(4) What dialect should Tom learn if he wants to go travel in Tibet?
18.6.3 Translation
(1) A: Is the necklace that you are wearing (made of) silver or gold?
   B: It’s made of gold and turquoise.
(2) A: Have you heard about horseracing in Yulshul?
   B: No, I haven’t. Where is Yulshul?
   A: It’s in the south of Qinghai. The horseracing in Yulshul is very famous.
(3) A: My elder sister married a rich Kham man last year.
   B: Have you met her husband?
   A: No, I haven’t. When they got married, I was studying in Beijing.
(4) A: In your opinion, when is the best time to go to Sichuan?
   B: This book says it’s better to go to Sichuan in autumn.
   A: Okay, let’s go there in September.
(5) A: Is there any difference between Kham costumes and U-Tsang costumes?
   B: Yes, they are very different.
   A: Can you distinguish who is from Kham and who is from U-Tsang as soon as see them?
   B: Yes, of course I can.

18.6.4 Answer the Questions: Answer the following questions according to the suggestions
(1) དེར་འོང་ཐུན་པོ་ལེགས་བོད་ཐུན་ཕྱིར་ཡུལ་ཁྲིམས་ཐོང་མཁྱུམ།
    (to see its horseracing festival)
(2) དོན་མཐུ་ཐུན་པོ་ལེགས་བོད་ཐུན་ཕྱིར་ཕྱོག་ཡིགས་ཕྱོག་ཡིག
    (learn Amdo dialect; before..)
(3) དོན་ཆུང་གཤི་ཐུན་པོ་ལེགས་བོད་ཐུན་ཕྱིར་ཕྱོག་ཡིག
    (it’s the best time to…; summer)
(4) དོན་མཐུ་ཐུན་པོ་ལེགས་བོད་ཐུན་ཕྱིར་ཕྱོག་ཡིག
    (in my opinion; Christmas or the Shotun Festival)

18.6.5 Reading Comprehension
Answer the following questions in English

(1) When and where did Mary learn the Tibetan language?
(2) Why does Mary want to learn Tibetan?
(3) What did Mary’s friend wear?
(4) How difficult does Mary think it is to learn Tibetan?
(5) Why does John want to learn Tibetan too?
Labrang Is a Big Monastery in Amdo

Key Grammar Points in Lesson Twenty-One:
1. 甥�� Revisited
2.  Summary of Functions of Ladon
3.  Clause 1 ས་, ས་ + Clause 2 Although
4.  གི་, ... བཟི Either... Or...
5.  མི་ལན། Besides... and བོད་མེ་ Unless...
6.  Summary of Clausal Conjunctions

�� 21.1 Text:

ishlist

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Labrang Monastery, Labrang, Gannan

 dancer banevi "[Translation not provided]"

dancez [Translation not provided] dancer banevi "[Translation not provided]"

dancez dancer banevi "[Translation not provided]"

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Sophie: Is this Labrang Monastery? I didn’t think it’d be so big.
Teacher: Labrang Monastery is one of the big monasteries in Amdo region. It’s as famous as Kunbum Monastery in Qinghai and Lhasa’s Big Three --- Sera, Drepung, and Ganden monasteries. It’s a big monastery of the Gelukpa sect of Tibetan Buddhism.
Sophie: There must be many monks at Labrang.
Teacher: I heard that in the past there used to be probably several thousand monks at its peak. Now there became less, but there are still more than a thousand.
Sophie: What is the monk over there doing?
Teacher: That’s not a monk. She’s a nun. She is prostrating. The person beside her is holding a prayer wheel. He is turning the prayer wheel.
Sophie: What’s that building over there?
Teacher: It must be either the College of Medicine or the College of Philosophy. I don’t know for sure.
Sophie: Is it okay to take pictures inside the Assembly Hall?
Teacher: Outside is okay, I guess. Probably it’s not okay to photograph inside.
Sophie: In some monasteries, unless you pay money, it's not okay to take pictures.
Teacher: At Labrang Monastery, even if you pay, you cannot take pictures.
Sophie: No matter whether you are Tibetan or foreign, you can't take pictures?
Teacher: That's right.
Sophie: Besides Gelukpa, what other sects are there as well?
Teacher: There are also Nyingmapa, Sagyapa, Gargyupa, etc. If you are interested in Tibetan Buddhism, let me recommend a book to you.
Sophie: I can’t read Tibetan books yet.
Teacher: The book has been translated into English. The author is a Rinpoche from Labrang. Very knowledgeable. I have finished reading it. I can lend it to you.
Sophie: I’m really busy recently. I don’t have time to read it.
Teacher: Then maybe later.
## 21.2 Vocabulary:

### 21.2.1 Vocabulary from the Dialogue

<table>
<thead>
<tr>
<th>No.</th>
<th>Term</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>བློ་རྟེ་</td>
<td>Labrang</td>
</tr>
<tr>
<td>2.</td>
<td>སྤྲོང་པ་</td>
<td>monastery</td>
</tr>
<tr>
<td>3.</td>
<td>བཀྲ་བོད་</td>
<td>the Kunbum Monastery</td>
</tr>
<tr>
<td>4.</td>
<td>སེ་ར།</td>
<td>Sera Monastery</td>
</tr>
<tr>
<td>5.</td>
<td>འབྲོ་གསུམ་</td>
<td>Drepung Monastery</td>
</tr>
<tr>
<td>6.</td>
<td>ཞེས་རབས་</td>
<td>Ganden Monastery</td>
</tr>
<tr>
<td>7.</td>
<td>སྦེབས་དཔོན་ལྡན་ནགས་</td>
<td>the Big Three (Monastery)</td>
</tr>
<tr>
<td>8.</td>
<td>ལུང་པོ་</td>
<td>identical, same</td>
</tr>
<tr>
<td>9.</td>
<td>སྣག་བོད་དཔོན་ནགས་</td>
<td>Tibetan Buddhism</td>
</tr>
<tr>
<td>10.</td>
<td>སེ་ར། རྫོང་</td>
<td>Gelukpa</td>
</tr>
<tr>
<td>11.</td>
<td>རླུང་མཛད།</td>
<td>(religious) sect</td>
</tr>
<tr>
<td>12.</td>
<td>སློི། [ཕྲིན]</td>
<td>type, class, category</td>
</tr>
<tr>
<td>13.</td>
<td>སློི།</td>
<td>monk</td>
</tr>
<tr>
<td>14.</td>
<td>ིྲོག་པོ་</td>
<td>It is said (hearsay)</td>
</tr>
<tr>
<td>15.</td>
<td>ལུང་</td>
<td>yet still</td>
</tr>
<tr>
<td>16.</td>
<td>རྗེས་</td>
<td>above, more than</td>
</tr>
<tr>
<td>17.</td>
<td>མྱེ་</td>
<td>nun</td>
</tr>
<tr>
<td>18.</td>
<td>རྒྱུད་པོ་བཞེན་</td>
<td>to prostrate</td>
</tr>
<tr>
<td>19.</td>
<td>སྨིན་ཐེན་པོ་</td>
<td>prayer wheel</td>
</tr>
<tr>
<td>20.</td>
<td>འཐོབ་པོ་བཞེན་</td>
<td>to circumambulate, to do the <em>kora</em></td>
</tr>
<tr>
<td>21.</td>
<td>རྩུལ་</td>
<td>college (in a monastery)</td>
</tr>
<tr>
<td>22.</td>
<td>སྤྲེལ་ཤེ་</td>
<td>philosophy (Buddhism)</td>
</tr>
<tr>
<td>23.</td>
<td>བློས་ཤེི་</td>
<td>clear</td>
</tr>
<tr>
<td>24.</td>
<td>ཡོངས་དབྱིད་དཔོན་ནགས་</td>
<td>assembly hall</td>
</tr>
<tr>
<td>25.</td>
<td>དབང་བུ།</td>
<td>to take pictures ( = རུང་འབུལ་)</td>
</tr>
<tr>
<td>26.</td>
<td>་ཐོད་</td>
<td>some, certain (number of)</td>
</tr>
</tbody>
</table>
27. लाई v. to pay
28. जैन conj. even if, no matter
29. निंदमा n. Nyingmapa
30. साग्या n. Sagyapa
31. गर्ग्युपा n. Gargyupa
32. एटेचा adv. et cetera
33. अनुरूपण v. (O-V) to research, to do research
34. अनुवाद v. to translate
35. लेखक n. author
36. रिकार्मा n. reincarnated Buddha (=रिकार्मा)
37. ग्यानदार्जिन adj. (N-V) knowledgeable
38. गुण v. to lend
39. रिकार्मा adv. recently
40. कुर्सिन v. (O-V) to take exams
41. रिकार्मा n. state of being busy (busy-ness)
42. लेखन n. (leisure) time (to V)

21.2.2 Additional Vocabulary

43. जोखा n. Jokhang
44. जोडुर्जा n. the Potala
45. नायांबर्जिन n. vehicle
46. नायांबर्जिन [नायांबर्जिन] adv. authentically
47. लेखन v. to lend (money, food, etc.)
48. दुल्लिंचे v. (O-V) to do sky burial
49. श्रद्धालु n. abbot
50. धर्मनुष्ठान n. religion
51. शवबैद्यन v. (O-V) to translate, to interpret
52. लेखनीय n. Islam (Ch.)
21.3 Grammar Notes:

► 21.3.1 V + ཨཱརིིན་ Revisited

The auxiliary ཨཱརིིན་ first appeared in lesson 13 with verbs in past tense to indicate "focused" past. When it is preceded by verbs in present tense, the structure is usually intended to focus on one particular piece of information in the sentence for the purposes of clarification, emphasis, and contrast.

This lesson opens with a ཨཱརིིན་ sentence: ཨཱརིིན་ ཨཱརིིན་ ཨཱརིིན་ The sentence is translated as Is that Labrang Monastery?, but it is different from the "regular" interrogative sentence ཨཱརིིན་ ཨཱརིིན་ ཨཱརིིན་, using ཨཱརིིན་. The auxiliary ཨཱརིིན་ here implies that the speaker has previous knowledge about (the existence of) Labrang Monastery. His question is to identify what he sees in front of him with what he has previously heard. Here is a similar scenario: If the speaker X has heard about the existence of his friend Y's young daughter when X sees Y walking towards him with a little girl. It is appropriate for X to use the ཨཱརིིན་ structure: ཨཱརིིན་ ཨཱརིིན་ ཨཱརིིན་ Is this the daughter of yours (that we previously talked about)? If X has no prior knowledge about her existence, most likely he will simply ask ཨཱརིིན་ ཨཱརིིན་ ཨཱརིིན་ Is this your
daughter?
The structure is seen in two other sentences in the lesson, both of which are intended for identifying purposes:

(1) ས་དང་ས་ར་སེམས་དོན་ལྡན། She is prostrating.
(2) ས་དང་ས་ར་སེམས་དོན་ལྡན། He is circumambulating.

A more accurate translation should be "It is prostrating that she is doing." and "It is circumambulating that he is doing." Another Example:

(3) ས་དང་ས་ར་སེམས་དོན་ལྡན། Is this the book that Tserang wrote?

The three biggest and most prestigious Gelukpa Monasteries in and around Lhasa beside the Jokhang (ནག་ཆོང་) are སེ་ར་ Sera, དགེ་བུ་ཆུང་ Drepung, and གནས་དོན་ Ganden.

The three of them are often referred to as སེ་ར་དོན་སེམས་དོན་ Lhasa, a compound formed by first shortening the names of the Big Three by their initial syllable then adding the numeral ར་ three at the end. This morphological mechanism of clipping and compounding requires a prosodic structure of precisely four syllables. There is often a semantic shift, a more collective or abstract sense, from the three members included in the compound. Here are a few examples:

(1) ས་དང་ས་ར་སེམས་དོན་ Lhasa, 'summer-winter-autumn-three' → the four seasons
(2) ས་དང་ས་ར་སེམས་དོན་ Lhasa, 'horse-cow-sheep-three' → the livestock
(3) ས་དང་ས་ར་སེམས་དོན་ Lhasa, 'outside-inside-center-three' → everywhere
(4) ས་དང་ས་ར་སེམས་དོན་ Lhasa, 'Mdo-U-Kham-three' → entire Tibetan area

Examples:

(5) ས་དང་ས་ར་སེམས་དོན་ Lhasa, The grassland is full of livestock.
(6) ས་དང་ས་ར་སེམས་དོན་ Lhasa, His house is clean "inside and out."
(7) ས་དང་ས་ར་སེམས་དོན་ Lhasa, There are Gelukpa monasteries in all Tibetan areas. (སེ་ར་དོན་་མཚམས་མཐོངགས་སུ་)

21.3.3 Transitive O-V Verb

Some English verbs, both transitive and intransitive, are expressed in Tibetan by
verbs that have a built-in intrinsic object. These verbs have the morphological shape of Object-Verb (O-V). (See 9.3.3) Verbs such as to travel (Lesson 9), which has this O-V structure, literally means to do traveling. O-V verbs such as to study, to do study, differ from in that to study may need to take an extra (semantic) object. We call verbs of the type that take an extra object transitive O-V verbs, and those of the type intransitive O-V, to show this difference.

The semantic object of a transitive O-V, such as the subject of study, is marked Oblique with . This is because the verb's ability to take an object has already been accounted for by the intrinsic object, i.e. the O part of the O-V, receiving Absolutive Case from the verb. Thus, the semantic object needs to be case marked by something else, namely, the Oblique .

For example: to study English. Literally, the structure of the phrase sounds more like to do studies "on" English. Example:

1. I studied Tibetan for two years.

In this lesson, there are two transitive O-V verbs, namely, to do research on, to investigate into, and to introduce, to recommend. When the teacher offers to lend Sophie a book about Tibetan Buddhism, he says:

2. If you like to do research on Tibetan Buddhism, I can recommend a book to you.

The sentence merits some analysis. First, the if clause is not only marked by the conjunction but also has appearing in the clause-initial position. Here, has the same meaning of if, but it is adverbial so it cannot replace . Second, the semantic object of the transitive O-V is duly marked with (Absolutive). Third, the main clause is supposed to have two 's: Dative marking the phrase to you, and marking the book, the semantic object of the transitive O-V verb. However, the colloquial usage of is like a regular transitive verb, taking the Absolutive form of as direct object.

21.3.4 of Change of State and the Summary of

In a sentence such as the weather has become (even) colder, the phrase is
(even) colder is marked with ladon: བོད་བེད་པ་. The adverb བོད་ (even) more precedes the adjective it modifies. This particular usage of བོད་ is called དེ་ཤེས་, Ladon of change, in traditional Tibetan grammar. In expressions such as water has turned into ice, the noun phrase ice also receives marking of this བོད་. In our view, this usage seems to be semantically related to the directional བོད་, since a "change" automatically implies the transformation from one state to another, thus directional in nature.

In the lesson, the teacher says the number of monks has become lower: བོད་ནང་. After the adjective phrase བོད་, there is བོད།. This is the བོད་ of change (དེ་ཤེས་), which we just discussed. Another example:

1. དབུས་པར་བདེན་དང་ཕབ་བྱེད་དུ་བྱུང་ཐོབ་པ།
   Vehicles become more than before.

Later in the lesson, the teacher recommends a book that has been translated into English. He says རྟོན་པ་དེ་དཔལ་མཛོད་པ་ལ་འབྱུང་ས་ཁམས་དང་། This book has been "turned into" English. The noun phrase English is marked with བོད།, indicating the change.

The བོད་ of change is the last usage of བོད་ that this textbook introduces. We feel that here is a good place to summarize the different usages of this incredibly versatile and vitally important Case marker in Amdo Tibetan. Note that the terms subject, object, indirect object, etc. are notions referring to the syntactic properties of noun phrases in the equivalent English sentences. The number in front indicates the lesson where a particular function of བོད་ was first introduced. བོད་ in each sentence is highlighted with brackets. The phrase marked with the བོད་ in question is italicized in the English translation.

2. Summary of Different Usages of བོད་

<table>
<thead>
<tr>
<th>Usage</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>L4</strong> Subject-པོད་ verb</td>
<td>རྒན་གཉིས་ཀྱི་ཁོ་ཁོག</td>
</tr>
<tr>
<td><strong>L6</strong> Possession (marking possessor)</td>
<td>ལྷ་ཚེ་གཞི་ལུང་གི་མོ་</td>
</tr>
<tr>
<td><strong>L9</strong> Object-པོད་ verb</td>
<td>བོད་བེད་གཞི་ལུང་གི་</td>
</tr>
<tr>
<td>L10</td>
<td>Direction (destination, goal)</td>
</tr>
<tr>
<td>L10</td>
<td>Temporal Phrase (action-oriented)</td>
</tr>
<tr>
<td>L11</td>
<td>Quoting Price</td>
</tr>
<tr>
<td>L13</td>
<td>Dative / Beneficiary (for/to phrase)</td>
</tr>
<tr>
<td>L14</td>
<td>Comparison Phrase</td>
</tr>
<tr>
<td>L19</td>
<td>Duration</td>
</tr>
<tr>
<td>L19</td>
<td>Transportation</td>
</tr>
<tr>
<td>L19</td>
<td>Marking causee in a causative sentence</td>
</tr>
<tr>
<td>L20</td>
<td>Manner</td>
</tr>
<tr>
<td>L20</td>
<td>Frequency</td>
</tr>
<tr>
<td>L20</td>
<td>End Point (from... to...)</td>
</tr>
<tr>
<td>L21</td>
<td>Change of State</td>
</tr>
<tr>
<td>L21</td>
<td>Semantic Object of a Transitive O-V Verb</td>
</tr>
</tbody>
</table>
In traditional Tibetan grammar, the following usages are also attributed to གཞན་. Since they are of free-standing invariable forms, we did not call them གཞན་ and simply treated them as prepositions.

<table>
<thead>
<tr>
<th>Function</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>L7  Locative (ི)</td>
<td>ནོར་འཕྲིན་ནང་བོད་ལེ་བོ། རྡོ་རྗེ།</td>
</tr>
<tr>
<td>L10 Temporal (ི)</td>
<td>ང་ཁྱབ་གཞན་ཡོང་། འགྲུབ་ཐོབ་ འྲི་</td>
</tr>
<tr>
<td>L12 Locative or Temporal (ི) (action-oriented)</td>
<td>དབྱེ་བུ་གཞན་ཐོབ་ཐོབ་ལེ་བོ།</td>
</tr>
<tr>
<td>L12 VP + purpose (ི)</td>
<td>མབུ་བུ་གཞན་བོད་ལེ་བོ། རྡོ་རྗེ།</td>
</tr>
</tbody>
</table>

**► 21.3.5 Clause 1 བདེ་, འདི་ ഡെ ക്ലേസ് 2: Although**

བདེ་ is a conjunction that introduces the although clause, the main clause that follows is usually modified by the adverb སྟོན་ still, nonetheless. In this lesson, སྟོན་དེ་དག་ཅེས་བོད་ལེ་བོ། རྡོ་རྗེ། ། ང་ཁྱབ་གཞན་ཡོང་། འགྲུབ་ཐོབ་ འྲི་ | Although they have become less now, there are still over a thousand monks. | More examples:

1. ྫོ་དོན་དེ་བོད་ལེ་བོ། རྡོ་རྗེ། སྟོན་དེ་དག་ཅེས་བོད་ལེ་བོ། རྡོ་རྗེ། | Although he likes to take pictures, he does not have the money to buy a camera. |

2. ང་ཁྱབ་གཞན་ཡོང་། འགྲུབ་ཐོབ་ འྲི་ | Although he has studied Tibetan for three years, still he can't speak it well (lit. authentically). |

3. ཨོ་མོ་ཐོ་དོན་དེ་བོད་ལེ་བོ། རྡོ་རྗེ། སྟོན་དེ་དག་ཅེས་བོད་ལེ་བོ། རྡོ་རྗེ། | Although Drolma doesn't sing that well, everybody likes her. |

**► 21.3.6 ... བདེ་, འདི་ Either... Or...**

The idea that there are only two alternatives (and not a third one) is expressed in Tibetan by the pattern བདེ་, འདི་, literally, if not A (then) is B. For example: སྟོན་ དེ་དག་ཅེས་བོད་ལེ་བོ། རྡོ་རྗེ། | If it's not Draxi, then it's Tserang. | In this lesson, the statement is
framed in a conjectural tone by the structure …

(1) ... 
If it is not the Medical College, it must be the College of Philosophy.

Other examples:

(2) On Sundays, my father either goes to the monastery or watches TV at Grandma Drolmatso's place.

(3) That's a very small restaurant. One can only eat either dumplings or noodles there.

21.3.7 Besides... and Unless... 

The word སྣིན་བཤད། was introduced as early as in Lesson 7 with the meaning only or except (for). The same word also can mean besides. The two different meanings are predictable according to the following pattern:

(1) a. only, except for སྣིན་བཤད། phrase in a negative sentence

(2) b. besides སྣིན་བཤད། phrase in an affirmative sentence (with རྒྱུད་)

Examples:

(2) སྣིན་བཤད། ཞྲིན་ལས་བུད་ངན་གྱི་གསར་མའི་སྟོབས། I only drank a little bit of chang.

(3) སྣིན་བཤད། ཤིག་གི་ཐབས་ལྡན་ལག་བའི་གནའ་བོ། Besides Tibetan, Dawa also knows English and Chinese.

In this lesson, Sophie asks about the other sects of the Tibetan Buddhism by saying:

(4) སྣིན་བཤད། ཤིག་གི་ཐབས་ལྡན་ལག་བའི་གནའ་བོ། Besides Gelukpa, what other sects are there?

Note that the word སྣིན་བཤད། other follows the noun it modifies.

Adding the conjunction word བཞིེན་ རྒྱུད་ if to the word སྣིན་བཤད།, we get a conjunction that means unless. Note that the verb in the སྣིན་བཤད། unless clause uses past tense, again, in a subjunctive sense. Examples:

(5) སྣིན་བཤད། བཞིེན་ རྒྱུད་ Unless you pay money, you can't take pictures.

(6) སྣིན་བཤད། བཞིེན་ རྒྱུད་ Unless you listen to the doctor, you won't recover.
Unless you yourself have a car, you will need to take the bus.

21.3.8 รก རི་ Even if or No Matter

We are already familiar with the conjunction རི་, which leads a conditional if clause. This lesson introduces another conjunction รก, which leads a hypothetical even if clause. In the lesson, the teacher says རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི　 Labrang Monastery, even if you pay, you cannot take pictures. More examples:

(1) ཕྲེང་ཞིག་ཕྲོ་མ་གཞི་རྒྱུ་བ་ཐབས་རྣམ་ཤིང་ མི་བྱེད་པ།
Even if I am really hungry, I don't want to eat in this restaurant.

(2) རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི
Even if I have to take the plane to come, I want to come and see the horse-racing festival.

(3) རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི
Even if I have the time, I still don't want to travel to Kham.

When the รก clause is of an interrogative form, the translation becomes no matter.

For example:

(4) རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི་ རི
No matter who drives the vehicle, my parent won't let me go.

(5) རི་ རི་ རི་ རི
No matter how you say it, I still don't understand.

(6) རི་ རི་ རི་ རི
No matter how cheap this is, I don't want to buy it.

(7) རི་ རི་ རི་ རི
No matter if it rains or snows, I will come to see you.

(8) རི་ རི་ རི་ རི
No matter if he is rich or poor, I want to be with him.

21.3.9 Verb + རི།

The compound "Verb + རི།" means (to have the) time to V, e.g. རི། རི། time to play/to have fun. The whole phrase is treated as a noun phrase: རི། རི། have (no) time to play. Other examples:
John has no time to read books.

Do you think we have time to go see that place?

I have no time to sleep and no time to eat.

When ནོས་ is used by itself, it's treated as a stative adjective with the negative and interrogative forms as ནོ་ནམས་ and ནོ་མ་. If one wants to use it as a noun without the modifying verb, one has to add the nominal suffix -ཟེ, e.g., རོ་པོ་པོ་/ོ་མ་ have (no) time.

I told Drolma to come today, but she said she didn't have time.

Tibetan doesn't have the directional distinction between to lend (A→B) and to borrow (A←B). The direction is made clear by the use of proper case marker and preposition on the lender or borrower. However, Tibetan does make a distinction between two kinds of borrowing, by using two different verbs དཔོན་ and དགོས་. དཔོན་ is about borrowing some object (e.g. cart, horse, tools, etc.) that, after its use, the owner expects the same object to be returned. དགོས་, on the other hand, is about borrowing money or food (e.g. 500 yuan, 10 kilos of rice, one bag of tsampa), when the lender expects the equivalent value of the amount and not the same object to be returned.

Note that both the lender or the borrower can get Ergative Case, the direction of borrowing is made clear by the case on the other noun phrase: (A and B are two people.)

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>A borrows thing from B</td>
<td>A (Erg) B (Gen) thing + མ་པོ་ or མ་མེད</td>
</tr>
<tr>
<td>A lends thing to B</td>
<td>A (Erg) B (Ladon) + thing + མ་པོ་ or མ་མེད</td>
</tr>
</tbody>
</table>

Examples:

(1) མ་ལོ་ལོ་བོའི་དཔོན་པོ་ནས་ཐབས་བོད། Lhamo borrowed a book from Drolma.

(2) ཚྲ་ཟླི་ལོ་སེ་དཔོན་པོ་འཕྲིན་འཕྲིན་དཔོན་པོ་ནས་བོད། Trashi lent his bicycle to his girlfriend.

(3) གོང་དེ་དཔོན་པོ་བདེ་ལེགས་དཔོན་པོ་ནས། He doesn't like borrowing money from his parents.
I lent 3500 yuan to Dawa.

I am reading this book right now, I can't lend it to you.

To express the phrase to be busy doing something, Tibetan uses ཇི་བཞིན, the nominal form of the word busy, in the following pattern:

(1)  བོད་ + ལ་ + བཞིན + མཚོན།

Literally, it says, the busy state of someone's doing something is big. Example:

(2)  ཐགས་བཕེན་བཞིན་པའི།

I am busy doing my work.

(3)  ིབ་སྤེལ་བརྟན་བཞིན་པའི་གནོད་བཞིན་པའི།

All the students are busy studying.

ཇི་བཞིན can also be used verbally, as in the following pattern:

(4)  བོད་ + ལ་ + བཞིན + ནི་མེད་

Example:

(5)  བོད་ + ལ་ + བཞིན + མཚོན

I am sorry. I am busy talking to my mother on the phone.

Note that the subject of the VP does not have Ergative Case. This is because the subject is considered the subject of to be busy, therefore marked as Absolutive. Without the accompanying VP, one can express to be busy by simply saying བཞིན་པའི། Example:

(4)  བཞིན་ + མཚོན།

I am not too busy lately.

(5)  ིབ་སྤེལ་ + བཞིན + བཞིན + མཚོན

If you are too busy right now, can I come back tomorrow?

Here, we rather loosely put all particles, words, and phrases that connect two clauses into one bag and call them clausal conjunctions. They actually fall into two groups: Group A: clause-level adverbs; and Group B: sentential particles, nominalizers, or auxiliaries. Generally speaking, a clause-level adverb goes with clause 2 in the sentence initial position, with a pause between itself and clause 1; whereas sentential particles or auxiliaries form an integral part with clause 1, the pause, if any, comes after them.
Conjunctions are effective and crucial communication devices to convey the speaker's logic and reasoning. Although far from being exhaustive, the list of conjunctions covered in this textbook gives the learner a powerful array of building blocks that link sentences into coherent discourse passages. Below is a summary of these building blocks. Pay attention to whether the conjunction is considered a part of clause 1 or clause 2.

Group A: clause-level adverbs

1. clause 1, विचारणण + clause 2 "clause 1, but clause 2" (L6)
2. clause 1, निदेशण + clause 2 "clause 1, in that case/then, clause 2" (L10)
3. clause 1, निदेशण + clause 2 "because of that (referring to clause 1, clause 2)" (L18)
4. clause 1, तत्साभ + clause 2 "clause 1, then (soon) clause 2" (L19)
5. एक्स्प्रेशन + clause 1, (however) clause 2, "originally clause 1, but (turned out)
6. clause 1, निदेशण + clause 2 "clause 1, otherwise, clause 2" (L20)

Group B: sentential particles and auxiliaries

7. clause 1 + रीति, clause 2 "because clause 1, clause 2" (L9)
8. clause 1 + लैंड, clause 2 "loose connection, suggests but/yet for clause 2" (L10)
9. clause 1 + लैंड, clause 2 "if clause 1, then clause 2" (L11)
10. clause 1 + लैंड, clause 2 (= लैंड, which can also link two VPs) (L15)
11. clause 1 + लैंड, clause 2 "When clause 1, clause 2" (L16)
12. clause 1 + लैंड, clause 2, "after clause 1, clause 2" (L18)
13. clause 1 + लैंड, clause 2, "before clause 1, clause 2" (L18)
14. clause 1 + लैंड, clause 2 लैंड "as soon as clause 1, clause 2" (L18)
15. clause 1 + लैंड, clause 2 "Although clause 1, clause 2" (L21)
16. clause 1 + लैंड, clause 2 "Either clause 1, or clause 2" (L21)
17. clause 1 + लैंड, clause 2 "Unless clause 1, clause 2" (L21)
18. clause 1 + लैंड, clause 2 "Even if or No Matter clause 1, clause 2" (L21)

❖ 21.4 Cultural Notes:

❖ 21.4.1 Life in a Monastery
Buddhism is so deeply rooted in Tibetans' minds and souls that religious practices seem to permeate all aspects of their daily life. In the past, families with more than one son used to send the most intelligent one(s) to monasteries to become monks. They are financially supported by the family and are allowed to go home to visit their parents, so they are not completely isolated from the family.

Besides Buddhist texts, monks study other traditional subjects including philosophy (Buddhist metaphysics), astrology, medicine, etc. Some monasteries hold daily courtyard debates and periodic examinations to monitor the monks' progress. During the exam, a monk is summoned in front of the teacher to answer questions with a microphone, so everyone (numbering in the hundreds) in the chanting hall can hear his response. Unprepared students are usually relentlessly ridiculed by the laughter of his peers in such an exam. Those few who study hard for years may pass a major oral exam that resembles that for a doctorate degree in the western education system. This degree is called རྫོང་ཁྲིམས་, a title for someone with great virtue and knowledge.

Most monks won't make it to རྫོང་ཁྲིམས་, which may require 15 to 25 years of arduous religious and academic training. The majority, nonetheless, serves an important social role outside their cloistered monasteries: they hold religious activities that meet the need of and bring peace of mind to the entire population in the secular world.
Prostrating Monk

Monk Turning Prayer Wheels at Labrang

Moment of Enlightenment, Drepung Monastery, Lhasa

Afternoon Studies, Jokhang Monastery

Painting Mandala with Sand
Tibetans' dedication to religion is manifested in many facets of their daily life. Burning of the juniper incense, for example, is done throughout the day. Every household has an incense burner where they burn dried cow dung and ground juniper with barley flour on top. After sprinkling a little water, they pray for their protection from their guardian deities.

Tibetans also visit monasteries to worship Buddha. The Jokhang in Lhasa is believed to be the most sacred monastery of all. Many pilgrims from Amdo and Kham head for the Jokhang from as far as a thousand miles away, prostrating during the entire journey. Doing prostration every three steps at an altitude above 10,000 feet for months requires extreme physical perseverance and mental determination.

On sacred places, mountain passes, or riverbanks, Tibetans also offer mani stones, pieces of rock carved with the six-syllable prayer ॐ नमः शुद्धं हृदयं om mani pad me hom. Piles of mani stones are a common sight in all Tibetan regions. It is customary to circle around it clockwise three times, while praying.

Besides turning prayer wheels to gain merit in one's karma, one also brings butter to monasteries to offer to the lamps laid in front of deities. Some may even crawl under
bookcases containing Buddhist sutras, believing that in so doing they will gain the credit of reciting those sutras.

Offering a Mani Stone

Adding Butter to a Lamp in a Monastery

Pilgrims Resting, Under the Potala

Crawling Under Buddhist Sutras

21.5  Key Sentence Patterns:

■ 21.5.1  V + ཀིམ་ Revisited

(1) ཁེབས་ཅིག་མི་ནི་ཞེས་ཞུང་།
   Is that tsamba? (The tsampa that we talked about before.)

(2) ཎ་ཐ་ས་མི་ནི་ཞེས་ཞུང་།
Although the robe is very pretty, the price is too high.

Although learning Tibetan is not easy, I still want to speak it well.

Although I have never seen a sky burial, I have heard about it.

Although he is very knowledgable, he doesn’t like to talk a lot.

Although you write very slowly, your writing is very beautiful.

I want to research on Islam and Christian religions in Qinghai.

Trashi Nyima is doing research on the Tibetan religion.

I have heard that the abbot of this monastery is very knowledgable. Is that monk the abbot?

---

21.5.2 Transitive O-V Verb

(1) 研究宗教是很有意思的。

Studying religions is very interesting.

(2) 請推薦一位英文老師給我。

Can you recommend an English teacher for me?

(3) 請幫我翻譯這篇文章。

Can you help me translate?

(4) 特里是研究僧伽的在西藏的佛教僧伽。

Trashi Nyima is doing research on the Tibetan religion.

(5) 我想研究伊斯蘭教和基督教在青海的宗教。

I want to research on Islam and Christian religions in Qinghai.

---

21.5.3 Clause 1 虽然，但是 Clause 2: Although

(1) 虽然你寫得很慢，但你的筆跡很漂亮。

Although you write very slowly, your writing is very beautiful.

(2) 他很知道，他不喜歡多講話。

Although he is very knowledgable, he doesn’t like to talk a lot.

(3) 虽然我從未見過天葬，但我知道它。

Although I have never seen a sky burial, I have heard about it.

(4) 虽然學習藏文不容易，但我還想說得好。

Although learning Tibetan is not easy, I still want to speak it well.

(5) 虽然这件袍子很漂亮，但價格太高了。

Although the robe is very pretty, the price is too high.

(6) 虽然我吃了一些藥，但我頭還痛。

Although I took some medicine, my head still hurts.
Either... Or...

They either went to the movie theater or to the teahouse.

You can buy either this brown one or that blue one.

He is not busy on weekends. He either listens to music or watches TV.

I am thinking of either studying Amdo dialect or U-tsang dialect. I don't think I will study Kham dialect.

My friend from the US will come to see me either this weekend or next week.

Either a white khata or a blue one is okay.

Besides...

Besides Gelukpa, what other sects are there?

Besides the headache, where else are you not comfortable?

Besides milk tea, I also like butter tea.

Besides a new robe, she also bought a new hat.

Besides the language and the culture, I also like Tibetan costumes.

Besides horse racing and Cham dance, what else do they do at a horse racing festival?

Besides meat and chang, what else do you not like?

Unless... 

Unless Lhamo tells me herself, I don't believe what you just said.
(2) No matter how well you teach me, I still don't know how to use an urcha.

Unless it rains tomorrow, we will definitely go see the horse race.

(3) Unless you are a journalist or a foreigner, they won't let you go in.

(4) Unless you show them your passport, they will not sell you the plane ticket.

(5) Unless you have your passport, the bank will not change money for you.

(6) Unless Rhangmo forgot to take your phone number with her, she should call you.

21.5.7  Even if or No Matter

(1) Even if I had the money, I would not give it to him.

(2) Even if you don't want to, you should still tell your parents.

(3) Even if I knew, I would not tell Drolma.

(4) No matter how well you teach me, I still don't know how to use an urcha.

(5) No matter Dorje comes with us or not, we will leave tomorrow.

(6) No matter you are seriously sick or not, in my opinion, you should go to the clinic.

21.5.8  Verb + ले (to have) the time for V

(1) I don't have time to read it.

(2) Do you have time to translate this book into English?

(3) This summer I have time to go home to visit my parents.

(4) He said he didn't have time to teach me.
I am really busy. I don't have the time to go out this weekend.

Don't you even have the time to go watch a movie?

21.5.9 VP + གུང་ + རིས་ + ཡི་
(1) རང་བུ་བསྒྲུབ་བུ་བོད་ཐོན་པ་ལེན།
   What are you busy doing nowadays?

(2) རབ་ཅིག་ཐོན་པ་ལེན།
   I am busy writing a book.

(3) སློང་ཤེས་བསྒྲུབ་བོད་ཐོན་པ་ལེན།
   She is busy doing housework.

(4) རྩིམ་པར་ངོ་བི་བོད་ཐོན་པ་ལེན།
   My friends are busy learning English.

(5) སློང་དམན་ཆོས་ཐོན་པ་ལེན།
   Drolma is busy making tea for us.

21.6 Exercises:

21.6.1 Listening Comprehension:

Dialogue 1: Answer the following questions in English:
   (1) Who is Huamo Tso? Who is Huadan Yeshi?
   (2) Who is Huadan Yeshi?
   (3) Where is Huadan Yeshi now?
   (4) Why does Mary want to visit Huadan Yeshi?
   (5) What are the questions that Akimi wants to ask?

Dialogue 2: Answer the following questions in English:
   (1) When did Huadan Yeshi become a monk?
   (2) What does Huadan Yeshi study every day in monastery?
   (3) Where do monks study together every morning?
   (4) How many abbots are there in Kunbum?
   (5) What is Huadan Yeshi busing doing nowadays?

21.6.2 Fill in the Blanks:

(1) ཤིག་བོད་དོན་མི་བཏོན་པོ་ཏི་བོད་ཀྱིས་བོད་པོ་ཏི་བོད་ཀྱིས།
   རྩིམ་པར་ངོ་བི་བོད་ཐོན་པ་ལེན།
   རི་སྐྱེས་བོད་ཐོན་པ་ལེན་ལེན་ལེན།

(2) རབ་ཅིག་བོད་དོན་མི་བཏོན་པོ་ཏི་བོད་ཀྱིས་བོད་པོ་ཏི་བོད་ཀྱིས།
   རྩིམ་པར་ངོ་བི་བོད་ཐོན་པ་ལེན།
   རི་སྐྱེས་བོད་ཐོན་པ་ལེན་ལེན་ལེན།
21.6.3 Complete the Dialogues:

(1) สาระที่สำคัญ: ฉันไม่สบาย.
กอดีผีต้องมีการรักษา.
ฉัน__________________________________?
(besides…)
(2) สาระที่สำคัญ: มีคันกัน.
ฉัน__________________________________?
(is he)
(3) สาระที่สำคัญ: ฉันได้ยิน.
ฉัน__________________________________?
(heard…)
(4) สาระที่สำคัญ: ฉันจะให้.
ฉัน__________________________________.
(be busy taking care of …)
(5) สาระที่สำคัญ: ฉันจะให้.
ฉัน__________________________________.
(Bon religion)

21.6.4 Translation:

(1) A: I am feeling sick. I think I have either caught a cold or eaten something unsanitary.
B: You’d better go to see a doctor, otherwise it would be getting worse.

(2) A: There have become more vehicles on the road these years.
B: Yes. So it’s more dangerous driving on the road than before.

(3) A: Are those people circumambulating over there?
B: Yes, they are. Do you want to do it too?
A: No, I don’t think I should. My religion is different. I am a Christian.

(4) A: Can you lend me your bicycle?
B: I can lend you anything except this bicycle.
A: Why? I can give it back to you soon, either this evening or tomorrow morning.
21.6.5 Reading Comprehension:

Answer the following questions in English:

(1) What is Sophie interested in? What does she want to know more about?
(2) What are the Big Three monasteries in Lhasa?
(3) What do people do inside and outside Jokhang?
(4) Where is Trashilumpo? Which sect is this monastery?
(5) Where can Sophie find big Bon monasteries?
(6) Are there many books about Tibetan religion translated into English?
The Post Office Is Opposite the Bank

Key Grammar Points in Lesson Fifteen:
1. Location Words, Localized Nouns, Locative and Directional Phrases
2. Comparison of Prepositions གླིང་ and རྒྱལ་
3. To Finish Doing Something: V (past) + སེ་ + པར (ནོར་: Lhaji Particle)
4. Adverbial Construction: V + སེ་ + Right / Wrong
5. Complementizer དེ་ and the Verb སེ་ to Know
6. Focus Construction and བི་ཟོ། བེ་ Should

15.1 Dialogue

Street Scene, Barkhor, Lhasa
Lobsang: What are you doing?
Tom: I am writing a letter to my friend. (I’m) about to finish writing (it) now. Take a look. Is what I wrote on the envelop correct?
Lobsang: Is your friend also living in Xining?
Tom: No, she lives in Beijing. Right now she is traveling in Lhasa.
Lobsang: Oh, then what you wrote on the envelope is wrong. You should write her address on top and your address at the bottom.
Tom: Where should I write the name of the addressee?
Lobsang: You should write it in the middle. What you wrote is correct.
Tom: Now I finished writing. What date is today?
Lobsang: The 12th, I suppose. No. Yesterday was Thursday, August 12th. Today is the 13th.
Tom: This is my first time sending a letter. I still don’t know where the post office is. Do you know whether there is a post office on campus?
Lobsang: No, you have to go downtown. Do you know where Bank of China is?
Tom: I do. I have my money exchanged there.
Lobsang: The post office is right opposite the bank.
Tom: Isn’t it the bookstore that’s opposite the bank?
Lobsang: Yes, yes. The post office is to the left of the bookstore. When will you go?
Tom: I’ll go there this afternoon.
Lobsang: Can I go with you? I need to go the photo shop. I want to see whether my photos are ready.

15.2 Vocabulary

15.2.1 Vocabulary from the Dialogue

1. ཐོན་ཚོས་ | [བོད་བོད།]
   n. boy or girl friend
2. དེའི། |
   v. to write (past tense)
3. ཕྱང། |
   v. finish
4. དོན་དོན། |
   n. envelope
5. དོན། [དོན།]
   structural part.
6. དོན་གྲི། |
   adj. correct
7. ཉི་མོ། ཉི། |
   verb + aux. to be staying, to be living
8. ཉི་དགུ། |
   adj. incorrect, wrong
9. ཐོན་ཚོས་ |
   location n.
10. ཐོན། |
    location n.
11. ཕྱང། |
    modal
12. དོན། |
    v.
13. དོན། |
    n.
14. དོན། |
    location n.
15. ཙིད། |
    n.
16. ཙིད། |
    n. interr.
17. ཙིད། |
    sent. part.
18. ཙིད། |
    n. / adv.
19. ཙིད། |
    yesterday (ཞིང་)
20. ཙིད། |
    n.
21. ཙིད། |
    of August (marked Gen)
22. ཙིད། |
    n.
23. ཙིད། |
    time (as in first time)
24. ཙིད། |
    for the first time (marked Obliqu)
25. ཙིད། |
    post office
26. ཙིད། |
    n.
27. ཙིད། |
    v.
28. ཙིད། |
    location n.
29. ཙིད། |
    n.
30. ཙིད། |
    bookstore
31. ཙིད། |
    adj.
32. ཙིད། |
    afternoon (ཞིང་)
33. ཙིད། |
    n.
34. ཙིད། |
    v.
35. ཙིད། |
    to develop (photographs)

15.2.2 Additional Vocabulary

36. ཉིད། [བོད་བོད།]
   location n.
37. ཉིད། |
   top
38. ཉིད། |
   bottom
39. ཉིད། |
   should
40. ཉིད། |
   to send
41. ཉིད། |
   addressee (of letter)
42. ཉིད། |
   middle
43. ཉིད། |
   day (of the month)
44. ཉིད། |
   which day (of the month)
45. ཉིད། |
   conjecture marker (I suppose)
46. ཉིད། |
   yesterday (ཞིང་)
47. ཉིད། |
   of August (marked Gen)
48. ཉིད། |
   time (as in first time)
49. ཉིད། |
   for the first time (marked Obliqu)
50. ཉིད། |
   post office
51. ཉིད། |
   definitely (must, will)
52. ཉིད། |
   bank
53. ཉིད། |
   to change, to exchange
54. ཉིད། |
   opposite side
55. ཉིད། |
   bookstore
56. ཉིད། |
   left side
57. ཉིད། |
   afternoon (ཞིང་)
58. ཉིད། |
   photo shop
59. ཉིད། |
   to develop (photographs)
Unlike English, Amdo Tibetan does not have a large inventory of prepositions such as behind, in front of, inside, outside, under, above, beside, over, beneath, etc. Basically, it has two, namely,ROOT and LOCATION, three if we count the Oblique Case marker. These, and simply mark a noun phrase as locative (similar to in/at in English) and the root mark the noun phrase directional (similar to into/onto in English). They do not specify the positional detail as the English prepositions listed above. Among the listed prepositions from English, in front of stands out as a special case because it is not a single word but actually a phrasal (or compound) preposition that contains a noun front. Tibetan employs the same mechanism as the English phrasal preposition in front of to denote all kinds of positional relations. For example, the English preposition phrase on this table is expressed by "this table's top + соб / соб in Tibetan."

Formation of a locative preposition phrase is a two-step task. The first step is to combine the location words such as соб front, соб/соб back, соб/соб top, соб bottom, соб side, соб center, etc., with a noun, forming a Localized Noun:

<table>
<thead>
<tr>
<th>English (PP)</th>
<th>Tibetan (localized phrase, not yet a PP)</th>
</tr>
</thead>
<tbody>
<tr>
<td>in front of X</td>
<td>соб / соб (the front of X)</td>
</tr>
<tr>
<td>behind X</td>
<td>соб / соб (the back of X)</td>
</tr>
<tr>
<td>beside X</td>
<td>соб / соб (the side of X)</td>
</tr>
<tr>
<td>at the top of X</td>
<td>соб / соб (top part of a flat surface X)</td>
</tr>
<tr>
<td>above X</td>
<td>соб / соб (the area above a 3D object X)</td>
</tr>
<tr>
<td>inside X</td>
<td>соб / соб (the inside of X)</td>
</tr>
<tr>
<td>outside X</td>
<td>соб / соб (the outside of X)</td>
</tr>
<tr>
<td>in the middle of X</td>
<td>соб / соб (the middle/center of X)</td>
</tr>
<tr>
<td>opposite X</td>
<td>соб / соб (the opposite side of X)</td>
</tr>
<tr>
<td>to the left of X</td>
<td>соб / соб (the left side of X)</td>
</tr>
<tr>
<td>to the right of X</td>
<td>соб / соб (the right side of X)</td>
</tr>
<tr>
<td>under X</td>
<td>соб / соб (the &quot;under side&quot; of X)</td>
</tr>
<tr>
<td>on X</td>
<td>соб / соб (the surface of X)</td>
</tr>
</tbody>
</table>

A regular noun, X, must be marked Genitive before taking the location word. We call the output a localized noun phrase. Some nouns such as соб/соб restaurant are intrinsic place nouns. They can directly take location words to form the localized noun phrase (e.g. соб/соб
Amdo Tibetan is consistent in making this distinction. In fact, we have witnessed this in earlier lessons. For example:

1. བི་བོ་ (Where are you going (PP: directional))
2. བི་བོ་ (Where are you at? (PP: locative))
3. གུ་པོ་ (to go to the restaurant (PP: directional))
4. གུ་པོ་ (to be at the restaurant (PP: locative))

In this lesson, Tom asks Lobzang about writing the address on the envelope. In the phrase what I wrote on the envelope འཕྲིན་ཕྲན་ཕྲག་ (The envelope  "my") is used because in Tibetan thinking, people write things onto the envelope. For the same reason, where to write my name should be རྫོལ་མ་ (also using ཇི་ཞིན་ to indicate the directional nature of the action. More examples:

5. རྫོལ་མ་རྒྱལ་ ཞེས་བས་མཉམ་པ་ལྡན་འབོད
   Is it all right if I parked my bicycle in front of your store. (locative)

6. རྫོལ་མ་འོ་མ་སྦྱོར་ (Put it on the table. (directional))

7. རྫོལ་མ་འོ་མ་རང་ལྡན་འབོད
   Drolma wants to go into the bookstore. (directional)

One last thing, the location words such as དུས་front, ཉུས་back, སཤི་སྤྲིན་top, གནསbottom, སྦེ་side, སྦི་སྤིན་center, etc., can be used as independent nouns with the appropriate prepositions. For example:

8. རྫོལ་མ་འོ་མ་སྦྱོར་ (Put your money underneath.

9. རྫོལ་མ་འོ་མ་སྦྱོར་ (Write her address on top.

10. རྫོལ་མ་འོ་མ་སྦྱོར་ (I parked my bicycle in front.

11. རྫོལ་མ་འོ་མ་སྦྱོར་(Stand at the side.

15.3.2 ས་ vs. དོན Revisited

In Lesson 10 (10.3.5), we introduced the contrast between two types of temporal adverbials: the stative ས་ phrase and the dynamic དོན phrase. ས་ (instead of དོན) is used to mark temporal phrases such as (we'll meet) at 8:00 དུས་ཕྲན་ཕྲག་ when there is no action (to meet). The same stative/dynamic contrast also applies to locative phrases (see 12.3.7).

The above generalization is essentially correct. We will learn in this lesson, however,
that there is complication with regards to the dynamic (or action-oriented) sentence. It turns out that the use of grounds or  may both be acceptable in a dynamic sentence but their employment is sensitive to tense and aspect. Compare the following sentences:

1. (grounds) (OK) I am studying in the classroom.
2. (ungrammatical to use  )

I studied in the classroom yesterday.
3. (grounds) I will study in the classroom tomorrow.

Observe that even though the sentences are all dynamic in nature, is used for sentences in past and future tenses, while  is for present (or present progressive aspect). In sentence (4) below, the existential verb  denotes continuous aspect, regarded as stative, therefore, always take . Imperative sentences such as (5) use  as well, patterning with future tense.

4. She is living in Beijing. (L.15)
5. Let's stay in the house. (L.14)

More examples:

6. to live in grassland
7. to have been living in grassland

A more detailed summary of the vs.  :

<table>
<thead>
<tr>
<th>Sentence Type</th>
<th>Preposition</th>
<th>Tense</th>
<th>Present</th>
<th>Past</th>
<th>Future</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>stative</td>
<td></td>
<td></td>
<td>yes</td>
<td>yes</td>
<td>yes</td>
<td>yes</td>
</tr>
<tr>
<td>dynamic</td>
<td></td>
<td></td>
<td>yes</td>
<td>*</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td></td>
<td>(OK)</td>
<td></td>
<td>yes</td>
<td>yes</td>
<td>yes</td>
<td></td>
</tr>
</tbody>
</table>

That the selection of preposition  /  should depend on the stative or dynamic nature of the sentence is already unusual for a language. It is truly spectacular that such selection is also sensitive to tense.

### 15.3.3 to Finish

The verb  to finish often combines with other verbs (past tense) in the following pattern, meaning to finish V-ing:

1. Pattern: Verb (past tense) + +

The morpheme  traditionally called Lhais (Lhais), is a conjunction particle that connects two verbs (see 13.3.5). It has several variants, namely,  and , depending on the sound of the preceding syllable. Lhais can be replaced by a non-variant  .

The main function of Lhais is to connect two verbs, indicating the semantic relationship of the two verbs as a logical or temporal sequence. The verb preceding  +  is always in past tense, even though the entire sentence may well be in past, present, or future. This usage of past tense is to indicate anter iority and not the absolute past tense. Examples:

1. I finished eating bread.
2. I finished reading the book.
3. He finished talking.
4. She is about to finish singing.

In the lesson, Tom is about to finish writing the letter to his girl friend, he says He uses the present progressive instead of the imminent future  that we covered (13.3.8). That is because there is something intrinsically objective about the imminent future  , which renders it compatible only when the sentence expresses the objective perspective. When the subject is first person or an in-group member, the present progressive is used instead. Literally, Tom is saying I am finishing writing the letter, in which sentence the sense of imminent future is clear. Examples:

1. I am about to finish listening.
2. I am about to finish talking.
3. Dgey Drim is about to finish doing her homework.

### 15.3.4 Right and Wrong

The word  right and  wrong are syntactically asymmetrical. While both  and  can function as a verb, only  can also function as an adjective. It is important to know this asymmetry:

1. What I wrote is right. ( as adjectival predicate)
2. What I wrote is right. ( as past tense verb)
3. Intended meaning: What I wrote is wrong. ( cannot be used as an adjectival predicate)
(4) རི་ལུང་པོ་སུ་བོད་པོས་པ་ What I wrote is wrong.

The subject of the above sentences རི་ལུང་པོ་ is a relative clause translated as what I wrote (see 13.3.7). Notice that when one judges something to be right or wrong, there is an implication of that thing having been done or completed, thus the employment of the past tense auxiliary མི་ཤེ. This is not reflected by the English translation in present tense. Examples of the interrogative and negative forms:

(5) རི་ལུང་པོ་ལ་གཉིས་ནི་གང་ལེགས་ནི། Is what I wrote correct or not correct?
(6) རི་ལུང་པོ་ལ་གཉིས་ནི་གང་ལེགས་ལ་སྡེ་འགོས་དུ་ཡང་། Is what I wrote wrong? (compatible with བོད་པོ་)
(7) བོད་པོ་ལ་གཉིས་ནི་གང་ལེགས་ནི། She said (it) wrong.
(8) བོད་པོ་ལ་གཉིས་ནི་གང་ལེགས་་ལ་སྡེ་འགོས་དུ་ཡང་། You wrote his name wrong.
(9) བོད་པོ་ལ་གཉིས་ནི་གང་ལེགས་ལ་སྡེ་འགོས་དུ་ཡང་། You bought the wrong book.

In (9), notice that the English expression of right or wrong modifying a noun (e.g. the wrong book) is conceptually different from the Tibetan expression. Wrong is not an intrinsic property of the book in question, it is the person who made a mistake in buying that book. Therefore, in Tibetan, one says you bought the book wrong and not you bought the wrong book.

15.3.6 Date

In Tibetan, the date of month and day and the day of the week are expressed in the reverse order of English: month + day + day of the week. To ask about the date, one uses བོད་པོ་ for which month and ཆི་མོ་ལི་དུ་ for which day. When combining which month and which day together, one needs to mark the month phrase with Genitive case བོད་པོ་སུ་. Remember names of the months have བོད་པོ་alteration, so the Genitive form also has two variants: བོད་པོ་/བོད་པོ་. Example:

1. བོད་པོ་དུ་དེ་དེ་མོ་ལི་དུ་དེ་དེ་ནི། What is the date today?
2. བོད་པོ་དུ་དེ་དེ་མོ་ལི་དུ་དེ་དེ་ནི། Today is Thursday, August 13th.

One often hears the abbreviated version of a date, where the word བོད་པོ་ and ཆི་མོ་ལི་དུ་ are omitted. Sometimes the first syllable of ཆི་མོ་ལི་དུ་ is kept. Examples: བོད་པོ་དུ་མོ་ལི་པ་ Aug. 15th (Lit. 8th's fifteen); བོད་པོ་དུ་མོ་ལི་པ་ June 19th (6th's 19). Note that the Genitive case marker ཁ་ེ་ on the ordinal numeral representing the month is obligatory. More examples:

3. བོད་པོ་སུ་དེ་དེ་མོ་ལི་དུ་དེ་དེ་ནི། Today is August 13th. (Lit. eighth's thirteen)
4. བོད་པོ་སུ་དེ་དེ་མོ་ལི་དུ་དེ་དེ་ནི། What date is today. Is today the 25th?

Note that in (4), when expressing date after the twentieth, one can use the abbreviated form བོད་པོ་སུ་ 21st, བོད་པོ་སུ་ 22nd, etc., omitting the decade marker ཁ་ེ་ as well as ཇེ་མི་. This kind of abbreviation is limited to reporting the date. Recall that, for the regular abbreviation of double digit numbers, one usually omits the double digit and keep the decade marker, e.g. བོད་པོ་སུ་ 21, 22 (see 11.3.2). This kind of abbreviation is not possible for dates.

In some areas, the interrogative word བོད་པོ་ is replaced by གུ. To ask how many days or months, one also hears the interrogative གུ. Examples:

5. བོད་པོ་སུ་དེ་དེ་མོ་ལི་དུ་དེ་དེ་ནི། How many months are there in a year?
(6) གཉེབ་བཟོ་ཤིང་་ཐོང་་ཐོང་་ཐོང་ How many days are there in a month?

Note that གཉེབ་is used for the subject (treated as the possessor here), its pronunciation གཉེབ་ is often weakened to a fricative similar to the Spanish g in amig o. མི་ཤིང་ day is a synonym of བོད་.

The adverbial use of date such as on the sixth and in May is expressed with ཤེས་ to mark the date or month. Example:

(7) ཤེས་ནས། ཤེས་ནས། ཤེས་ནས། in May, in June, in July

15.3.7 Sentential Particle མ

The sentential particle མ expresses the speaker’s conjecture. It makes the statement less assertive. Example:

(1) ཨེ་ཤེས་ཤེས་ཁྱེད་གནང་། Today is the 12th, I suppose.
(2) ཨེ་ཤེས་ཤེས་ཁྱེད་གནང་། Today is Sunday, I suppose.
(3) ཨེ་ཤེས་ཤེས་ཁྱེད་གནང་། The teacher is coming today, I suppose.
(4) ཨེ་ཤེས་ཤེས་ཁྱེད་གནང་། Your father is a professor. He has a lot of books, I suppose.

15.3.8 Complementizer ཕ and the verb ནེས་ to Know

The verb ནེས་ to know was introduced in Lesson 13, where it takes a noun phrase as its complement: ནེས་ (Erg) རིག་པ་ དེས་ལེགས། They two know Tibetan. Note that ནེས་ like regular action verbs. ནེས་ can also directly take a verb phrase, meaning know how to + verb. For example: ཨེ་ཤེས་ རིག་པ་ དེས་ལེགས། I know how to write this. In this lesson, we introduce the structure where ནེས་ takes a whole clause as its complement.

It is common in world languages that, when a verb takes a clausal complement, a functional word, called complementizer, such as que in French and Spanish, dass in German, and that in English, to in Japanese, marks the embedded clause. Some Tibetan verbs do not require an overt complementizer, such as སྷེ་ to say (Lesson 12 སྷེ་ སྷེ་ སྷེ་ སྷེ་ སྷེ་ སྷེ་ སྷེ་ སྷེ་ Drolma says that she is going to the street.) Verbs like སྷེ་ are in the minority. Most Tibetan verbs that take a clausal complement do require an overt complementizer. In Amdo Tibetan, the complementizer is ཕ. The verb ནེས་ takes a clausal complement marked by ཕ in the following pattern:

(1) Subject (Erg.) + clause + ཕ + ནེས་

Examples:

(2) བོད་དེ་མེད་པ་ཐོང་། བོད་དེ་མེད་པ་ཐོང་། I know that he likes drinking tea.
(3) བོད་དེ་མེད་པ་ཐོང་། བོད་དེ་མེད་པ་ཐོང་། Tserang knows that he should do it
(4) བོད་དེ་མེད་པ་ཐོང་། བོད་དེ་མེད་པ་ཐོང་། You know that they two have gone to Tibet, I suppose.

The embedded clause taken by the verb to know is usually taken as factual, technically known as a presupposition. So, in the sentence Mary knows that John is sick, that John is sick is presupposed to be true. When the verb to know appears in interrogative or negative sentences, the presupposition is not necessarily there anymore. In fact, the embedded clause can often be an indirect question following do you know, I want to know, I don’t know, etc. In these cases, if the embedded question contains an interrogative phrase, the English complementizer that cannot surface. If the embedded clause is a yes-no question, such as do you know if he can do it or not, then the complementizer becomes whether or if (or not). Amdo Tibetan does not have the equivalent of whether or if for indirect yes-no questions. The following discussion is about how Tibetan sentence structure differs from English with regards to the use of complementizer in these situations. Consider the following examples, where the embedded clause in each sentence contains an interrogative phrase:

(5) ཨེ་ཤེས་ཤེས་ཁྱེད་གནང་། I still don’t even know (*that) where the post office is.

(English complementizer that cannot be used.)

(6) ཨེ་ཤེས་ཤེས་ཁྱེད་གནང་། I want to know (*that) on what day Lobzang will come.

(7) ཨེ་ཤེས་ཤེས་ཁྱེད་གནང་། I don’t know (*that) when the bus will go.

The adverb བོད་also in (5) after the complementizer ཕ in a negative sentence means even. We will discuss this important usage of ཕ in Lesson 16. Our present attention is focused on the complementizer ཕ in all three sentences. Unlike the English that, when there is an interrogative phrase in the embedded clause, the Tibetan complementizer ཕ should still be used.

Now consider the following sentences, where the embedded clauses are interpreted as yes-no type of question, indicated by the overt use of whether (or if) in the English translation.

(8) ཨེ་ཤེས་ཤེས་ཁྱེད་གནང་།
I don't know whether Lobsang is coming.

(9) ཀarging ར་ དེ་བོ་འོ་་བོ་ཝཙན་ དེ་བོ་འོ། ། I want to know whether Droclma Tso is at Kandro's place.

The verbal part of the embedded clause of (8) and (9) is, respectively, [ཉེ་ ཆེ་ ཏེ་] coming or not coming and [ཝཙན་ དེ་བོ་] is or isn't. The complementizer is not only overt, it is repeated at the end of both the affirmative form and the negative form of the verb. This contrasts sharply with the English mechanism of employing an entirely different complementizer whether. In very casual colloquial form, the affirmative and negative forms of the verb are tied together without the complementizer:

(10) ཀarging ར་ དེ་བོ་འོ་་བོ་ཝཙན་ དེ་བོ་འོ། ། I want to know if Droclma is there.

(11) ཀarging ར་ དེ་བོ་འོ་་བོ་ཝཙན་ དེ་བོ་འོ། ། I don't know if he is coming.

The contracted form ཁེ་ སེམས་ is pronounced [yomol]. Note that, as indicated in (11), the complementizer ཁེ་ can optionally surface.

The complementizer ཁེ་ is not the only complementizer in Amdo Tibetan. An alternative word is དཔེར་. བར་ can also be used as a verbal auxiliary, which will be discussed in Lesson 20. Here བར་ is simply a complementizer, interchangeable with ཁེ་.

The following chart is a summary of our discussion of the Tibetan use of complementizer marking an embedded clause of the verb to know.

<table>
<thead>
<tr>
<th>English</th>
<th>Amdo Tibetan</th>
<th>English</th>
<th>Amdo Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>know + that + [ clause ]</td>
<td>[ clause ] + ཁེ་ + སེམས་</td>
<td>(don't) know (cannot have that), clause containing who, where, when, which, etc.</td>
<td>[ clause ] + ཁེ་ + སེམས་ (clause containing interrogative words)</td>
</tr>
<tr>
<td>(don't) know (yes-no type question)</td>
<td>[ affirm. verb ཁེ་ + neg. verb སེམས་ ] + སེམས་</td>
<td>or, [ affirm verb + neg. verb ] (ཁེ་) སེམས་</td>
<td></td>
</tr>
</tbody>
</table>

15.3.9 V + ཁེ་ སེམས་

Recall the contrast between ཁེ་ and སེམས་. The same subjective/objective perspective is reflected in ཁེ་ སེམས་ and སེམས་. We have covered two specific usages of the combination V + ཁེ་ སེམས་, namely, the focused past (Lesson 13) and in this lesson ཁེ་ སེམས་ should. There is another instance in this lesson when the auxiliary སེང་ is observed. That is when Tom says སེང་ དེ་བོ་འོ་ དེ་བོ་ ངེ་ དེ་བོ་ ངེ་ ལོ་ སེང་ བོ་ དེ་ ཨེ་. This is my first time sending a letter.

The focus of the sentence is for the first time and the auxiliary སེང་ delivers that nuance. Without employing སེང་, Tom would have meant I send a letter for the first time, losing the emphasis on the phrase It is for the first time that... Note that སེང་ is a noun phrase that means first time. Also, note that to say for the first time as an adverbal PP, one needs to mark the phrase with སེང་ བོ་ དེ་ ཨེ་. Amdo Tibetan does not use the expression my/your/his/her first time doing something as does English.

Examples:

(1) ཀང་ བོ་ ཊེ་ སེང་ བོ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ

Is this your first time traveling in Amdo?

(2) ཀང་ བོ་ ཊེ་ སེང་ བོ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ་ ཊེ

This my first time exchanging money in a bank. What should I do?

(3) ཀང་ བོ་ ཊེ་ སེང་ བོ་ ཊེ་ ཊེ་ ཊེ་ ཊེ

If you visit a Tibetan friend's house for the first time, you should bring a khata.

15.4 Cultural Notes

15.4.1 Street Signs

It is the Chinese government's policy that in Tibetan autonomous areas all signs use both Chinese and Tibetan. Stores that violate this language policy are fined. That said, most signs except those of governmental enterprises or bureaus place Tibetan in a conspicuously secondary role. Additional information besides the name of the store is usually given only in Chinese, which is permitted by the law. The example below is the sign of a telephone "supermarket", a charge-by-the-minute privately owned shop with a number of phones hooked up for long-distance and/or international service. One can see that the rate of domestic long-distance calls is advertised only in Chinese.
Tibetan signs are easy to read, for the function of the store is always given. Common ones are (allow variations): 甘 肃 清 真 真 雲河 隆盛清真饭馆 靖 康医疗诊所 德格宾馆

The following road and street signs should not pose any problem either. The road sign Serda (to 色 达), is given in Tibetan, Chinese, and English. Street signs are given in Tibetan and Chinese with Romanization. The crucial word to know is རྟོག་པ། road

15.4.2 Banking and Postal Service

In banking and postal service, written Tibetan (བོད་ཀྲུང་) is not used. That is to say that sending a letter within the Tibetan region, one would normally write an envelope in Chinese or even in English, but not Tibetan. In terms of spoken Tibetan (དབུ་ཅན་), basic vocabulary in these areas such as རྟོག་པ། stamp (from Chinese youpiào) also show heavy influence from the Chinese language.

15.4.3 Tibetan Bookstores

Sign of Xinhua Bookstore in Tibetan, Barkham, Sichuan

One can count on the biggest state-owned bookstore Xinhua Shudian (New China Bookstore) to run a branch office in the town of the county seat. There is always a section of Tibetan books with a fairly good selection of recently published religious and secular books in the Tibetan language. One of the most sought-after books, according to the salesperson at the Xinhua Bookstore in Maqu, Gansu, is Tibetan Language, Volume I, used by first graders in Tibetan elementary schools. "A lot of nomad parents would ride their horse for a couple of days to buy this volume from us so they can go home and teach their children to read Tibetan," said the salesperson.

15.5 Key Sentence Patterns

15.5.1 Location PP used with ཐེ་/ དུས་/ བོད་

(1) འབྲུག་ཐོས་དག་བཞི་ནས་མི་ཕན་ཡོང་བྱ་མཚོ།
The post office is right opposite the bank.

Tsang's house is by the school.

The Tibetan restaurant is on the right of a teahouse.

Russia is to the north of China; India is to the south of China.

The Kham region is in the west of Sichuan.

15.5.2 Location PP used with པར་

John put the apples inside the bag.

I want to go outside the school.

Can I put your photograph in the book?

Is it OK to go inside the classroom?

I need to go inside the photo shop.

Sonam Jid put her parents' picture on the desk.

15.5.3 Verb (past tense) + རེ + དོ བོཝFinish V-ing

I'm about to finish writing.

She has finished reading the book.

My classmates finished watching television.

Can you finish doing the homework this evening?

15.5.4 བོཝ Right and བཝཝWrong

What you wrote is wrong.

You wrote his name correctly.

You bought the dictionary wrong.

The telephone number is wrong. You should ask your friend again.

Did I write the words Bank of China correctly?

15.5.5 བཝ Should

You should write her address on top.

You should bring some tea.

You should taste their lamb dumplings.

I will travel to Golok in October, so I should buy a good camera.

You should exchange US dollars to Renminbi in Xining.

15.5.6 Date

What date (which month’s which day) is today?

Today is Tuesday June 19th.
3. What was yesterday's date?

4. Yesterday was February 25th.

5. The horserace in Yulshul is on the 25th of July.

6. Drolma will go to US on the third of September.

15.5.7 ཀྲ་/ གླ་ཏུ་ + དེ་ཉེས་ to Know That / Whether

1. གྲུ་knowledge ེ་བར་བཅད་པ་ཡིན་པོ་ནི་དེ་ཉེས།
   I still don't know where the post office is.

2. གྲུ་knowledge ེ་བར་བཅད་པ་ཡིན་པོ་ནི་དེ་ཉེས།
   I don't know what his name is.

3. གྲུ་knowledge ེ་བར་བཅད་པ་ཡིན་པོ་ནི་དེ་ཉེས།
   I don't know where our teacher is from.

4. གྲུ་knowledge ེ་བར་བཅད་པ་ཡིན་པོ་ནི་དེ་ཉེས།
   Do you know where to buy stamps?

5. གྲུ་knowledge ེ་བར་བཅད་པ་ཡིན་པོ་ནི་དེ་ཉེས།
   Do you know whether the bookstore is to the left of the hotel?

6. གྲུ་knowledge ེ་བར་བཅད་པ་ཡིན་པོ་ནི་དེ་ཉེས།
   I don't know whether she is Korean or Japanese.

7. གྲུ་knowledge ེ་བར་བཅད་པ་ཡིན་པོ་ནི་དེ་ཉེས།
   Do you know if there is an American restaurant near here?

8. གྲུ་knowledge ེ་བར་བཅད་པ་ཡིན་པོ་ནི་དེ་ཉེས།
   I don't know where they sell fruit.

15.5.8 ཀྲ་/ གླ་ཏུ་: For the First Time

1. སྣ་ནས་འདི་ཞིག་གྱིས་བཞིན་ཐོབ་སྟེ།
   This is my first time sending a letter.

2. ཐེ་སྔོན་པར་འདི་ཞིག་གྱིས་བཞིན་ཐོབ་སྟེ།
   This is her first time coming to my home.

3. སྣ་ནས་འདི་ཞིག་གྱིས་བཞིན་ཐོབ་སྟེ།
   This is my friend's second time traveling in Tibet.

4. ིི་ཐེན་མེད་ཞིག་གི་འཞི་ཐོབ་སྟེ་།
   This is his third time watching that movie.

15.6 Exercises

15.6.1 Listening Comprehension: True or False

1. Dorje is writing to his parents.

2. Dorje will finish writing the letter soon.

3. There is a movie at 3 o'clock.

4. Dondrup doesn't know where the movie theater is.

15.6.2 Complete the Dialogues

1. འདི་ཞིག་གྱིས་བཞིན་ཐོབ་སྟེ། (January 31)
   འདི་ཞིག་གྱིས་བཞིན་ཐོབ་སྟེ།?

2. སྣ་ནས་འདི་ཞིག་གྱིས་བཞིན་ཐོབ་སྟེ། (sitting at the back of the bus)
   འདི་ཞིག་གྱིས་བཞིན་ཐོབ་སྟེ།
   འདི་ཞིག་གྱིས་བཞིན་ཐོབ་སྟེ། (parking outside hotel)

3. འདི་ཞིག་གྱིས་བཞིན་ཐོབ་སྟེ།?
   འདི་ཞིག་གྱིས་བཞིན་ཐོབ་སྟེ། ཀྲད་ཡི་གནས་ཉིད་ལྟར་ཞིང་བཞིན་ཐོབ་སྟེ།
   འདི་ཞིག་གྱིས་བཞིན་ཐོབ་སྟེ། (to the right of the teahouse)

4. འདི་ཞིག་གྱིས་བཞིན་ཐོབ་སྟེ།
   འདི་ཞིག་གྱིས་བཞིན་ཐོབ་སྟེ།
   འདི་ཞིག་གྱིས་བཞིན་ཐོབ་སྟེ།?

15.6.3 Fill in the Blanks: fill in the blanks with the correct form of གྲུ་knowledge ེ་བར་བཅད་པ་ཡིན་པོ་ནི་དེ་ཉེས། for the questions

1. འདི་ཞིག་གྱིས་བཞིན་ཐོབ་སྟེ།
15.6.4 Answer the Questions

1. རྩ་མི་སེམས་བཞིན་
2. རྩ་མི་བོད་
3. རྩ་མི་ལས་
4. རྩ་མི་གྲོ་
5. རྩ་མི་གང་
6. རྩ་མི་དོན་
7. རྩ་མི་སུ་
8. རྩ་མི་ལེགས་
9. རྩ་མི་མཆོའི
10. རྩ་མི་བོད་

Part A: answer the following questions in Tibetan according to the street map

(1) དགོང་གི་ལུགས་པ་ལ་ཆུ་ག་བཞིན་
(2) བོད་པ་གི་ལུགས་པ་ལ་ཆུ་ག་
(3) བོད་པ་གི་ལུགས་པ་ལ་ཆུ་ག་
(4) བོད་པ་གི་ལུགས་པ་ལ་ཆུ་ག་
(5) བོད་པ་གི་ལུགས་པ་ལ་ཆུ་ག་

Part B: answer the following English questions in Tibetan

(1) Where is India? (use the word south)
(2) Where is Qinghai? (use the word north)
(3) Where is Nepal? (use the word south and north)
(4) Where is Sichuan? (use the word east)

15.6.5 Translation

(1) A: Where did you buy this yogurt? It’s better than American yogurt.
   B: I bought it behind the bank.

(2) She is standing in front of the library talking with her boyfriend.

(3) A: What is she singing? Do you know what song this is?
   B: She is singing a Tibetan song.
   A: How is she singing? Is she singing correctly?
   B: Yes, she sings very well and she sings correctly.

(4) A: Do you know whether she brought money?
   B: Yes, she did. She brought all the money.
   A: Where did she put it?
   B: She put it on the table.

15.6.6 Reading Comprehension

Dialogue 1

Translation:

A: དགོང་གི་ལུགས་པ་ལ་ཆུ་ག་
B: བོད་པ་གི་ལུགས་པ་ལ་ཆུ་ག་

A: བོད་པ་གི་ལུགས་པ་ལ་ཆུ་ག་
B: བོད་པ་གི་ལུགས་པ་ལ་ཆུ་ག་

A: བོད་པ་གི་ལུགས་པ་ལ་ཆུ་ག་
B: བོད་པ་གི་ལུགས་པ་ལ་ཆུ་ག་

A: བོད་པ་གི་ལུགས་པ་ལ་ཆུ་ག་
B: བོད་པ་གི་ལུགས་པ་ལ་ཆུ་ག་

A: བོད་པ་གི་ལུགས་པ་ལ་ཆུ་ག་
B: བོད་པ་གི་ལུགས་པ་ལ་ཆུ་ག་
It's Called Tsampa in Tibetan

Key Grammar Points in Lesson Sixteen:

1. Instrumental Case: བོད། -ས་
2. Quantifiers: Every, All, Some, and None
3. Subordinate When Clause: ...ར་
4. Comparison Between the Predicate Adjective and the Attributive Adjective + ས་
5. Easy / Difficult to Do: ... ཉ + དཔག་/ དཔག་

Dialogue 2 (on the way to the bookstore)

(Translation of Tibetan dialogue)

Answer the following questions in English

1. (Translation of Tibetan)
2. (Translation of Tibetan)
3. (Translation of Tibetan)
Lobzang: We make it with hands then eat it.
Tom: In America, no one eats tsampa. Can you teach me how to make it?
Lobzang: Of course. You do it this way.
Tom: It looks difficult. Is it difficult to learn how to make tsampa?
Lobzang: It’s not difficult. It’s very easy.
Tom: Let me try.
Lobzang: Don’t use (Lit. sprinkle) too much flour.
Tom: Oops, I don’t know how. I am sorry.
Lobzang: No problem. Is it OK for me to help you make some?
16.2 Vocabulary

16.2.1 Vocabulary from the Dialogue

<table>
<thead>
<tr>
<th>No.</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>འཛོམས་ -ན།</td>
<td>suffix</td>
</tr>
<tr>
<td>2.</td>
<td>འཇོམས་ནས། [-ན།]</td>
<td>adv.</td>
</tr>
<tr>
<td>3.</td>
<td>ཁགས་</td>
<td>n.</td>
</tr>
<tr>
<td>4.</td>
<td>གཞན་</td>
<td>adv. interr.</td>
</tr>
<tr>
<td>5.</td>
<td>ངག་ས་(དཀར)</td>
<td>v. (Object-Ladon)</td>
</tr>
<tr>
<td>6.</td>
<td>བདོན་མོ</td>
<td>n.</td>
</tr>
<tr>
<td>7.</td>
<td>ཁུང་ཁ།</td>
<td>n.</td>
</tr>
<tr>
<td>8.</td>
<td>དོན་ཁ་</td>
<td>conj.</td>
</tr>
<tr>
<td>9.</td>
<td>དབུས་སོ</td>
<td>prep. (Ladon + )</td>
</tr>
<tr>
<td>10.</td>
<td>བསྟན་བོད་</td>
<td>adj. (N-A)</td>
</tr>
<tr>
<td>11.</td>
<td>དབུས་པོ་</td>
<td>adj. (quantifier)</td>
</tr>
<tr>
<td>12.</td>
<td>གཞན་པར་དེ་རེ་</td>
<td>n.</td>
</tr>
<tr>
<td>13.</td>
<td>ལོག་</td>
<td>conj.</td>
</tr>
<tr>
<td>14.</td>
<td>རྟིན་ཆོས་</td>
<td>n.</td>
</tr>
<tr>
<td>15.</td>
<td>སྒྲུབ་མི་</td>
<td>adv.</td>
</tr>
<tr>
<td>16.</td>
<td>རྗེ་</td>
<td>v.</td>
</tr>
<tr>
<td>17.</td>
<td>རྗེས་</td>
<td>v.</td>
</tr>
<tr>
<td>18.</td>
<td>རྗེ་</td>
<td>v.</td>
</tr>
<tr>
<td>19.</td>
<td>རྗེ་</td>
<td>adv.</td>
</tr>
<tr>
<td>20.</td>
<td>རྗེ་</td>
<td>a.</td>
</tr>
<tr>
<td>21.</td>
<td>ཤོག་</td>
<td>reflexive pro.</td>
</tr>
<tr>
<td>22.</td>
<td>སང་</td>
<td>v.</td>
</tr>
</tbody>
</table>

Instrumental Case marker in Tibetan
tsampa (either flour or dough)
how, in what manner
to look, to seem (no Agent)
strangeness
foreigner (= གཞན་ཁ།)
although, though
for (as far as .. is concerned)
important
some (here marked Ergative)
every day (N. B. not an adv.)
when (+ clause)
word (lexical item)
this way (referring to manner)
to hang (used in oral spelling)
put (past, used in oral spelling)
to knead (tsampa)
of course (+ V)
convenient
self
to knead (past tense)

16.2.2 Additional Vocabulary

<table>
<thead>
<tr>
<th>No.</th>
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<th>English</th>
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</thead>
<tbody>
<tr>
<td>23.</td>
<td>བོད་པོ་</td>
<td>n.</td>
</tr>
<tr>
<td>24.</td>
<td>སགོ་</td>
<td>pro.</td>
</tr>
<tr>
<td>25.</td>
<td>སེམས་</td>
<td>v.</td>
</tr>
<tr>
<td>26.</td>
<td>སོགས་</td>
<td>v.</td>
</tr>
<tr>
<td>27.</td>
<td>ཆུ་</td>
<td>n.</td>
</tr>
<tr>
<td>28.</td>
<td>སྟོད་</td>
<td>v. (O-V)</td>
</tr>
<tr>
<td>29.</td>
<td>སྟོད་</td>
<td>interj.</td>
</tr>
<tr>
<td>30.</td>
<td>སྟོད་</td>
<td>n.</td>
</tr>
<tr>
<td>31.</td>
<td>སྟོད་</td>
<td>v. (O-V)</td>
</tr>
<tr>
<td>32.</td>
<td>སྟོད་</td>
<td>v.</td>
</tr>
<tr>
<td>33.</td>
<td>སྟོད་</td>
<td>v.</td>
</tr>
<tr>
<td>34.</td>
<td>སྟོད་</td>
<td>n.</td>
</tr>
<tr>
<td>35.</td>
<td>སྟོད་</td>
<td>adv.</td>
</tr>
</tbody>
</table>

knife
to cut
thief
to kill (past tense)
the police
to steal (past tense)
when (= ཟྲོན་)
sweet tea
to teach (lectures, classes)
in Lhasa dialect (Instrumental)
chopsticks
fork
to ride
16.3 Grammar Notes

**16.3.1 Instrumental Case**

The term Instrumental is a semantic term for phrases carrying the thematic role of Instrumental. Usually marked by prepositions such as with or by means of, Instrumental phrases express the inanimate force or object causally involved in the sentence. It is in some way related to the thematic role of Agent, but it is not Agent. The distinction between the two is very clear. Consider the following sentences:

1. The thief opened the door. (*the thief:* Agent)
2. The door was opened by the thief. (*the thief:* Agent)
3. The key opened the door. (*the key:* Instrumental)
4. The thief opened the door with the key. (the two thematic roles unchanged)

The reader is able to see from the above examples that the *thief*, either in active or passive voice, carries the role of Agent; while the *key*, either the subject or in an adverbial preposition phrase, carries the role of Instrumental.

In Tibetan, the Instrumental phrase is marked by the Case marker -ན་ or -ན་པ་, the same morpheme that marks the Ergative Case of the Agent (9.3.1). This fact, which can be regarded as simply incidental just like the fact that the English morpheme -s is used for marking plurality on nouns and marking third person singular agreement on present tensed verbs, has caused some grammarians to call, erroneously, the Ergative Case for the role of Agent as Instrumental. For pedagogical simplicity and clarity, we call this Case

**marker on Instrumental phrases** Instrumental, noting that it has the identical form as Ergative.

The following Tibetan sentences contain typical Instrumental phrases.

5. བཏའི་ བར་ [བར་ བཏའི་བར་] I-Erg cut the beef-Ab's with a knife-Instr.
6. སློབ་ བར་ [བར་ སློབ་བར་] The coat-Ab's is made of sheepskin-Instr.
7. རྡེ་ [བར་ རྡེ་] This -Oblique is called tsampa-Ab's in Tibetan-Instr.
8. སྣང་གི་ སྣང་གི་ [བར་ སྣང་གི་] We make tsampa by hand and eat it.

The preposition phrases བཏའི་ with a knife, སློབ་ བར་ of sheepskin, and རྡེ་ སྣང་གི་ in Tibetan, are all marked with Instrumental Case. More examples:

9. སེམར་ བཏའི་ བར་ [བར་ སེམར་ བཏའི་] The thief killed the man with a knife.
10. སེམར་ བཏའི་ བར་ [བར་ སེམར་ བཏའི་] Is it correct if I write (Lit.: wrote) it this way in English?
11. སློབ་ བཏའི་ བར་ [བར་ སློབ་ བཏའི་] I wrote with a pen.
12. སེམས་ བཏའི་ བར་ [བར་ སེམས་ བཏའི་] Can you write your name in Tibetan?
13. སེམས་ བཏའི་ བར་ [བར་ སེམས་ བཏའི་] I take photographs with this old camera.

Note that it is common that sentences involving an action can have both Ergative case (marking the Agent) and Instrumental case (marking the Instrumental) simultaneously.

**16.3.2 Tibetan Passive Construction**

It is worth mentioning at this point about the passive construction in Tibetan.

Consider the following pair of English sentences:

1. The police arrested the thief. (active voice)
2. The thief was arrested by the police. (passive voice)

In the active voice, the Agent *the police* is marked Nominative case, while in the passive voice, the same phrase is marked Oblique by the preposition *by*. Another prominent feature of the passive construction is the change of the verbal form from *arrested to was arrested*. This change of verbal form does not exist in Tibetan. In fact, the Tibetan counterparts of (1) and (2), given below in (3) and (4) exhibit no change whatsoever of the Case marking on the two noun phrases in question:

3. [སྦྱེན་རྒྱ་མཚོ་][སྦྱེན་རྒྱ་མཚོ་]
The police arrested the thief. (active voice in English)

(4) [སྒྲེལ་] [གནག་ཏུ་སྐད་] ནི་[མངོན་]
The thief was arrested by the police. (passive voice in English)

In the US, in fact, this pattern, depending on whether it is affirmative, negative, or interrogative, can deliver the idea of someone, anyone, and no one. The pattern:

(1) Someone, Anyone, No One: VP + གནོད་ + རི / རི / རི

More examples:

(2) ཀྱི་རྒྱུད་གཞི་སྟེགས་ི་བསྟེགས་ རི། Is there any person who knows English?
(3) ཆོས་རྒྱུས་སྟེགས་ི་བསྟེགས་ རི། No one here knows how to write Tibetan.
(4) སྒྲུའི་ཟིང་མི་གཉིས་སྟེགས་ི་བསྟེགས་ རི། Does anyone like to eat dumplings?

For none or nothing, there is ནི་, to be covered in Lesson 20.

16.3.4 Quantifiers (continued): Interrogatives + རི

Tibetan employs a construction that involves interrogative words and the particle རི to express the idea of none. While many East Asian languages share this mechanism, it is uncommon to speakers of Indo-European languages, including English, and thus requires special attention. The pattern is: Interrogative + རི + VP (in negative form). Consider the meanings of the following sentences:

(1) བཀའ་[སྒང་] རི། I don't know anyone.
(2) བཀའ་[སྒང་] རི། I don't want to buy anything.
(3) བཀའ་[སྒང་] རི། I'm not going anywhere.
(4) བཀའ་[བཟུང་] རི། Drolma doesn't like anyone.

With interrogative + རི, the above sentences no longer have the interrogative interpretation. They are unambiguously understood as declarative. The particle རི derives from the written form རི, in which the རི is the Oblique Case marker རི, and the རི means also; therefore, the རི in this pattern can be regarded as a contraction or combination of the two words. More examples:

(5) དེས་རྒྱུད་བཞི་རི་བན་མེད། Not every Tibetan knows (how to speak) the Tibetan language. (For "total negation", one uses the word none. See below)

To express some people, attach རི་ དེས་ as some after the noun. For example, དེས་རྒྱུད་ རི་ དེས་ བཞི། Some Tibetans eat tsampa every day. རི, which also means every, is placed after a non-human noun. Note that the Ergative case for the agent is marked on དེས་ and དེས་ བཞི (དེས་ དེས་ བཞི་ བཞི་) and not the noun preceding them.

For the expression there is no one who + VP, Tibetan uses the noun སྐད་ རི་ a person who to take a verb phrase. Literally, the pattern says people who does VP doesn't exist (སྐད་ རི་). For example, སྐད་ རི་ སྐད་ རི་ སྐད་ རི་ There is not a person who eats tsampa.

There are several ways to express the universal quantifier every. For people, the word སྐད་ (Lesson 7) is used either alone or attached after a noun: སྐད་ everyone, all, སྐད་ རི་ སྐད་ every student, all students. For example, in this lesson, སྐད་ རི་ སྐད་ རི་ སྐད་ All Tibetans know how to make tsampa. The negation of such sentence receives interpretation of "partial negation" not every. For example, སྐད་ རི་ སྐད་ རི་ སྐད་ Not every Tibetan knows (how to speak) the Tibetan language. (For "total negation", one uses the word none. See below)

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The subordinate clause *when...* is taken by the word ོགས་, the first syllable of ོགས་ཉིད།. One also uses བསྟན་ in place of ོགས་. The main clause, as usual in Tibetan, follows the subordinate clause. Examples:

1. བསྟན་པའི་ཐབས་ཉིད། རྣམ་པའི་ཐབས་ཉིད། When I travel, I eat tsampa.
2. བསྟན་པའི་ཐབས་ཉིད། རྣམ་པའི་ཐབས་ཉིད། (imperative). You make (tsampa) this way!
3. བསྟན་པའི་ཐབས་ཉིད། རྣམ་པའི་ཐབས་ཉིད། I like drinking beer when I watch TV.
4. བསྟན་པའི་ཐབས་ཉིད། རྣམ་པའི་ཐབས་ཉིད། When I am/was in Tibet, I drink sweet tea every day.
5. བསྟན་པའི་ཐབས་ཉིད། རྣམ་པའི་ཐབས་ཉིད། When my father was teaching in Tibet, I went to see him.
6. བསྟན་པའི་ཐབས་ཉིད། རྣམ་པའི་ཐབས་ཉིད། When Drolma was doing her homework, I went to see her.

The progressive aspect in the *when* clause emphasizes the simultaneity of the two events (one in the subordinate clause and the other in the matrix clause.)

The interrogative ཁེ། རེས། *how? ཁེ། རེས། Like This* merits some attention. First, it is not to be confused with ཁེ། རེས།, the other word that also means how. ཁེ། རེས། is used when asking for opinion or description about the quality of something, such as ཁེ། རེས། རྣམ་པའི་ཐབས་ཉིད། *What do you think (about this)?* ཁེ། རེས། is about the means of performing an action. For example:

1. ཁེ། རེས། རྣམ་པའི་ཐབས་ཉིད། (Instrumental) ཁེ། རེས། རྣམ་པའི་ཐབས་ཉིད། How do you say this phrase in the Lhasa dialect?
2. ཁེ། རེས། རྣམ་པའི་ཐབས་ཉིད། རྣམ་པའི་ཐབས་ཉིད། How do you read this word?
3. ཁེ། རེས། རྣམ་པའི་ཐབས་ཉིད། རྣམ་པའི་ཐབས་ཉིད། How do you make butter tea?

4. ཁེ། རེས། རྣམ་པའི་ཐབས་ཉིད། (Impreffactive) རྣམ་པའི་ཐབས་ཉིད། I don't know how to make yogurt.
5. ཁེ། རེས། རྣམ་པའི་ཐབས་ཉིད། རྣམ་པའི་ཐབས་ཉིད། Do you know how to make fish dumplings?

Sometimes a body gesture is used to demonstrate how something is done. "You do it like this/this way." In Amdo Tibetan, the expression is ཁེ། རེས། རྣམ་པའི་ཐབས་ཉིད།, formed by replacing རྣམ་པའི་ཐབས་ཉིད། by རྣམ་པའི་ཐབས་ཉིད།. Examples:

6. ཁེ། རེས། རྣམ་པའི་ཐབས་ཉིད། རྣམ་པའི་ཐབས་ཉིད། (imperative). You make (tsampa) this way!
7. ཁེ། རེས། རྣམ་པའི་ཐབས་ཉིད། རྣམ་པའི་ཐབས་ཉིད། You need to hold the chopsticks this way.

The verb ཁེ། རེས། རྣམ་པའི་ཐབས་ཉིད། takes an embedded clause marked by the complementizer རྣམ་པའི་ཐབས་ཉིད།. The embedded clause contains the interrogative adverb རེས། རྣམ་པའི་ཐབས་ཉིད། how and རེས། རྣམ་པའི་ཐབས་ཉིད། to need. Examples:

1. ཁེ། རེས། རྣམ་པའི་ཐབས་ཉིད། རྣམ་པའི་ཐབས་ཉིད། (imperative). Teach me how to write.
2. ཁེ། རེས། རྣམ་པའི་ཐབས་ཉིད། རྣམ་པའི་ཐབས་ཉིད། Can you teach me how to write?

Recall that with V + རེས། རྣམ་པའི་ཐབས་ཉིད། can/is it OK pattern, the verb must be in past tense, thus རེས། རེས། རྣམ་པའི་ཐབས་ཉིད།, the past tense of རེས། རེས།. More examples:

3. ཁེ། རེས། རྣམ་པའི་ཐབས་ཉིད། རྣམ་པའི་ཐབས་ཉིད། Can you teach me how to make tsampa?
4. ཁེ། རེས། རྣམ་པའི་ཐབས་ཉིད། རྣམ་པའི་ཐབས་ཉིད། Can you teach me how to ride a bicycle?

To complete the paradigm, let's introduce the third verb རེས། རེས། རེས། to learn. Fortunately, to learn how to do something is not as difficult as it is to teach it. རེས། རེས། རེས། to learn takes the nominal form of the verb (VP + རེས། རེས།, see 11.3.7) as its complement. Examples:

5. ཁེ། རེས། རྣམ་པའི་ཐབས་ཉིད། རྣམ་པའི་ཐབས་ཉིད། Tom wants to learn how to use urcha.
6. ཁེ། རེས། རྣམ་པའི་ཐབས་ཉིད། རྣམ་པའི་ཐབས་ཉིད། I need to learn to write Tibetan (the alphabet)
A summary of the three verbs:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Structure</th>
</tr>
</thead>
<tbody>
<tr>
<td>གཉིད།  to know how to</td>
<td>V + གཉིད།</td>
</tr>
<tr>
<td>ཡིག་  to teach how to</td>
<td>ཐོས་ + V + དམི + བསར་ + ཁྱུངས་</td>
</tr>
<tr>
<td>རིག་ to learn how to</td>
<td>V + རིག་ + བསར་</td>
</tr>
</tbody>
</table>

**16.3.8 རྟོགས་ Easy and ཆོས་ Difficult**

In Amdo Tibetan, the adjectives རྟོགས་ easy and ཆོས་ hard/difficult are the same adjectives that mean cheap and expensive. Note that the pronunciation of ཆོས་ [g] can be easily mistaken for རྟོགས་ [ga] to like (11.3.7). Fortunately, the sentence structures of རྟོགས་ and ཆོས་ are distinct. The expression it is easy/hard to VP, known as the Tough Construction in English, takes རྟོགས་ clause (= if clause):

1. Tough Construction: VP (past tense) + རྟོགས་ / ཆོས་

The past tense in the རྟོགས་ clause is the subjunctive use that we discussed earlier. Examples:

2. གཉིད། དམིན་པའི་བོད་ཀྱི་མི་ རྟོགས། It is very easy to learn Tibetan.

3. གཉིད། དམིན་པའི་བོད་ཀྱི་ངོས་པ་ ཆོས། It is difficult to travel in Tibet in winter.

4. བོད་ཀྱི་ཐོ་མོ་ལོག་ རྟོགས། It is easy to write their names.

5. བོད་ཀྱི་ཐོ་མོ་ལོག་ ཆོས། It must be difficult to teach Tibetan to foreigners.

The interrogative and negative forms are straightforward: སྟོད་/ ཐོས་ and ཉེས་/ ཉེས་
6. གཉིད། དམིན་པའི་བོད་ཀྱི་མི་ ཉེས། Is it hard to learn how to make tsampa?

7. གཉིད། དམིན་པའི་བོད་ཀྱི་ངོས་པ་ ཉེས། Is it difficult to go to Lhasa?

8. གཉིད། དམིན་པའི་བོད་ཀྱི་ངོས་པ་ ཉེས། It’s not easy to eat noodles with chopsticks.

**16.3.9 ཆོས་ to Look, to Seem**

In the lesson, Tom says ཆོས་ to དྷྱི་མེད་པའི་བོད་ཀྱི་མི། It looks very difficult, employing ཆོས་, a phrase meaning compared to that we encountered in comparative sentences (14.3.1) earlier. Here ཆོས་ is best translated by to look as in ཆོས་ དམིན་པའི་བོད་ཀྱི་མི། Dego looks beautiful. Note that the subject is marked Oblique with གཉིད།, making this verbal usage of ཆོས་ resemble a Subject-Ladon verb. The pattern is as follows:

(1) Subject (Obliq) + ཆོས་ + Adj

Examples:

2. ཉེས་ ཆོས། It looks difficult.

3. ཉེས་ ཆོས། The beef looks tasty.

4. ཉེས་ ཆོས། Granny Sonam looks happy today. When the context is clear, the Oblique subject can be suppressed, in which case the sentence would simply start with ཆོས།. English translation for ཆོས། could be, quite appropriately, Looks difficult, without a subject.

While we are on the verbal usage of ཆོས་, it is worth noting that when the subject carries Ergative Case, the phrase means in the opinion of the subject. Please review 12.3.1 for more examples of this usage.

**16.3.10 མཛོད་ Self**

The Tibetan reflexive pronoun is མཛོད་, which is best translated by a single word self, for མཛོད་ is not person specific and it can be used independently as a regular noun, carrying various case markings. For example, in this lesson, Tom says མཛོད་ མཛོད་ འཇིག་ནོ། (Erg/Gen) I can do it by myself (lit. I myself can do it.). Like the subject is བོད་, མཛོད་ is also marked Ergative Case. More examples:

1. མཛོད་ གཉིད་ (Erg) གཉིད་ (Obliq) དམིན་པའི་བོད་ཀྱི་མི། John bought the dictionary for himself.

2. མཛོད་ དམིན་པའི་བོད་ཀྱི་མི། Tsering does not like his own horse (lit. of himself).

3. མཛོད་ དམིན་པའི་བོད་ཀྱི་མི། Kandro Tso wants to know whether her picture (lit. of herself) is pretty.

4. མཛོད་ གཉིད་ (Erg) གཉིད་ (Obliq) དམིན་པའི་བོད་ཀྱི་མི། Drolma says that Trash doesn’t like her (lit. herself.)

As one can see from the above examples, the reflexive pronoun མཛོད་ is used in a very different way from its English counterparts. While a detailed analysis is beyond the scope of this book, the reader may benefit from remembering the general rule that མཛོད་ is used quite freely as long as it can find a corresponding antecedent in the sentence.

Unlike English, མཛོད་ has no difficulty taking Genitive Case དམི. If the antecedent is clear from the discourse context, sometimes it does not even need an overt antecedent in
the sentences. For example, ང་རེ་ (Genitive) ང་རེ་དེ་བཞིན་པའི་དབང་པོ་! Yogurt made by oneself tastes best. (Lit. Self's yogurt is the most delicious.) Try and learn to use ང་རེ་ as an independent word. More examples:

(5) ང་རེ་དེ་བཞིན་པ། Is this your own? (Lit. you + self + ?)

(6) ང་རེ་དེ་བཞིན་པ་དེ་བཞིན་པ་ནི། What one wrote himself, one cannot recognize.

(7) ང་རེ་དེ་བཞིན་པ་དེ་བཞིན་པ། Drolma is teaching herself English lessons.

16.3.11 མེད་ to Forget and བསོད་དུ་Don't Forget

The verb མེད་ to forget takes a VP complement that has to be nominalized by གནས་. (Cf. VP + གནས་ + དགུལ་ to like to do something. 11.3.7, and དབྱིན་ to learn, 16.3.7) The pattern is VP + གནས་ + བསོད་. Examples:

(1) དབྱིན་པ་བསོད་དུ་མེད་ལྟེ། I forgot to put sugar in my coffee.

(2) དབྱིན་པ་བསོད་དུ་མེད་ལྟེ། Granny Sonam forgot to bring money.

Note that, like བསོད་ to know, although བསོད་ is not a typical Agent-Theme transitive verb, its subject is marked with Ergative Case.

Asking someone to remember doing something is usually rendered by don't forget to... employing the negative imperative form of བསོད་. (3) བསོད་དུ་འདི་དེ་བཞིན་པ་དེ་བཞིན་པ། Remember to buy your younger brother a book.

In the dialogue, Wuchung says བསོད་དུ་འདི་དེ་བཞིན་པ་དེ་བཞིན་པ། Don't forget not too much flour. The embedded VP takes negative adverb ང་ and the imperative verb བསོད་ takes ང་. Recall that ང་ negates past tense and imperative mood. The word ང་(ཉིད་) modifies the noun that precedes it, meaning too much of something. See note below.

16.3.12 to Do More or Less: ལ་བུ་and ལ་བུ་

The adjectives ལ་བུ་many/much and ལ་བུ་few/little have nominal forms that are used in the following construction, meaning to do more/less of something:

16.3.13 Attributional Adjective + ིུ

In a plain declarative sentence with a predicative adjective, Amdo Tibetan simply ends the sentence with Adj. + ིུ, as we have seen in an abundance of examples thus far. However, there are times when the speaker wishes to add an assertive or contrastive force to the statement, usually to clarify the quality denoted by the adjective, the speaker may then use the attributive form of the adjective and the verb ིུ to be. Compare the following examples:

(1) ིུ། It is delicious.

(2) ིུས་ལྟེ། Is this delicious?

(3) ིུ་གཏིང་། Now it's delicious. (It wasn't so good.)

Sentences (1) and (2) are the default cases; (3) is used only in the restricted context as discussed.

16.3.14 ིུ་། to Help

The verb ིུ་། to help can take either a noun phrase or verb phrase as its complement. Since ིུ་། is already an O-V transitive verb, containing a built-in direct object ིུ་, the person being aided is considered an indirect object being marked Oblique with ིུ་།. Examples:

(1) ིུ་གཉིས་བཤད་དེ་བཞིན་པ་ལྟེ། Can you help Sonam?
When མཁས་པའི་ takes a VP complement, the verb is in its present/future form: VP (present/future) + མཁས་པའི་. For examples:

(2) མཁས་པའི་འཇོམ་དུ་འོད་པའི་འཇོམ་པའི་ལུགས་ལུགས། Can you help me buy the book?
(3) མཁས་པའི་འཇོམ་དུ་འོད་པའི་འཇོམ་པའི་ཐབས་ལུགས་ལུགས། Can you help me exchange the money?
(4) མཁས་པའི་འཇོམ་དུ་འོད་པའི་འཇོམ་པའི་ཞེས་པའི་ཞེས་པའི་ལུགས་ལུགས། I want to help him study English.
(5) མཁས་པའི་འཇོམ་དུ་འོད་པའི་འཇོམ་པའི་ལུགས་ལུགས། Do you want me to help you?
(6) མཁས་པའི་འཇོམ་དུ་འོད་པའི་འཇོམ་པའི་ལུགས་ལུགས། Can I help you do anything?

❄ 16.4 Cultural Notes

❄ 16.4.1 Uniquely Tibetan

Some objects shown in Exercises 16.6.4 are unfamiliar to Westerners. There are a number of objects and symbols that are prominent, and probably unique, in the Tibetan culture that may not have a ready English translation. Here are some common items:

![Image of cultural objects]

(1) སྒྲ་མོ།: a set of plate-like metal containers filled with highland barley and other grains, one laid on top of the other like the shape of a pagoda. It is placed in the family prayer room. At its bottom layer, a bronze mirror is placed so that one can see (the true nature of) oneself.

(2) སྒོ་ལོ། (prayer flag): a piece of cloth or paper printed with auspicious text. They come in five different colors, symbolizing the five elements. In the center is the galloping horse in the clouds, thus the name སྒོ་ལོ། "wind-horse". On the horse back is the Three Jewels. Cloth སྒོ་ལོ། is usually hung on mountain tops, rooftops, river banks, altars, etc. People toss paper སྒོ་ལོ། in religious ceremonies and festivals. Do not be alarmed when a bus reaches a mountain pass and suddenly the otherwise sleepy and peaceful Tibetans on the bus start shouting སྒོ་ལོ། Gods are victorious! and tossing paper སྒོ་ལོ། out of the window.

(3) ངོ་ཁུབ། (latse): a group of wooden poles with their tips carved into the shape of an arrowhead, inserted on selected sites on mountain tops by villagers living nearby on a special “Arrow Insertion” Festival (ཐུན་གྱུར་ཕྱིར་པའི་དངོས་ནུས་). The site is first dug with a meter-deep cubic hole, after the ceremonial burning of the juniper incense (མི་ཏུ་གྲུབ) and other offerings, each participant (sorry, male only) will present to the mountain god (or other local deities) a carefully wrapped pack (ཐུན་དཀར་) of grains, medicine, gold, and silver to be buried within. Before the insertion of the "arrows", a rock platform is laid on top of the packs as the foundation. During the insertion, people toss སྒོ་ལོ། and chant. ངོ་ཁུབ། is a common sight in Amdo.

(4) སྒོ་ལུན། (bucket hook): an ornament hanging on the leather belt of nomadic women in Amdo and Kham areas. Used originally as a convenient tool to hold the bucket when women milk cows, སྒོ་ལུན། has evolved into a highly decorative piece of jewelry made of silver, coral, and turquoise.

(5) སྒོ་ལུ། (braid pouch): All Tibetan women wear long hair. If a Tibetan girl comes home with short hair, her parents will be as upset as conservative parents in the US seeing their daughter come home with a Mohawk dyed in neon pink. Tibetan costumes exhibit different ways to highlight the beauty of women's long hair. In Hainan Prefecture, near the Mongguor minority, known for their elaborate embroidery
craftsmanship, women from farming areas wear རྣ་སྦྱོར་ to hold the braids.

(6) སྲིད་ཆུས་ (sewing kit): a sewing kit that has become purely decorative, mostly worn by men in the Kham region. The སྲིད་ཆུས་ shown on the previous page is made of silver and gold inlaid with coral and turquoise. The eight gold buttons come with detailed designs of the eight auspicious symbols: ཞོ་ནོར་ the lotus, སྤོ་དབྱིང་ the eternal knot, གཤོ་དགུ་ the golden fishes, ཀྲི་ཐ་ིབ་ the parasol, འིཤྲི་བཞིན་ the victory banner, གཟུན་ the treasure vase, འི་གཞི་ the white conch shell, and འཕྲིན་པ། the wheel.

(7) རྣ་ཚད། (eternal knot): one of the eight auspicious symbols, often seen independently as a decorative motif due to its geometric shape. The eternal knot does not have a beginning or an end, symbolizing the everlasting wisdom and compassion of the Buddha. Secular interpretation sees it as a symbol of eternal happiness and, for some, longevity.

(8) ཁྲུ་ཟྲུ་ནོར་ (All-Powerful Ten): a monogram incorporating the second to the eighth initial consonant letters of a Kalachakra mantra (Om Ham Ksha Ma La Va Ra Ya Sva Ha). The syllables represent, externally, the astronomical elements of the universe (apparent when one looks at the crescent moon, the sun, and the flame on top of the main body of the monogram), but they also, internally, deals with the energy of a person's mind and body. The interweaving strokes of the seven letters form one of the most profound and beautiful mystical symbols in the Tibetan culture.

16.5 Key Sentence Patterns

16.5.1 Instrumental Phrase

(1) ཤི་བོ་འཕྲིན་གྱི་ཆུང་གི་འབྲིས།
It's called tsampa in Tibetan.

(2) ཤི་བོ་འཕྲིན་གྱི་འབྲིས།
It's made with flour.

(3) ཤི་བོ་འཕྲིན་གྱི་འབྲིས་འདི་མི་དགུལ་ལོ།
What do you call this in English?

(4) ཤི་བོ་འཕྲིན་གྱི་འབྲིས།
Tibetan tea is made with tea and butter.

(5) ཤི་བོ་འཕྲིན་གྱི་འབྲིས།
Do you take pictures with a digital camera?

16.5.2 Every One, Not Every One, and No One

(1) ཤི་བོ་འཕྲིན་གྱི་འབྲིས་འདི་མི་དགུལ་ལོ།
Does everyone know how to make tsampa?

(2) ཤི་བོ་འཕྲིན་གྱི་འབྲིས།
Everyone likes listening to Tibetan music.

(3) ཤི་བོ་འཕྲིན་གྱི་འབྲིས་འདི་མི་དགུལ་ལོ།
Not every Tibetan knows the Tibetan alphabet.

(4) ཤི་བོ་འཕྲིན་གྱི་འབྲིས་འདི་མི་དགུལ་ལོ།
No one here has ever been to Europe.

(5) ཤི་བོ་འཕྲིན་གྱི་འབྲིས་འདི་མི་དགུལ་ལོ།
No one in my family knows how to speak English.

16.5.3 Interrogative Word + ཀ

(1) ཤི་བོ་འཕྲིན་གྱི་འབྲིས་འདི་མི་དགུལ་ལོ།
No one wants to do that job.

(2) ཤི་བོ་འཕྲིན་གྱི་འབྲིས་འདི་མི་དགུལ་ལོ།
Sonam doesn't want to read any book.

(3) ཤི་བོ་འཕྲིན་གྱི་འབྲིས་འདི་མི་དགུལ་ལོ།
I never watched any American movie.

(4) ཤི་བོ་འཕྲིན་གྱི་འབྲིས་འདི་མི་དགུལ་ལོ།
Tserang doesn't know anyone in Beijing
Drolma hasn't traveled to any place in Tibet.

16.5.4 दुर्ग When Clause
(1) वहीं वह स्कूल में घर गया था।
She read it when she was a student.

(2) वहीं वह अपने लोगों से घर घर था।
They bought this robe when they were in Lhasa.

(3) वहीं वह तुरास्के के साथ घर घर था।
I take my camera with me when I travel.

(4) वहीं वह स्कूल में घर गया था।
When I go back to the US I will bring some tsampa for my friends.

(5) वहीं वह अपने लोगों के साथ घर घर था।
When you arrive in Xining train station, please call me.

16.5.5 दुर्ग to Teach and दुर्ग to Learn
(1) वहीं वह स्कूल में घर गया था।
Is it okay if you teach me how to make it?

(2) वहीं वह स्कूल में घर गया था।
Can you teach me how to use urcha?

(3) वहीं वह स्कूल में घर गया था।
It must be interesting to learn how to take pictures.

(4) वहीं वह स्कूल में घर गया था।
I want to learn how to wear Tibetan robes.

(5) वहीं वह स्कूल में घर गया था।
I want to teach Dorje how to dance but he doesn't want to learn.

16.5.6 दुर्ग Easy and दुर्ग Difficult
(1) वहीं वह स्कूल में घर गया था।
Is it difficult to learn how to make tsampa?

(2) वहीं वह स्कूल में घर गया था।
It's not difficult to use urcha.

(3) वहीं वह स्कूल में घर गया था।

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Is it easy to herd yaks?

(4) वहीं वह स्कूल में घर गया था।
It's not easy to make butter tea.

(5) वहीं वह स्कूल में घर गया था।
It is not easy to exchange American dollars when traveling in Tibet.

(6) वहीं वह स्कूल में घर गया था।
It is easy to cut the yak meat with a knife.

(7) वहीं वह स्कूल में घर गया था।
It is easy to learn how to wear a Tibetan robe.

16.5.7 दुर्ग to Look

(1) वहीं वह स्कूल में घर गया था।
The peaches that you bought at the market look delicious.

(2) वहीं वह स्कूल में घर गया था।
The Tibetan alphabet I wrote doesn't look pretty.

(3) वहीं वह स्कूल में घर गया था।
Your parents in the picture look very young.

(4) वहीं वह स्कूल में घर गया था।
The computer looks old. When did you buy it?

(5) वहीं वह स्कूल में घर गया था।
The yogurt looks tasty, but it is really sour.

16.5.8 दुर्ग Self

(1) वहीं वह स्कूल में घर गया था।
I want to make some for myself.

(2) वहीं वह स्कूल में घर गया था।
I didn't take a picture of myself.

(3) वहीं वह स्कूल में घर गया था।
Yogurt made by oneself tastes better than the store’s.

(4) वहीं वह स्कूल में घर गया था।
Did you yourself write this letter?

(5) वहीं वह स्कूल में घर गया था।
I will buy tea for my uncle and this book for myself.
16.5.9 Forget and Don’t Forget

1. I forgot to bring my Tibetan textbook to class today.
2. John forgot to call me last night.
3. I forgot how to say it in Tibetan.
4. Remember not to put too much sugar.
5. Remember to buy some coffee for your friend.
6. Remember to buy stamps for me when you go to the post office.

16.5.10 Know

1. Do I need to do more homework everyday?
2. You need to speak Tibetan with your Tibetan friends.
4. I need to drink more coffee today.
5. I need to watch less TV and study more Tibetan.

16.6 Exercises

16.6.1 Listening Comprehension: True or False

1. Lhamo knows a little bit of English.
2. Lhamo is learning English now.
3. Lhamo’s elder sister studied English last summer in England.
4. Lhamo thinks English is not too difficult.
5. Lhamo’s English is much better than her elder sister.

16.6.2 Fill in the Blanks

1. (1) (2) (3) (4) (5) (6) (7)

16.6.3 Complete the Dialogues

1. (1) (2) (3) (4)

16.6.4 Translation

1. A: Look at this Tibetan knife. Don’t you think it’s beautiful?
   B: Yes, it is. Is it easy to use?
   A: Of course. Do you want to try it?
   B: Okay.

   B: Yes, I didn’t eat this morning.
   A: Do you want more tea?
   B: Yes please. But don’t put too much salt. It was a little too salty.
(3) A: It’s my first time using knife and fork.
   B: It’s easier than using chopsticks?
   A: When you eat meat, it’s easier than chopsticks.
(4) A: Where did you take this picture? I like it very much.
   B: I took it when I was traveling in Europe.
   A: When did you go to Europe?
   B: Last autumn.
(5) A: Is it difficult to wear the chupa?
   B: No, it’s very easy. I wear it everyday.
   A: Can you wear the chupa all by yourself?
   B: Sure.

16.6.5. Name the Objects: Name the objects in Tibetan according to the names given

Example: ཚིག་ཏུ་ཐོབ་པའི་དགོན་དམིགས་པར།

Answer the following questions in English
(1) What is Dawa doing?
(2) What does Dawa use when herding goats?
(3) What is the whip-slinger called in Tibetan?
(4) Who knows how to use an urcha?
(5) What is Dawa’s comment on Mary’s performance when she tries the urcha?
Is This Brown One Pretty?

Key Grammar Points in Lesson Seventeen:
1. Equal Comparison
2. Serial Verb Construction and the Conjunction Lhaji
3. Numerals in Hundreds, Thousands, and Beyond
4. All Colors and Sizes
5. Pronominal Usage of དི་ One

17.1 Dialogue

བོད་ཀྱིས་དེ་ཚོང་ཁྱིམ་གྱི་དབྱོང་ཁྱིམ།
དབུ་ཅུ་དཀར་བོད་ཀྱིས་དབྱོང་ཁྱིམ།
ཞེས་བྱོན་དབུ་ཅུ་གསུང་བསྐྱོད་པར་མཛད་པ་པོ།
ཞེས་བྱོན་མཛད་པ་པོ་ཀྱི་དབྱོང་ཁྱིམ།
དབུ་ཅུ་དཀར་བོད་ཀྱིས་སྡུལ་མ་ཐོས་བྱས་པ་དེ་ལ་གཞན་སྦྱོར་མཛད་པ་པོ།
དབུ་ཅུ་གསུང་བསྐྱོད་པར་མཛད་པ་པོ་ཀྱི་དབྱོང་ཁྱིམ།
མིན་པ་དེ་ལ་དབུ་ཅུ་གསུང་བསྐྱོད་པར་མཛད་པ་པོ་ཀྱི་དབྱོང་ཁྱིམ།
མིན་པ་དེ་ལ་དབུ་ཅུ་གསུང་བསྐྱོད་པར་མཛད་པ་པོ་ཀྱི་དབྱོང་ཁྱིམ།
དབུ་ཅུ་གསུང་བསྐྱོད་པར་མཛད་པ་པོ་ཀྱི་དབྱོང་ཁྱིམ།
ལྔ་ཅིག་བྱུང་གི་དབྱོང་ཁྱིམ།
ལྔ་ཅིག་བྱུང་གི་དབྱོང་ཁྱིམ།
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ལྔ་ཅིག་བྱུང་གི་དབྱོང་ཁྱིམ།
ལྔ་ཅིག་བྱུང་གི་དབྱོང་ཁྱིམ།
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ལྔ་ཅིག་བྱུང་གི་དབྱོང་ཁྱིམ།
ལྔ་ཅིག་བྱུང་གི་དབྱོང་ཁྱིམ།
ལྔ་ཅིག་བྱུང་གི་དབྱོང་ཁྱིམ།
Clerk: How are you? What will you buy?
Tom: I'm thinking of buying a Tibetan robe for my girlfriend.
Clerk: We have many kinds of robes. Summer robes are cheap and pretty. There are two styles. One style is only 185 yuan; the other style is 300 yuan. There are winter robes that cost several thousand yuan. Look.
Tom: Why are winter robes so expensive?
Clerk: They are made of lamb skin, so they are expensive.
Tom: I don't think I can afford (have enough money for) a winter robe. I'll buy a summer robe.
Clerk: Very good. How tall is she? The same as my height?
Tom: She is not as tall as you. A little shorter.
Clerk: Then medium size will probably fit (Lit. be a fit). Look, is this brown one pretty? How is its size? Length? Thickness?
Tom: The color is too dark. Do you have a lighter color?
Clerk: Yes. How about this blue one? It's very pretty if one ties a red sash to it.
Tom: I think that belt over there is the most pretty. What is it made of?
Clerk: It's made of silver, inlaid with coral and turquoise. We wear it only with winter robes. The price is 3,500 yuan.
Tom: Okay, I'll take this robe and the red sash. If it doesn't fit, is it okay to bring it back and return it (for a refund)?
Clerk: I'm sorry. At our place one can't return. Exchange is okay. Do you want anything else?
Tom: I also want to buy a pair of black shoes for myself.
Clerk: Sorry. We don't sell shoes or boots here. There is a shoe store next door.
Tom: Then, how much is it altogether?

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Clerk: The robe is 185 and the belt is 40. It's 225 altogether.
Tom: Can it be a little cheaper?
Clerk: I'm sorry. This is the cheapest.

17.3 Vocabulary
17.3.1 Vocabulary from the Dialogue

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<td>to think of + V (n. heart)</td>
<td>style, kind</td>
<td>summer robe</td>
<td>num.</td>
<td>adj.</td>
<td>n. (cf. num.)</td>
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<td>『 棕色的 』</td>
<td>『 棕色的 』</td>
<td>『 棕色的 』</td>
<td>『 棕色的 』</td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>brown color</td>
<td>brown</td>
<td>size (Lit. big-small)</td>
<td>thickness (Lit. thin-thick)</td>
<td></td>
<td></td>
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</tr>
</tbody>
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17.3 Grammar Notes

17.3.1 འབྲི་བཞིན། to Think of Doing Something

The verb འབྲི་བཞིན། to think can take the present/future form of the verb to express the idea of thinking of doing something. འབྲི་བཞིན། is preceded by the verb directly, without the nominalizer དེ་ཤེས་ or the complementizer སེ་. For example:

(1) འབྲི་བཞིན། དེ་ཤེས་ཅན་བཞིན། ལེགས་འཇིག་ལས། འོ་བོ་འཇིག་ལས། རྒན་པའོ།
    I am thinking of buying a Tibetan robe for my girlfriend.

Note that in (1) the indirect object དེ་ཤེས་ (for) my girlfriend is marked with the
Dative ཉིན་(ན). More examples:

(2) ག་རས་པར་འགྲོ་བཟོ་བཟོ་ཝུ་གཟིགས་པ་བཞིན་པ་བསྐྱོད་པར་བཞིན་=
    What are you thinking of doing this weekend?

(3) ག་རས་པར་འགྲོ་བཟོ་བཟོ་ཝུ་གཟིགས་པ་བཞིན་པ་བསྐྱོད་པར་བཞིན་=
    We are thinking of going to Tibet next year.

(4) ག་རས་པར་འགྲོ་བཟོ་བཟོ་ཝུ་གཟིགས་པ་བཞིན་པ་བསྐྱོད་པར་བཞིན་=
    Are you thinking of going to see that movie tonight?

(5) ག་རས་པར་འགྲོ་བཟོ་བཟོ་ཝུ་གཟིགས་པ་བཞིན་པ་བསྐྱོད་པར་བཞིན་=
    I am thinking of helping those children.

17.3.2 Adj. + ར + Adj. + ཉ

This pattern does not stand alone, it must be juxtaposed by at least one other adjectival phrase of the same pattern. As the pattern is repeated, as shown below in (1), the interpretation is an emphatic **both** Adjective 1 and Adjective 2:

(1) Adj.1 ར + Adj. 1 ཉ, Adj 2 ར + Adj. 2 ཉ

Examples:

(2) ག་རས་པར་འགྲོ་བཟོ་བཟོ་ཝུ་གཟིགས་པ་བཞིན་པ་བསྐྱོད་པར་བཞིན་=
    This Tibetan robe is both cheap and pretty.

(3) ག་རས་པར་འགྲོ་བཟོ་བཟོ་ཝུ་གཟིགས་པ་བཞིན་པ་བསྐྱོད་པར་བཞིན་=
    The winter in my village is both long and cold.

(4) ག་རས་པར་འགྲོ་བཟོ་བཟོ་ཝུ་གཟིགས་པ་བཞིན་པ་བསྐྱོད་པར་བཞིན་=
    The food in that restaurant is both tasty and inexpensive.

The pattern in (1) have variations. If the adjective is a complex one, such as one with an internal Noun-Adjective structure (e.g. ལོ་ཁང་ཆ་ 'heart-good', good-hearted), one needs to separate the N and Adj and say "N ར Adj. ཉ," for example:

(3) ག་རས་པར་འགྲོ་བཟོ་བཟོ་ཝུ་གཟིགས་པ་བཞིན་པ་བསྐྱོད་པར་བཞིན་=
    That girl is both beautiful and kind.

(4) ག་རས་པར་འགྲོ་བཟོ་བཟོ་ཝུ་གཟིགས་པ་བཞིན་�་བསྐྱོད་པར་བཞིན་=
    In terms of size, it fits, in terms of price, it's right. (If not only fits but the price is also right.)

17.3.3 Numerals in Hundreds, Thousands, and Beyond

The words *hundred* and *thousand* are རན་ and རེེ་, respectively. For numbers over a hundred, add the conjunction དོ་ between hundreds and tens. Examples:

(1) 185 རེེ་ལ དོ་190 རེེ་ལ

207 རེེ་ལ དོ་300 རེེ་ལ

Note that the numeral quantifies རན་ precedes it. རེེ་ (or any unit larger than རེེ་) behaves differently from རེེ་ *hundred* in two ways: (i) It may take the plural marking ཉི, (ii) The numeral that quantifies རེེ་ follows it. Examples:

(2) 1000 རེེ་ལེེེ ཝེ་ ཝེ་ ཝེ ཝེ།
    3625 རེེ་ལེེེ ཝེ་ ཝེ་ ཝེ ཝེ།
    2000 རེེ་ལེེེ ཝེ་ ཝེ་ ཝེ ཝེ།

Numerical units larger than རེེ་, given below, all pattern with རེེ་ and not རེེ་།

(3) 1,000 རེེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་།
    10,000 ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་།
    100,000 ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་།
    1,000,000 ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་།
    10,000,000 ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་།
    100,000,000 ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་ ཝེ་།

Note that in Tibetan each numerical unit is used rather strictly. For example, 1500 must be read one thousand five hundred and never *fifteen hundred*. Similarly, the unit རེེ་ ten thousand is used when appropriate. 12,000 must be one རེེ་ and two ཝེ་།

and cannot be *twelve thousand*. Examples of large numbers:

(4) A: How much money is that?
B: That's 1,530 yuan.

(5) A: How much money does that new computer cost?
B: It's 14,800 yuan.

(6) A: How many students are there in your school in the US?
B: Our school is very big. There are 35,000 students altogether.

17.3.4 Instrumental Case Revisited

In Lesson 16, we introduced Instrumental Case and learned that phrases expressing the means of an action are marked Instrumental. In this lesson, we see that phrases expressing material (what something is made of) also carries Instrumental case. For instance:

0.533

302

303
The phrase གཉེན་པོ་གཅིག the same as is used to express equal comparison. The pattern is as follows, meaning A is as Adj. as B.

1. Equal Comparison: A + B (Absolutive) གཉེན་པོ་གཅིག + Adj

Note that the noun phrase being compared to (i.e. B) in the གཉེན་པོ་གཅིག phrase is marked Absolutive, different from the Oblique Case in the གཉེན་པོ་གཅིག phrase (see 14.3.1). For Example:

2. གཉེན་པོ་གཅིག དྲོལ་མ་ཏོ = དྲོལ་མ་ཏོ is as tall as you. Proper English grammar requires that the things under comparison be of the same type in order for them to be comparable. For instance, the (a) sentences below are both supposed to be changed to (b), because sentences in (a) "loosely" compare things of different status type.

3. a. *The population of India is larger than Japan. (slippery)
   b. The population of India is larger than that of Japan. (proper)

4. a. *His writing is better than me. (slippery)
   b. His writing is better than mine. (proper)

Tibetan, like most East Asian languages, has a rather relaxed attitude about the two things being compared. As long as the intended interpretation is in no danger of being obscure, "loosely" comparison is rather normal. Indeed, one finds this kind of comparison more often than the supposedly proper one. In this lesson, གཉེན་པོ་གཅིག (lit., you and she are of the same height) literally says that "the height of her build is as tall as I," comparing someone's height with a person is improper comparison from the English point of view. In Tibetan, it is a perfectly natural way to express the idea.

The negation of the "A + B གཉེན་པོ་གཅིག + Adj" logically should mean that A and B are not equally Adj. For example, གཉེན་པོ་གཅིག དེ་དེར་ན་ཏོ། (lit., you and she are not of the same height). In fact, the actual interpretation is exactly like that of English: inferior comparison. The English negation of an equal comparison sentence changes the meaning to inferior comparison as shown below:

5. Mary is as tall as John. (equal)

6. Mary is not as tall as John. (Mary is shorter, on top of being not equally tall)

The Tibetan equivalents of (5) and (6), given in (7) and (8), are synonymous to English:

7. གཉེན་པོ་གཅིག (Abs) དེ་དེར་ན་ཏོ། (≈5) Mary is as tall as John.

8. གཉེན་པོ་གཅིག (Abs) དེ་དེར་ན་ཏོ། (≈6) Mary is not as tall as John.

To express the inferior comparison of (6), Tibetan often uses the comparative structure introduced in Lesson 14.
(9) ཤེས་རབ་ཐོབ། འཕྲིན(Oblique). ལུང་ཁྲུང་ནུས། Mary is shorter than John.

### 17.3.7 Colors

Tibetan adjectives describing colors only have the attributive form and usage, by following the noun they modify. Colors cannot be used as predicates. In cases such as *This flower is red*, one uses the attributive form plus the auxiliary སྐྱེར།. Example: དཔོན་པ། སྐྱེར། *red flower*, རྟེ་ཐེ་ནུས། སྐྱེར། *This flower is red.*

The noun འཇིག་ can be modified by ངེ་ big and གསུམ་ small to form compound N.A adjectives ངེ་དཔོན་dark (lit. color-big) and གསུམ་ལྟེ། light (lit. color-small). Example:

(1) ངེ་ཐེ་དཔོན་ཐེ་ནུས། འཇིག་ འཇིག་ This robe is too dark.

(2) ངེ་ཐེ་དཔོན་ཐེ་ནུས། འཇིག་ Is there one that's not (too) dark?

(3) གསུམ་ལྟེ། ཐེ་དཔོན་ཐེ་ནུས། འཇིག་ འཇིག་ The color of your new car is a little too dark.

The word ཐེ་ in example (2) is the same nominalizer ཐེ་ introduced in Lesson 13 (relative clause) and Lesson 14 (superlative). If the color is too light, one can say འཇིག་སྐེལ་ to no color.

Colors modify nouns from its right but precedes demonstrative pronouns. To express *this white one, this brown one*, etc. one says འཇིག་ལྟེ་པས། འཇིག་སྐེལ་ འཇིག་ལྟེ་ནུས། འཇིག་སྐེལ་ འཇིག་ལྟེ་ནུས། འཇིག་སྐེལ་ etc.

Examples:

(4) འཇིག་སྐེལ་ཐེ་ནུས། Is this blue one pretty?

### 17.3.8 "Quality" Nouns

Nouns about quality such as size, length, thickness, width, etc., are formed by combining the mono-syllabic roots of two antonymous adjectives describing the relevant quality. For example:

(1) དཔོན་ + གསུམ་ short
     དཔོན་ many/much + འཇིག་ few/little
     དཔོན་ good + གསུམ་ bad
     གསུམ་ big + ཁོ་ small
     གསུམ་ high + གསུམ་ low
     རྟོག་ new + བཤད། old
     དཔོན་ heavy + བཤད། light

     འཇིག་ length
     འཇིག་ quantity
     འཇིག་ quality
     ཁོ་ size
     འཇིག་ height
     འཇིག་ newness
     འཇིག་ weight

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Another word-formation, similar to the English morphology, is to select one adjective and attach it to the word སྐྱེར།, which in this context means more or less the -ness in thickness. Examples: སྐྱེར། *thickness*, སྐྱེར། *height*, སྐྱེར། *heaviness*, etc. Asking about the quality of something, one uses the interrogative phrase སྐྱེར། སྐྱེར།. Examples:

(3) སྐེ་་ཐོན་ཐེ་ནུས། འཇིག་ སྐེ་་ཐོན་ཐེ་ནུས། འཇིག་ སྐེ་་ཐོན་ཐེ་ནུས། འཇིག་ The length of this robe is just right, but I don't like its thickness.

(4) སྐེ་་ཐོན་ཐེ་ནུས། འཇིག་ སྐེ་་ཐོན་ཐེ་ནུས། འཇིག་ How tall is the house? (Lit. What's the height of the house?)

(5) སྐེ་་ཐོན་ཐེ་ནུས། འཇིག་ སྐེ་་ཐོན་ཐེ་ནུས། འཇིག་ How heavy is your bag? (Lit. How is the weight of your bag?)

(6) སྐེ་་ཐོན་ཐེ་ནུས། འཇིག་ སྐེ་་ཐོན་ཐེ་ནུས། འཇིག་ How new is your car? (Lit. How is the newness of your car?)

(7) སྐེ་་ཐོན་ཐེ་ནུས། འཇིག་ སྐེ་་ཐོན་ཐེ་ནུས། འཇིག་ I want to know the distance from school to the post office.

Note that in Amdo Tibetan, for a person's height, one uses རྟོག་*length* and not འཇིག་*length*.

### 17.9 བོད་ཀྱི་འདི་འཇོག་ Expressing Conjecture

An English speaker expresses different degrees of conviction of his statement by employing adverbs such as *definitely, surely, probably, possibly, perhaps, maybe, etc.* Tibetan does it by using different auxiliaries, that is, by wrapping a statement with certain auxiliary verbs at the end of a sentence. In this lesson, when the clerk wants to reassure Tom that a certain robe will probably fit, she says རྟོག་ སྐེ་་ཐོན་ཐེ་ནུས། The medium size will probably fit. That the robe fits cannot be stated as a fact, even though the clerk is convinced of that; therefore, the sentence is wrapped with the auxiliary རྟོག་ to deliver that nuance. The pattern:

(1) Conjectural Assurance: [ clause ] + རྟོག་

Using the pattern in (1), the speaker assures the listener that, based on the speaker's past experience and personal judgment, some event in the future will (or will not) take place. Lacking a better term, we call it conjectural assurance. What precedes རྟོག་ can be either a verb or an adjective. More examples:

(2) རྟོག་ སྐེ་་ཐོན་ཐེ་ནུས། My friend will surely be very happy.

(3) རྟོག་ སྐེ་་ཐོན་ཐེ་ནུས། I am sure Nyima Drolma will come tomorrow.
The adverb རྣ་རོ་ probably can be used in addition to the ཐོག་སྟེགས་ structure. If one wishes to express an even stronger conviction of a statement, the auxiliary phrase ལྷེ་རེད་ This phrase takes an embedded clause headed by སློ་. Examples:

(4) སློ་མེད་ལྷེ་རེད་འཇིག་རྣམས་མི་འགན་འཛམ་སྐྱོན་པ་དེ། Derge will definitely remember to bring you some food.

(5) སློ་མེད་ལྷེ་རེད་འཇིག་རྣམས་མི་འགན་འཛམ་སྐྱོན་པ་དེ། Our teacher will definitely say OK.

(6) སློ་མེད་ལྷེ་རེད་འཇིག་རྣམས་མི་འགན་འཛམ་སྐྱོན་པ་དེ། The bus will definitely leave today.

17.3.10 Measure Words

Words that function as measuring units of other (countable or uncountable) nouns are called measure words. In this lesson, Tom wants to buy a pair of black shoes. The word pair is a measure word. Note the position of the measure word in a noun phrase: noun + Adj. + m. w. + numeral. Examples:

(1) ལྷོང་མེད་གཞི་ཁྲིམས། two pairs of shoes

(2) སློ་མི་བཙོན། three kilos of beef

Many measure words are in fact regular nouns (of containers, for example) used as measuring units. Example:

(2) སློ་མི་བཙོན། one bottle of chang

(3) སློ་མི་བཙོན། two pots of milk tea

(4) སློ་མི་བཙོན། a set of clothes

When talking about quantity, Tibetan has an alternative word རྣ་སྱོད, which also means two. རྣ་སྱོད is commonly used to replace སློ་མི་ in expressions of quantity (and never number), after a measure word. Examples:

(3) སློ་མི་བཙོན། two meters in height

(4) སློ་མི་བཙོན། two gyama of yak butter

The word སློ་མི་བཙོན། is a popular measuring unit for weight. It is half a kilogram, slightly more than a pound. སློ་མི་ is a loan word from meter (indirectly from the Chinese mi).

17.3.11 More on Adjectives

Most adjectives in Amdo Tibetan have a monosyllabic root. The root can be used as a predicate, taking the sentential particle for objective description of something. Each adjective also has its own suffix, which is attached to the root when the adjective is used as an attributive modifying a noun. Examples:

(1) ཏོམ་པ་delicious

(2) ཏོམ་པ་delicious This delicious tsampa is made by my wife.

Each adjective has its own adjectival suffix. There are only a handful of them, namely, ཆོས་, སེ་, སྐྱ་, ཨ་, སྒྲ་, སྐྱོད་, and རྒྷ་. Which suffix goes with which root is unpredictable and independent from the sound of the root, so the learner has to memorize each one. Here are a few adjectives introduced in this lesson:

(3) ལྷོང་མེད་གཞི་ཁྲིམས། thick རྣ་མེད་ རེད་ wet རྣ་མེད།

(4) ལྷོང་མེད་གཞི་ཁྲིམས། black རྣ་མེད། big རྣ་མེད་ རེད་ clean རྣ་མེད་ རྐད།

(5) ལྷོང་མེད་གཞི་ཁྲིམས། new རྣ་མེད། blue རྣ་མེད་ རེད། hard རྣ་མེད་ རེད།

(6) ལྷོང་མེད་གཞི་ཁྲིམས། thin རྣ་མེད། yellow རྣ་མེད་ རེད། cold རྣ་མེད་ རེད།

(7) ལྷོང་མེད་གཞི་ཁྲིམས། slow རྣ་མེད། close རྣ་མེད།

Note that, when following an adjectival root with a final རེད, རྣ་ and རེད་ change the pronunciation to [kwa] and [kwo], respectively. རེད་ and རེད་ also changes its voicing to [ba] and [bo] when following a nasal sound.

There is a small number of adjectives that are formed by reduplicating the root. One early example from Lesson 8 is གཞི་ལྷོང་མེད་ བོད་ this little child. Other adjectives from this category include:

(4) ལྷོང་མེད་གཞི་ཁྲིམས། few/little རྣ་མེད། short

(5) ལྷོང་མེད་གཞི་ཁྲིམས། multicolored

Recall that in Lesson 14, when introducing the superlative degree of adjectives, we mentioned that the adjective must first be nominalized (see 14.3.4) by attaching རེད་ to the attributive form. This process applies to the reduplication-type adjectives in (4) as well:

(6) ལྷོང་མེད་གཞི་ཁྲིམས། very white, ལྷོང་མེད་གཞི་ཁྲིམས་ very high, ལྷོང་མེད་གཞི་ཁྲིམས་ very small. More examples:

(7) ལྷོང་མེད་གཞི་ཁྲིམས། The sky in Tibet is very blue.

(8) ལྷོང་མེད་གཞི་ཁྲིམས། This mountain is very high.

(9) ལྷོང་མེད་གཞི་ཁྲིམས། A small girl is looking for you.
The adjetival reduplication is commonly heard. The student is encouraged to learn this on a case-by-case basis.

17.4 Cultural Notes

17.4.1 Amdo Costumes

Tibetan costumes vary dramatically from region to region. For many Tibetans, a simple glimpse at the headress, the braid pouch, the bangdan apron (སྣ་དྲན་དཔོན་), or the ornaments is sufficient for them to tell a person's origin.

In Amdo, the hem of a traditional (cloth or sheepskin) robe is decorated with otter fur. Women wear long robes that cover their ankles; men wear knee-length short robes. It is stylish to wear the robe single-shouldered, leaving the right sleeve dangling at the back.

Kham Costumes

Kham robes emphasize a mixture of cloth, brocade, and hem-decorating fur, which is wide and patterned and different from Amdo robes. However, the most distinctive element in Kham costume is probably the lightly polished and naturally shaped amber chunks that women wear on their heads. The qualities, sizes, and of course, the number of the chunks indicate the wealth of the wearer's family. The amber chunks are sewn onto strips of brocade and decorated with other semiprecious stones. Longer strips can be seen in the photographs.
almost reach the ground with several dozen amber pieces, but normally it rests just below the waist. Khampas typically wear leather belts, as opposed to the cloth sashes worn by Amdo Tibetans. Belts, themselves decorated with silver buttons as large as tea bowls, hang other jewelry pieces. Khampa women in their full attire wear what may seem to foreign eyes tons of jewelry. This is not quite true, actually. They weigh only about thirty to forty pounds.

Khampa men are easy to spot in a crowd mixed with Tibetans from all places, thanks to the long red tassel they wear as a headpiece. On a special occasion, men wear as many pieces of jewelry as women: coral necklaces, robes with leopard fur, a ring on each finger, decorative sewing kit, plus a sword. Khampa men and women in their holiday best are spectacular.

Kham Man

Khampa Girl

17.5 Key Sentence Patterns

17.5.1 要想 to Think of Doing Something

1. 我正在想买一件西藏袍给我的女朋友。
   I am thinking of buying a Tibetan robe for my girlfriend.

They are thinking of traveling in Japan next year.

My mother is thinking of making Tibetan yogurt for my friends.

Her younger brother is thinking of studying history.

What are you thinking of buying for your husband?

I am thinking of studying English in England.

17.5.2 Adj. 要想 + Adj. 要想

1. 夏天的藏袍既漂亮又便宜。
   Summer robes are both pretty and cheap.

2. 他是一个好人而且富有的人。
   He is both a good man and rich.

3. 这个餐厅的牛肉饺子既便宜又好吃。
   The beef dumpling of this restaurant is cheap and tasty.

4. 这个冬天这里既冷又多风。
   The winter here is both cold and windy.

17.5.3 要想 and 要想

1. 现在藏袍一件185元，40元一件的话185元。
   A winter robe costs several thousand yuan.

2. 电脑现在是7,650元。
   This computer is 7,650 yuan.

3. 在我们村，有些家庭有几百只羊和山羊。
   In our village, some families have several hundred sheep and goats.

They are worth several tens of thousands of yuan.
17.5.4 Why and So
(1) Why hasn’t he arrived?
(2) Why is it so expensive?
(3) Why are you sitting in front of the library?
(4) Why is this winter so cold?
(5) Why is it that you don’t know how to use urcha?

17.5.5 Instrumental Case (Review)
(1) The head piece is made of amber and coral, so it’s so expensive.

(2) We call this kind of car a "minivan" in English. What is it called in Tibetan?

(3) A winter robe is usually made of sheepskin. It’s warm when worn.

(4) Trashi is sharpening a pencil with a knife.

(5) Do you do (write) your homework with a computer or by hand?

17.5.6 One
(1) I’ll buy a magazine, do you have ones that are in English?

(2) We have many robes, but not ones that people wear in winter.

(3) The teacher has several dictionaries, but not one that I can use.

(4) I have taken many photos in Tibet, but only a few ones with Tibetan people.

17.5.7 for Equal Comparison
(1) Is she as tall as I am?

(2) She is not as tall as you.

(3) The milk tea you make is not as good as that your mother makes.

(4) Is this goat as heavy as that sheep?

(5) Tserang, is Dorje Jid as old as your younger sister?

(6) Is this pink shirt as expensive as the yellow one?

(7) Are Indian movies as good (to watch) as American movies?

17.5.8 Aux and Adverb Probably vs. Definitely
(1) The medium size is probably right.

(2) A winter robe is probably more expensive than a summer robe.

(3) He probably knows what to call this in Tibetan.

(4) He surely knows what to call this in Tibetan.

(5) Sonam Tso will definitely want to come with us.

(6)
You can definitely buy real amber in that shop.

(7) ལུང་ཕམ་ལས་པའི་ཕྱི་དིར་སོགས་པ།
   It will definitely be very hot tomorrow.

17.6 Exercises

17.6.1 Listening Comprehension

Dialogue 1: True or False
   (1) Tserang bought a hat in Beijing for his sister.
   (2) Tserang’s sister doesn’t like the color.
   (3) The hat fits Tserang’s sister very well.
   (4) The clerk assured Tserang that this hat would fit.
   (5) The hat can be changed if it doesn’t fit well.

Dialogue 2: Answer the following questions in English
   (1) What did Tserang buy for his brother?
   (2) What did Tserang’s brother think of the gift?

17.6.2 Translation

(1) A: I am thinking of buying a new TV. Do you like this black one or that grey one?
   B: I think that grey one is better. The black one is too dark.
(2) A: I have altogether five shirts. There is only one that is Tibetan style.
   B: What color is it?
   A: It’s red. I like red colors most.
(3) A: Why are you standing outside the teahouse?
   B: My friend and I will drink tea here. The milk tea here is both cheap and tasty.
   A: Where is your friend?
   B: She is buying cigarettes over there.
(4) A: Why is this hat so expensive?
   B: It’s made with fox fur.
   A: I need to buy six for my family.
   B: Very good, they cost 3,240 yuan.
   A: Can you make it cheaper.
   B: Yes, how about 3000 yuan?
(5) There are two movie theatres in town (lit. on the street). The one that is to the east is the newer one. The other is right by Trashi dumpling restaurant.

17.6.3 Reading Comprehension
On the Road for More Than Nine Hours

Key Grammar Points in Lesson Nineteen:
1. Temporal vs. Durational Phrases
2. Easy / Difficult to: VP + दिधु + धनु/धनुष
3. Means of Transportation with the Verb जानु
4. Causative Verb भएको to Make or to Let
5. To Tell: भयो vs. भय
6. Conjecture: ज्ञान

19.1 Dialogue

Answer the following questions in English
(1) When and where did Mary learn the Tibetan language?
(2) Why does Mary want to learn Tibetan?
(3) What did Mary’s friend wear?
(4) How difficult does Mary think it is to learn Tibetan?
(5) Why does John want to learn Tibetan too?
Tom: Grandmother, Happy New Year! I came to see you.
Granny: Good, good. When did you arrive?

Bride Walking Backwards When Leaving the House, Guinan, Qinghai

Tom: I arrived just this afternoon. Originally, I wanted to come on the 29th, but it was difficult to buy bus tickets. So I bought the 8:00 am ticket on New Year’s Eve.
Granny: How long did it take you by bus?
Tom: We were on the road for more than 9 hours. The road was full of vehicles; it was difficult to go (through).
Granny: You must be tired. (Lit. You really endured hardship.) How many days will you stay here this time?
Tom: I’ll stay only for five days. I need to go to Xining on the fourth.
Granny: Oh, no. Why are you leaving so soon? Stay for one or two (more) days, won’t you? The fifth is a good day. Quite a few families in the village will hold weddings.
Tom: What a pity! I have never seen a traditional Tibetan wedding, but I must (it is not OK if I didn’t) go. I made an appointment to meet with a friend in Xining.
Granny: Can’t your friend come here? Tell him to come here.
Tom: He may have other plans.
Granny: Make/let him come. He will have a good time.
Tom: Is it convenient? Then I added trouble to you, I suppose.
Granny: No problem. Where is he now?
Tom: Right now he might be in Lanzhou, might be in Xi’an.
Granny: Oh, that far! If he is in Lanzhou, he can come by taking the train. If he is in Xi’an, it’d better for him to come by plane.
Tom: I should call him right now.
Granny: My eldest grandson has a cell phone. You can call your friend now.
Tom: Thank you. He will be happy when (if) he hears the news.

19.2 Vocabulary

19.2.1 Vocabulary from the Dialogue

<table>
<thead>
<tr>
<th>No.</th>
<th>Meaning (greeting)</th>
<th>Phrase</th>
<th>Adverb</th>
<th>Pronoun</th>
<th>Conjunction</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>नेंग्नांग्नती</td>
<td>Happy New Year</td>
<td>नेंग्नांग्नती</td>
<td>नेंग्नांग्नती</td>
<td>नेंग्नांग्नती</td>
</tr>
<tr>
<td>2.</td>
<td>तैसै</td>
<td>just now, newly</td>
<td>तैसै</td>
<td>तैसै</td>
<td>तैसै</td>
</tr>
<tr>
<td>3.</td>
<td>तैसै</td>
<td>originally</td>
<td>तैसै</td>
<td>तैसै</td>
<td>तैसै</td>
</tr>
<tr>
<td>4.</td>
<td>तैसै</td>
<td>but, yet, however</td>
<td>तैसै</td>
<td>तैसै</td>
<td>तैसै</td>
</tr>
<tr>
<td>5.</td>
<td>तैसै</td>
<td>ticket</td>
<td>तैसै</td>
<td>तैसै</td>
<td>तैसै</td>
</tr>
<tr>
<td>6.</td>
<td>तैसै</td>
<td>therefore, so</td>
<td>तैसै</td>
<td>तैसै</td>
<td>तैसै</td>
</tr>
</tbody>
</table>
### Additional Vocabulary

<table>
<thead>
<tr>
<th>Entry</th>
<th>English</th>
<th>Tibetan</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>18. བོད་པ་</td>
<td>to stay</td>
<td>བོད་པ་</td>
<td>imperative of བོད་པ་</td>
</tr>
<tr>
<td>19. བོད་པ་(བོད་)</td>
<td>soft imperative mood</td>
<td>བོད་པ་(བོད་)</td>
<td>བོད་པ་(བོད་)</td>
</tr>
<tr>
<td>20. རྒྱུ་དཀར་</td>
<td>good, auspicious day</td>
<td>རྒྱུ་དཀར་</td>
<td>རྒྱུ་དཀར་</td>
</tr>
<tr>
<td>21. རྒྱུ་</td>
<td>village</td>
<td>རྒྱུ་</td>
<td>རྒྱུ་</td>
</tr>
<tr>
<td>22. རྒྱུ་</td>
<td>family, household</td>
<td>རྒྱུ་</td>
<td>རྒྱུ་</td>
</tr>
<tr>
<td>23. རྒྱུ་</td>
<td>feast</td>
<td>རྒྱུ་</td>
<td>རྒྱུ་</td>
</tr>
<tr>
<td>24. རྒྱུ་</td>
<td>what a pity!</td>
<td>རྒྱུ་</td>
<td>རྒྱུ་</td>
</tr>
<tr>
<td>25. རྒྱུ་</td>
<td>from before</td>
<td>རྒྱུ་</td>
<td>རྒྱུ་</td>
</tr>
<tr>
<td>26. རྒྱུ་</td>
<td>to make an appointment to meet</td>
<td>རྒྱུ་</td>
<td>རྒྱུ་</td>
</tr>
<tr>
<td>27. རྒྱུ་</td>
<td>to tell</td>
<td>རྒྱུ་</td>
<td>རྒྱུ་</td>
</tr>
<tr>
<td>28. རྒྱུ་</td>
<td>plan</td>
<td>རྒྱུ་</td>
<td>རྒྱུ་</td>
</tr>
<tr>
<td>29. རྒྱུ་</td>
<td>used with conjunction རྒྱུ་</td>
<td>རྒྱུ་</td>
<td>རྒྱུ་</td>
</tr>
<tr>
<td>30. རྒྱུ་</td>
<td>other</td>
<td>རྒྱུ་</td>
<td>རྒྱུ་</td>
</tr>
<tr>
<td>31. རྒྱུ་</td>
<td>to make, to let (imperative of རྒྱུ་)</td>
<td>རྒྱུ་</td>
<td>རྒྱུ་</td>
</tr>
<tr>
<td>32. རྒྱུ་</td>
<td>convenience</td>
<td>རྒྱུ་</td>
<td>རྒྱུ་</td>
</tr>
<tr>
<td>33. རྒྱུ་</td>
<td>to cause trouble</td>
<td>རྒྱུ་</td>
<td>རྒྱུ་</td>
</tr>
</tbody>
</table>

### Grammar Notes

#### 19.3.1 Temporal vs. Durational Phrases

- **Temporal Phrases:** Used to indicate time duration.
- **Durational Phrases:** Used to indicate time duration.

- **Example:** To stay (imperative of བོད་པ་)
Lesson 15 introduced expressions of date in such sentences as *what is the date today* and *today is the sixteenth*. This lesson introduces the temporal phrase *on the fourth* as well as the duration phrase *for four days*. Both expressions involve the use of དེ་ལེགས་པའི་ 

The classical written form of དེ་ལེགས་པའི་ is the invariable དེ་. Colloquial Amdo Tibetan always employs the variant forms of དེ་ལེགས་པའི་, e.g. དེ་ལེགས་པའི་ + ཤེས་ ཞུ་ on the 29th (note that the decade expletive ཤེས་ ཞུ་ is omitted) and དེ་ལེགས་པའི་ + ཤོན་ on the fourth. Other examples; དེ་ལེགས་པའི་ རྟོ་ for five days, མ་ལེགས་པའི་ ཟོ་ for one or two days. Note that for the English word *day*, Amdo Tibetan customarily uses རྟོ་ for duration; དེ་ལེགས་ (or the short form ང་) is used for a specific date.

For the English word *hour* or *time*, Amdo Tibetan uses the same word དེ་ལེགས་. For duration of hours, དེ་ལེགས་ is used, e.g. དེ་ལེགས་ ཡི་ལེགས་ ཐུགས་ ལྟར་ for more than nine hours. Compare the following sentences, paying attention to the different prepositions following the time phrase.

1. དེ་ལེགས་པའི་ རྔོ་ཟུང་ I traveled (lit. went) for nine hours. (L19)
2. དེ་ལེགས་པའི་ རྔོ་ཟུང་ Now it's nine o'clock. (L10)
3. དེ་ལེགས་པའི་ རྔོ་ཟུང་ དྲུག་ད་པ་ We have a class at nine. (L10)
4. དེ་ལེགས་པའི་ རྔོ་ཟུང་ དྲུག་ད་པ་ We will meet at nine. (L12)

A brief summary of temporal and durational phrases: (X = cardinal numeral; Y = ordinal numeral)

<table>
<thead>
<tr>
<th>in/on/at (date, time)</th>
<th>for (duration)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>days</strong></td>
<td>དེ་ལེགས་ + X + ང་པོ་</td>
</tr>
<tr>
<td><strong>hours</strong></td>
<td>ང་པོ་ + X + ང་པོ་</td>
</tr>
<tr>
<td><strong>months</strong></td>
<td>ང་པོ་ + X + ང་པོ་</td>
</tr>
<tr>
<td><strong>years</strong></td>
<td>X + ང་པོ་ + ང་པོ་ ( = ང་པོ་)</td>
</tr>
</tbody>
</table>

More examples:

5. དེ་ལེགས་པའི་ ཀུན་བུ་ I studied English for three years.
6. དེ་ལེགས་པའི་ འ་ དི་ We ate for two hours.
7. དེ་ལེགས་པའི་ རྔོ་ཟུང་ དྲུག་ད་པ་ We will stay here for four weeks.

We came to China on March 9, 2005.
(9) བོད་ལ་ངོ་བསྟན་པའི་ སྤེང་སྤྱོད་ ཐེང་ དེ་ལེགས་པའི་ རྟོ་ Tserang will stay here for four weeks.

We are thinking of traveling in Sichuan for a month.

19.3.2 VP + འབུ + ང་པོ་

In lesson 11, we introduced the pattern: Someone + VP + འབུ + ང་པོ་ + འབུ/someone likes doing VP. That was the debut of the nominalizer, or gerundival (-ing) suffix འབུ. Recall that འབུ to learn/study also patterns with འབུ in that it also requires འབུ before taking the VP. In this lesson, we introduce an alternative morpheme འབུ that functions like འབུ therefore may replace འབུ in the same context:

1. The pattern: VP + འབུ + ང་པོ་/VP

Examples:

2. ཡོང་ཁ་ འབུ + ང་པོ་/VP + ང་པོ་ It was hard to get bus tickets.
3. འབུ འབུ འབུ འབུ འབུ/someone likes doing VP

Because there were lots of vehicles on the road, it was difficult to come.
(i.e. the traffic was bad.)

4. འབུ འབུ འབུ འབུ འབུ/someone likes doing VP

It isn't difficult to learn how to write the Tibetan alphabet.

(5) འབུ འབུ འབུ འབུ འབུ/someone likes doing VP

Is it easy for you to go to the train station?

19.3.3 Approximate Numbers

Tibetan always has the consecutive numerals appearing juxtaposed to indicate approximation. Thus, the expression བོད་ལ་ངོ་བསྟན་པའི་ སྤེང་སྤྱོད་ ཐེང་ དེ་ལེགས་པའི་ རྟོ་ has the same interpretation as the informal a couple of days would mean in English. ང་པོ་, the indefiniteness marker, is often attached. Examples:

1. བོད་ལ་ངོ་བསྟན་པའི་ སྤེང་སྤྱོད་ ཐེང་ དེ་ལེགས་པའི་ རྟོ་ to have about thirty to forty yuan.
2. འབུ འབུ འབུ འབུ འབུ/someone likes doing VP

It takes about four or five hours.
3. འབུ འབུ འབུ འབུ འབུ/someone likes doing VP

The winter robe is made with fox fur, so it costs more than two thousand yuan.

The word ང་པོ་ means more than. It appears after the numeral and before the case
This and That as Adverbs (Review)

The Tibetan demonstratives བདེ་ this and གཞན་ that (L6) combine extensively with other morphemes to form new words. We have already seen the following deictic words and phrases:

1. place: བདེ་/གཞན་ here, བདེ་/གཞན་ there, བདེ་/གཞན་ over there (L7)
2. manner: བདེ་/གཞན་ this way, like this (L16) question: བདེ་/གཞན་ how (L16)
3. degree: བདེ་/གཞན་ + adj this (much, expensive, etc.) (L17) བདེ་/གཞན་ + adj. that question word, བདེ་/གཞན་ how
4. idiomatic: བདེ་/གཞན་ in that case (L10), བདེ་/གཞན་ so, like that (L18)
   བདེ་/གཞན་ because of that; therefore (L18) བདེ་/གཞན་ if we do so (L19)

In this lesson, upon hearing Tom's plan to leave soon, Granny says བདེ་ཞིག་འཐོབ་པ་ནི བདེ་/གཞན་ བ་པོ་ལྷག་ལེན་ You will leave so soon? The sentence merits some remarks: (i) the attributive form of the adjective ནག་ཡིན་ནས་ནི ཁ་, དེ་ ལྷག་ལེན་ "fast, soon, urgent" appears between བདེ་/གཞན་ and བན་. (ii) The sentence in fact contains two clauses linked by conjunction particle ཤེག་. The first clause literally says བདེ་/གཞན་ ལེན་ (I) it this soon, the second clause says (and) བདེ་/གཞན་ will leave. (iii) The sentence ends with བདེ་/གཞན་, the contraction of future tense auxiliary ཨེ་, can be interpreted as exclamatory or interrogative here.

For deictic expressions referring to time such as this year, this afternoon, etc., the English use of the demonstrative this often translates well in Tibetan. Note the following Tibetan expressions:

5. བདེ་/གཞན་ this morning; བདེ་/གཞན་ this afternoon
   བདེ་/གཞན་ this time; བདེ་/གཞན་ this year
   བདེ་/གཞན་ this summer; བདེ་/གཞན་ this winter vacation
   བདེ་/གཞན་ this (coming) Sunday

Imperative Revisited: Sentential Particles བདེ་/གཞན་ and བན་

In Lesson 13, we introduced the imperative mood, where we learned that a number of sentential particles, such as བདེ་/གཞན་ and བན་, can be attached to the verb to change the tone of the command. In this lesson, Grandma asks Tom to stay for a few more days by saying བདེ་/གཞན་ བདེ་/གཞན་ཁྱེད་བྱས་པ་ནི བདེ་/གཞན་ བདེ་, despite its remarkable lack of resemblance to the root verb, is the imperative form of the verb བདེ་/གཞན་ to stay. (Other form: བདེ་/གཞན་ for past tense.) བན་ is a variant of བདེ་/གཞན་, a sentential particle to an imperative sentence, offering a suggestive and negotiable tone, thus softening the tone. The distribution of བདེ་/གཞན་ and བན་ can be accounted for by a simple phonological rule: བདེ་/གཞན་ to བན་ when it follows བདེ་/གཞན་ (all alveolar sounds) as the suffix of the preceding syllable. Examples:

1. བདེ་/གཞན་ བདེ་/གཞན་ཁྱེད་བྱས་པ་ནི བདེ་/གཞན་ བདེ་/གཞན་ Go watch TV!
2. བདེ་/གཞན་ བདེ་/གཞན་ཁྱེད་བྱས་པ་ནི བདེ་/གཞན་ Speak Tibetan!
3. བདེ་/གཞན་ བདེ་/གཞན་ཁྱེད་བྱས་པ་ནི བདེ་/གཞན་ བདེ་/གཞན་ Listen to me a little bit!

The particle བདེ་/གཞན་ (or བདེ་/གཞན་) softens the tone of a command. Another particle བདེ་/གཞན་ is also used to create an even softer tone that changes the nature of a command to a polite request. Note that the particle བདེ་/གཞན་ is spelled the same as བདེ་/གཞན་ to need. The verbal form (present or imperative) in front of the particle should clearly indicate which བདེ་/གཞན་ it is.

4. བདེ་/གཞན་ བདེ་/གཞན་ Please drink tea.
5. བདེ་/གཞན་ བདེ་/གཞན་ Please eat bread.
6. བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ Please bring your friend Drolma Tso here.

A negative command, as we covered in lesson 13, employs the present/future form of the verb, preceded by the negator བདེ།. In some regions, an alternative pattern may be heard: Verb (pres/fut) + བདེ། བདེ་/གཞན་ Don't do... Example:

7. བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ Do not listen to him.
8. བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ Do not go there.
9. བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ Don't think about doing that.
10. བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ བདེ་/གཞན་ Don't smoke cigarettes.

19.3.6 བདེ་/གཞན་ and བདེ་/གཞན་ to Tell

Tibetan has two verbs that may be translated by tell, namely བདེ་/གཞན་ and བདེ་/གཞན་.
Basically, དེ་རེ་ expresses the idea of informing someone of something and དེ་རེ་ to instruct or ask someone to do something. In the lesson, urging Tom to invite his friend over, Granny says དེ་རེ་ བོད་ལེགས། “Tell your friend to come here.” The main verb བོད་ལེགས། to tell is the same as to call that we learned in Lesson 4. བོད་ལེགས། is the imperative form, with the subject དེ་རེ་ you omitted. What requires special attention is that the verb བོད་ལེགས། to come in the embedded clause is also in its imperative and not the infinitival form. As unusual as it may seem, this form is consistent with the Tibetan usage of བོད་ལེགས། to take direct a quote as its complement. (See 12.3.6). More examples:

1. དེ་རེ་ བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། | Tell him to come here and eat.
2. དེ་རེ་ བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། | Tell him to come here and play.
3. དེ་རེ་ བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། | Tell her to come out.
4. དེ་རེ་ བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། | Tell her to eat.
5. དེ་རེ་ བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། | Tell Trashi to do the homework.

ལོ་རི་ to inform takes the verb བོད་ལེགས། to say immediately in front, which in turn takes a particle དེ་, which is the Lhasi དེ་པས། introduced in Lesson 13. The pattern is shown in (6):

(6) [ clause ] བོད་ལེགས། དེ་ བོད་ལེགས།

Examples:

7. བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། | Tell Trashi that Lhamo has gone to Beijing.
8. བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། | Tell her that I am not home.
9. བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། | Tell them that Uncle is in Lhasa.
10. བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། | Can you tell your friend that her headress is very pretty?

### 19.3.7 Conjecture: བོད་ལེགས།

བོད་ལེགས། can be treated as a compound sentential particle. It is attached to the sentence's final verb or adjective, indicating a less than certain but fairly strong conjecture that is best translated as probably, rather than a stronger definitely. In the lesson, not knowing for sure where his friend is, Tom says བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། .

Right now he may be in Lanzhou, may be in Xi'an, using བོད་ལེགས། to indicate the conjecture. More examples:

1. བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། | He probably has been here.
2. བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། | I probably have got a cold.
3. བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། བོད་ལེགས། | He can probably take us to his hometown.

Notice that in the second clause, བོད་ལེགས། is inserted with བོད་ལེགས། also. The expression of བོད་ལེགས། contrasts in terms of the degree of conviction from the speaker with another conjunctural expression བོད་ལེགས། definitely, introduced earlier in Lesson 17.

### 19.3.8 Adverbs བོད་ལེགས། Perhaps and བོད་ལེགས། Preferably, Best

The conjunctural clause employs auxiliary བོད་ལེགས། to convey the meaning of perhaps, possibly. Tibetan also has an adverb བོད་ལེགས། that delivers a similar meaning, which is usually placed sentence-initially or immediately after the subject. བོད་ལེགས། is used to enhance the conjunctural clause and not to replace བོད་ལེགས།. Their coexistence is not to be considered redundant. བོད་ལེགས། is also compatible with conditional བོད་ལེགས། if clause. See 21.3.3.

Examples:

1. བོད་ལེགས། ཁྲད་ཀྱི་མི་འཛིམས། ཁྲད་ཀྱི་མི་འཛིམས། ཁྲད་ཀྱི་མི་འཛིམས། ཁྲད་ཀྱི་མི་འཛིམས། ཁྲད་ཀྱི་མི་འཛིམས། ཁྲད་ཀྱི་མི་འཛིམས། ཁྲད་ཀྱི་མི་འཛིམས། | Perhaps John is American, perhaps he is English.
2. བོད་ལེགས། ཁྲད་ཀྱི་མི་འཛིམས། ཁྲད་ཀྱི་མི་འཛིམས། | Perhaps this hat is not very cheap. Let's ask.

Another adverb of this "enhancer" nature is བོད་ལེགས། preferably. The adverbial English translation is only an attempt to show that it is adverbial. Its meaning is really simply had better, identical to the auxiliary construction བོད་ལེགས།. Naturally, བོད་ལེགས། is highly compatible with the བོད་ལེགས། had better pattern.

3. བོད་ལེགས། ཁྲད་ཀྱི་མི་འཛིམས། ཁྲད་ཀྱི་མི་འཛིམས། ཁྲད་ཀྱི་མི་འཛིམས། ཁྲད་ཀྱི་མི་འཛིམས། ཁྲད་ཀྱི་མི་འཛིམས། | You had better buy the ticket today.
4. བོད་ལེགས། ཁྲད་ཀྱི་མི་འཛིམས། ཁྲད་ཀྱི་མི་འཛིམས། ཁྲད་ཀྱི་མི་འཛིམས། ཁྲད་ཀྱི་མི་འཛིམས། | You had better change the money at the bank.

### 19.3.9 བོད་ལེགས། to Make (Causative) or to Let

The causative verb བོད་ལེགས། to make has strikingly different forms for past བོད་ལེགས། and for imperative བོད་ལེགས།. The structure is shown below.
(1) Causer-Erg + Causee-Obl. (བོད་) + VP + མཚན + མཁན

Note that the subject of མཁན (i.e. the causer) is marked Ergative and the subject of the infinitive (the causee) is marked Oblique by མཁན. Examples:

(2) དཔའི་ཐོབ་པ་དེ་བོད་པ་མཁན། I made him do it.

(3) དཔའི་ཐོབ་པ་དེ་བོད་པ་མཁན། The teacher will make us read this book.

(4) བོད་པ་མཁན། Make him do it.

མཁན does not sound as "harsh" as the English translation would imply. That is probably because the verb can also mean to let, indicating permission and not just the causative sense. (Cf. the semantic difference between English make and let or French faire and laisser.) More examples:

(5) དཔའི་ཐོབ་པ་དེ་བོད་པ་མཁན། Let me watch that movie.

(6) དཔའི་ཐོབ་པ་དེ་བོད་པ་མཁན། Please let me drink some chang.

(7) དཔའི་ཐོབ་པ་དེ་བོད་པ་མཁན། Don't let the dog come in.

Strictly speaking, when grammarians talk about "causative verbs," they may refer to a set of verbs that have an intrinsic causative meaning in their semantic content.

Consider the typical pair of English examples:

(8a) Tom broke his leg.
   b. John broke Tom's leg. (John caused Tom's leg to break.)

(9a) a. The water is boiling.
   b. Jane is boiling the water. (Jane is causing the water to boil.)

Note that the intransitive verbs to break and to boil in (8a) and (9a) do not take a different form when receiving the causative readings in (8b) and (9b). Tibetan has similar verbs to (8) and (9), but its verbal morphology distinguishes the intransitive and causative usages by giving them different forms, e.g. འོ་མི་ to make wear and མཁན to wear.

In this textbook, we refrain from making analyses of pairs of this nature. It is sufficient for the student to learn each verb as an individual lexical item.

19.3.10 འོ་མི། to Take and Means of Transportation

In this lesson, we learn different means of transportation. In English, they are usually expressed by the prepositional phrase by + transportation; however, in Tibetan, it is a complex verbal construction involving the verb འོ་མི་ to take. The means of transportation is taken as the object of the verb, but marked Oblique with མཁན.

19.3.11 Making an Appointment

To make an appointment with someone to do something is expressed by the verb མཁན to do in continuous/existential construction: བོད་ + མཁན + མཁན

Example:

(1) བོད་པ་དེ་བོད་པ་མཁན། I made an appointment with a friend to meet in Xining.

(2) བོད་པ་དེ་བོད་པ་མཁན། Teacher and I have an appointment to eat.

19.3.12 འོ་མི་ (Generic Verb) to Make or to Do

To make an appointment with someone to do something is expressed by the verb འོ་མི་ to do in continuous/existential construction: བོད་ + མཁན + མཁན

Example:

(1) བོད་པ་དེ་བོད་པ་མཁན། I made an appointment with a friend to meet in Xining.

(2) བོད་པ་དེ་བོད་པ་མཁན། Teacher and I have an appointment to eat.
A versatile transitive verb, which takes a variety of objects that do not seem to share any common semantic property. It is the same verb that we find in phrases like  to make yogurt (L14),  to take photos,  to have fever (L20),  to turn a prayer wheel (L21), etc. In this lesson, we focus on the phrase  to make a telephone call (L19).

 telephone is part of the word for cell phone:  hand-carried telephone. The Chinese word for it is shouji, which has become a popular term (L18) competing with  just as much to the use of shouji. To call (i.e. to telephone, unrelated to ) someone is expressed with dative marking the recipient as indirect object:

1. I will call Dorji.
2. You may call your friend now.
3. Can I use your cell phone please? I need to call my friend.

19.4 Cultural Notes

19.4.1 Qinghai-Tibet Railway and Long-Distance Bus

The monumental construction of the 700-mile railway between Golmud and Lhasa was completed on October 17th, 2005. The project, with over 80% of the length built above 12,000 feet, took more than four years to finish. Its completion allows a rapid influx of tourists into the Tibetan Autonomous Region and thus is bound to produce a tremendous economic change. It is yet difficult to determine what this means to the preservation of the Tibetan culture and its natural environment.

Long-Distance Sleeper Coach on Qinghai-Tibet Highway

Xinnamin Bus Station, Chengdu

For decades, the long-distance sleeper coach was the main transportation that hauled passengers over the 5,300-meter high Tangu-la Pass into the TAR. The comfort and reliability of the train will challenge its survival. However, other parts of the ethnic Tibetan region will not likely see any change in their reliance on the long distance bus. Xining and Chengdu will remain the jump-off points for travelers heading for Yushu or Ngaba and Garze prefectures. For the Amdo region, the excitement of the Qinghai-Tibet Railway seems rather remote.

The long distance bus company has a strange policy. If one wants to travel, for instance, from Kanding to Derge, passing Luhuo and Ganzi en route, but fails to get a ticket, common sense would tell him or her to get a ticket first to Luhuo or Ganzi. From there he or she would then transfer to a Derge-bound bus. Well, this bit of “common sense” does not work. The bus company, which monopolizes passenger transportation...
in the entire prefecture, makes sure that there is no bus scheduled from Luhuo or Ganzi to Derge, just to protect the business of the Kangding-Derge bus. If one overnights in Luhuo or Ganzi, he needs to try his luck and see if the bus passing by the next day has any vacant seat. Stranded in a small town for days under time constraint is certainly not fun.

19.4.2 Tibetan Wedding

Tibetans still celebrate their weddings the traditional way. In farming areas of Hainan and Huangnan, on the day before the wedding, usually held in the beginning of the first lunar month (but rarely on the New Year’s), the bridegroom’s family must present valuable betrothal gifts to the bride’s family. The elders of the family will carefully examine the items, typically including jewelry pieces, a Tibetan robe, and modern clothing. If the elders signal that the gifts are good enough, the wedding will be allowed to occur the next day. If dissatisfied, the elders may send the groom back home for better gifts. This gift-examination is a fun social gathering. All relatives of the bride’s family show up to “help” the elders to decide. Everyone seems to have a say about the quality of the betrothal gifts. The only person that sits quietly (and nervously) in a corner is the bridegroom himself, usually quite young.

On the way to the waiting car, females escorting the bride will stop the procession at every turn of the road, giving ridiculous (therefore entertaining) reasons for not being able to proceed further. Seeing a small hole on the ground, they will stop the bride and tell the groomsmen that the groom’s family need to build a golden bridge over the hole so that the bride can cross it. This puts the groomsmen’s wit to test. He might say that the groom’s family has tons of golden bricks but it takes a while to get the bricks over, so “why don’t you take this five-dollar bill and let’s continue?” This is part of the tradition that involves verbal wit and sense of humor. A ten-minute walk to the village entrance can take as many as two hours in a wedding procession, with waves of laughter from the accompanying crowd.

The reception of the bride at the groom’s house is joyous, in contrast to the sad parting at the bride’s house. Besides the obligatory drinking, the wedding banquet features exchange of wedding songs alternately performed by guests of the bride and guests of the groom. This is a treat for people interested in traditional Tibetan folk songs. At the end of the banquet, the host will sing a farewell song to thank guests of the bride, ending the happy occasion.
19.5 Key Sentence Patterns

19.5.1 Duration

1. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   How many hours did it take you by bus?

2. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   It took me more than 9 hours.

3. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   How many hours does it take to go to England by plane?

4. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   How many days will you stay here?

5. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   I'll stay here for about 3 or 4 days.

6. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   How many hours will it take you to finish writing the letter?

7. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   It will take me about 1 or 2 hours to finish writing it.

8. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   How many days did you spend traveling in Tibet?

9. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   I spent more than one month traveling in Tibet.

19.5.2 Temporal Expressions (Review)

1. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   I wanted to come on the 29th, but it was difficult to buy bus tickets.

2. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   Drolma's birthday is this Wednesday, August 17th.

3. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   I plan to go to Canada in the summer of 2008.

4. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   Is Professor Renchin's class at 9 o'clock or 9:30?

5. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   Tserang's younger sister's wedding will be on the seventh of this month.

6. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   There is flight from Xining to Lhasa only on Tuesday.

19.5.3 Transportation

1. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   It'd be better for him to come by train.

2. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   Will you go there by bus or by train?

3. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   It's easier to go there by riding a bicycle.

4. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   It takes about 10 minutes to go there if you drive a car.

5. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   It's better to make him come by train.

6. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   How will you go to Beijing? (Lit. take what)

7. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   I will either take the plane or the train.

8. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   There is no train that goes to Yulshul, you can take the bus.

19.5.4 Imperatives with Different Sentential Particles

1. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   Please tell him to call me.

2. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   Please write it down.

3. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   Please tell me where the bus station is.

4. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   Sit down. Have some beer.

5. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
   Please don't smoke here.

6. བོད་དག་དེ་ལ་ཁ་རང་ཚོས་བཏོན་པའི་རིང་ལུང་གི་གུང་ངུམ།
Please take me to your sister's wedding.

1. Why are you leaving so soon?
2. He came back that early.
3. I didn't know that the coral necklace is that expensive.
4. I didn't know that Indian music was so good (to listen).
5. The beef was so good. Didn't you eat it?

19.5.6 VP + ལེག་པའི་ (Review)
1. It is very difficult to buy a ticket for that new movie.
2. When it's New Year's, it is difficult to buy train tickets.
3. He wrote his name so small. It's difficult to read it.
4. Teacher Dorje says that it's easy to learn how to use a Tibetan dictionary.
5. Is it easy to make telephone calls to the US from here?
6. This camera is easier to use than yours.

19.5.7 རྟེན་པ་and བེན་ to Tell
1. Puntsok told me that you will go home on Friday.
2. Sophie told me to call her tomorrow.
3. Drolma Tso is Tibetan, let's make her order the food.

You need to tell your friend not to drive so fast.

1. Please tell me when the bus will leave.
2. Tom told me to wait for him at the restaurant.
3. Tell him not to add so much hot pepper.

19.5.8 Conjecture: ཀྱང་
1. Sophie is traveling with Tom. They are probably in Ngaba right now.
2. Trashi may be in the dormitory, or in the library. I don't really know.
3. The person in that picture is probably Teacher Wuchung's wife.
4. During this period of time, taking the bus is probably faster than taking the train.
5. Who is he? He is probably Aunt Dgyi Jid's eldest son.

19.5.9 ཁབ་ (Synthetic)
1. I let/made/had her sing a Tibetan song.
2. I will make my friend do it.
3. Make him go and buy the movie ticket.
4. Can you let me go into that room?
5. My parents don't let me travel to Tibet alone.
6. Drolma Tso is Tibetan, let's make her order the food.
19.6 Exercises

19.6.1 Listening Comprehension

Dialogue 1: True or False

1. Dawa didn’t buy her mother the bus ticket because it’s too expensive.
2. Dawa’s mother will go to Uncle Tsetan’s wedding.
3. It’s difficult to get a bus ticket, because it’s New Year’s Eve.
4. Dawa suggests that his mother leave on the 1st.
5. It takes more than 6 hours to get there by train.
6. The train ticket is too expensive for Dawa.

Dialogue 2: Answer the following questions in English:

1. When and where is the wedding?
2. What’s the date of the conversation?
3. How long will Granny stay at Tsetan’s house?
4. Why must Granny leave for home before the 6th?
5. What did Granny teach? How long did she teach?

19.6.2 Fill in the Blanks

1. ལོག་པར་བཤད་པར་བཤད་པར་བཤད་པར་བཤད་པར་བཤད་པར་བཤད་པར་བཤད
2. བོད་པར་བཤད་པར་བཤད་པར་བཤད་པར་བཤད་པར་བཤད་པར་བཤད
3. འབིབས་པར་བཤད་པར་བཤད་པར་བཤད
4. ལོག་པར་བཤད་པར་བཤད་པར་བཤད་པར་བཤད་པར་བཤད་པར་བཤད
5. བོད་པར་བཤད་པར་བཤད་པར

19.6.3 Answer Questions: Answer the following questions with the given patterns

1. རང་ཐོབ་པར་བཤད་པར་བཤད་པར་བཤད
   (more than 12 hours, by plane)
2. རང་ཐོབ་པར་བཤད་པར་བཤད་པར་བཤད
   (have difference; because..., therefore...)
3. རང་ཐོབ་པར་བཤད་པར་བཤད
   (cannot not leave; have an appointment with a history professor)

19.6.4 Translation

1. A: The restaurant is full of people. Let’s go to another one.
   B: It’s full of people, but I really want to eat their beef jiaozi.
2. A: Do you know how to ride a bicycle?
   B: Yes, of course. I also know how to drive a car.
   A: Really. Then can you take us to horseracing festival this weekend?
   B: Sure.
3. A: I am so happy to hear you are getting married soon. When is the wedding?
   B: My boyfriend and I are thinking of next month.
   A: How soon! But I’m afraid that I cannot go to your wedding if it’s next month.
   B: What a pity!
4. A: It’s my first time listening to a traditional Tibetan song. It’s so beautiful!
   B: Yes, there are more than three thousand traditional songs in Tibetan region.
   A: That many! Is it convenient for you to write down the name of the song I just heard?
   B: Sure. It’s called “White Flowers.” Everyone likes it.
5. A: When we arrived at the airport, the plane had already left.
   B: What did you do?
   A: We had to get to the bus station to take the bus.
   B: But it takes only two hours to get to Lhasa by plane. It takes more than forty hours by bus. Too much hardship!

19.6.5 Reading Comprehension

(更好 take the bus; both cheap and convenient)
My Belly Is Hurting More and More

Key Grammar Points in Lesson Twenty:
1. Perfective Progressive Aspects: པོ་ན་མི་(ki)
2. Ladon of Frequency
3. Each and Every: ལྟེར།
4. VP + བོད་མི་Not Only... རྡུ་But Also...
5. པ་Not Until
6. དེ་Can

20.1 Dialogue

My Belly Is Hurting More and More

Answer the following questions in English:
(1) Who else is going on the trip besides Tom and Sophie?
(2) How many days will they be traveling?
(3) What are the places Tom plans to visit?
(4) Why does Tom want to take his friends to Naqu?
(5) How does Tom plan to get to Naqu?
Patient: I have had diarrhea since yesterday. I went to the bathroom five or six times during the night. My belly is still hurting.

Doctor: What did you eat last night?

Patient: I didn’t eat anything other than a bowl of noodles. For lunch I ate rice and vegetables.

Doctor: From your appearance, you caught a cold.

Patient: Probably. The weather changed greatly in the past few days. The temperature suddenly dropped from 25°C to 13°C - 14°C degree. Like this, I caught a cold.

Doctor: Right! Last week was hot. In these (past) few days, it turned cold. Not only it was cold, but it also rained a lot. I’ll take your temperature. (later) It’s 39°C. You have a little fever. Are you having a headache? Feeling nauseous? (Lit. Is nausea coming?)

Patient: No.

Doctor: Open your mouth. Does your throat hurt?

Patient: A little. My body is also a little sore.

Doctor: You’re not seriously sick. After catching the cold, you ate something unsanitary. It’ll be OK if I give you some medicine. Here is the medicine.

Patient: Doctor, how do I take this medicine?

Doctor: Take this medicine after each meal every day, two pills each time. You should rest at home today. You had better not go to your company. Understand?

Patient: But, today I have to go to a basketball game.

Doctor: Don’t go. You can’t go until you are fully recovered, otherwise you’ll need to come back to the hospital again.

Patient: Then I need to find someone to play for me, otherwise our team will lose.

20.2 Vocabulary

20.2.1 Vocabulary from the Dialogue

1. སྣན། adj. comfortable
2. རིག་པུ། prep. starting from, since
3. བཞི། n. belly
4. ཀྱིྨ་ཅེས་ v. (O-V) to have diarrhea
5. སྣིད་དུ། aux. continuous aspect auxiliary
6. ཕྱིབས་ཅོག་ n. one night (cf. རྟད་ཆོས།, L12)
7. n. restroom
8. n. time (frequency)
9. adj. (pred.) to hurt, to be sick
10. pro. (not) any (in negative sentence)
11. n. appearance
12. n. a cold
13. v. to get, to catch (cold)
14. n. change
15. n. temperature
16. n. degree (du in Chinese, Celcius)
17. adv. suddenly
18. adv. therefore, (lit. that way now...)
19. adv. hot
20. adj. (pred.) more and more (+ adj.)
21. conj. not only...
22. n. body temperature
23. v. to take (temperature)
24. adv. later
25. v. (O-V) to have a fever
26. n. head
27. v. to feel nauseous
28. n. mouth
29. v. to open
30. n. throat
31. adj. (attr.) sanitary, clean
32. n. medicine
33. adj. to be cured, to recover
34. conj. after (+ clause)
35. n. pill
36. v. to rest
37. n. basketball
38. n. game, match
39. adv. fully, completely
40. v. to recover
41. conj. until when
42. modal can (permission / prohibition)
43. conj. otherwise
44. v. to look for, to try to find
45. v. to (actually) find (the desired target)
46. n. team
47. v. lose
48. 20.2.2 Additional Vocabulary
49. n. New York
50. adj. to be sick
51. adj. (pred.) to hurt (e.g. headache)
52. v. to treat (a disease)
53. v. to cure (after treatment)
54. n. nurse
55. place
56. adj. funny, interesting
57. adj. (N-V) Nepal
58. n. to wash
59. v. to get sick (Lit. to acquire sickness)
60. v. (O-V)
20.3.1 न्युन्तुण्ड: Perfective and Perfective Progressive Aspects

We have seen the pattern V (past) + न्युन्तुण्ड लिं (क्रिया) expressing the continuous/perspective aspect in Lessons 13: न्युन्तुण्ड लिं (क्रिया) / न्युन्तुण्ड लिं (क्रिया) I brought two friends. This lesson introduces a related aspectual structure:

(1) Perfective Progressive: Verb (pres/fut) + न्युन्तुण्ड लिं (क्रिया)
Note that the pronunciation of न्युन्तुण्ड लिं is pronounced [gondbx] and that the main verb is in its present/future form. The structure expresses the idea that some event started in the past, has continued to present, and is still in progress. The English present perfect progressive, such as John has been working on the project since last May, precisely delivers this aspectual concept. Example:

(2) न्युन्तुण्ड लिं (क्रिया) / न्युन्तुण्ड लिं (क्रिया) Lhamo has been and still is writing the letter.
Note that V + न्युन्तुण्ड लिं in its present/future form is more than a simple description of what is happening at the time of speech. Compare the above example with the present progressive:

(3) न्युन्तुण्ड लिं (क्रिया) / न्युन्तुण्ड लिं (क्रिया) Lhamo is writing a letter now.
Sentence (3) with the auxiliary of present progressive न्युन्तुण्ड लिं does not say anything about Lhamo's having been writing the letter for some time. The negative sentence of V + न्युन्तुण्ड लिं, formed by inserting न्युन्तुण्ड लिं (i.e. न्युन्तुण्ड लिं [gondbx]), means something other than the English equivalent have not been V-ing. Consider example (4):

(4) न्युन्तुण्ड लिं (क्रिया) / न्युन्तुण्ड लिं (क्रिया) Lhamo is not (no longer) writing the letter.
The sentence implies that Lhamo has been writing the letter, she may have finished it, and therefore she is currently no longer writing it. The English negative sentence Lhamo has not been writing the letter would mean something quite different.

In this lesson, Tom tells the doctor that he has been suffering from diarrhea since yesterday and that his belly has been hurting. Both situations call for the use of न्युन्तुण्ड लिं:

(5) न्युन्तुण्ड लिं (क्रिया) / न्युन्तुण्ड लिं (क्रिया) Since yesterday I have been having diarrhea
(6) न्युन्तुण्ड लिं (क्रिया) / न्युन्तुण्ड लिं (क्रिया) My belly has been and is still hurting.
It is possible to use present (progressive) in Amdo Tibetan to express the same idea of a continuous action from the past. Examples:

(7) न्युन्तुण्ड लिं (क्रिया) / न्युन्तुण्ड लिं (क्रिया) Traxi has been watching TV since this afternoon.
(8) न्युन्तुण्ड लिं (क्रिया) / न्युन्तुण्ड लिं (क्रिया) Tserang and I two have been traveling together since June.

Some areas (Rebgong न्युन्तुण्ड, for example) employ न्युन्तुण्ड (the past tense form of न्युन्तुण्ड लिं (क्रिया)) as the aspectual auxiliary to express the same concept of V (pres.) + न्युन्तुण्ड लिं (क्रिया). The pattern is shown in (9): note that between the main verb (past) and न्युन्तुण्ड लिं (क्रिया), one needs to use the conjunctive particle ल्याब् न्युन्तुण्ड लिं (क्रिया) or the invariable substitute न्युन्तुण्ड लिं (क्रिया).

(9) न्युन्तुण्ड लिं (क्रिया) / न्युन्तुण्ड लिं (क्रिया) Verb (past) / न्युन्तुण्ड लिं (क्रिया) (क्रिया)
Examples:

(10) न्युन्तुण्ड लिं (क्रिया) / न्युन्तुण्ड लिं (क्रिया) Drolma has been and still is writing the letter.
(11) न्युन्तुण्ड लिं (क्रिया) / न्युन्तुण्ड लिं (क्रिया) He has been and still is sleeping.
(12) न्युन्तुण्ड लिं (क्रिया) / न्युन्तुण्ड लिं (क्रिया) She has been and still is singing.
(13) न्युन्तुण्ड लिं (क्रिया) / न्युन्तुण्ड लिं (क्रिया) She is standing in front of the library.
Note that the pattern in (9) uses the past tense of the verb preceding the auxiliary न्युन्तुण्ड लिं, whereas the न्युन्तुण्ड लिं pattern in (1) uses the present/future form. For all practical purposes, the two patterns are synonymous.

20.3.2 ल्याब् Since

The English since is literally rendered in Tibetan by two words ल्याब् from and न्युन्तुण्ड start. Together, they form ल्याब् न्युन्तुण्ड starting from. Examples:

(1) न्युन्तुण्ड ल्याब् न्युन्तुण्ड लिं (क्रिया) What all did you eat since last night?
Note that the interrogative word न्युन्तुण्ड which, what is reduplicated to न्युन्तुण्ड because the doctor wants to know the answer to be an exhaustive list of all the things Tom ate since last night. (see 8.3.4) Other examples of ल्याब् न्युन्तुण्ड since:

(2) न्युन्तुण्ड ल्याब् न्युन्तुण्ड लिं (क्रिया) since 1985
(3) न्युन्तुण्ड ल्याब् न्युन्तुण्ड लिं (क्रिया) since last summer
(4) न्युन्तुण्ड ल्याब् न्युन्तुण्ड लिं (क्रिया) since Saturday
(5) न्युन्तुण्ड ल्याब् न्युन्तुण्ड लिं (क्रिया) since last time
(6) न्युन्तुण्ड ल्याब् न्युन्तुण्ड लिं (क्रिया) (ever) since I saw that movie
(7) न्युन्तुण्ड ल्याब् न्युन्तुण्ड लिं (क्रिया) (ever) since I studied Tibetan painting

20.3.3 Body Parts and How They Hurt
Here is a list of body parts that we have covered so far: ནོར། head, རྒྱུད། hand, ཤུན། belly, སྒྲ་མིན། body, and སྒྲ། mouth. We also learned the word རིབ་མེད། heart in the phrase རིབ་མེད་པར་་རིབ་མེད་ good-hearted. The word རིབ་མེད། refers to the emotional constitution and not the physical organ, for which Tibetan uses a different word རྟོགས་. Other words that one might wish to know include: དར་མི་ leg, འོར་མི་arm, འོས་མི་knee, འོ་མིང་fingertip, འོ་ེད་eye, འོ་ཐོང་tongue, and འོ་མི་tooth. On a cultural note, body parts may be considered sacred in Tibetan cultural. For example, one may not touch a Tibetan's head: རྫོ་སྨི་ཉིད་བུ་བྱང་ཆུབས་མེད་ རྫོ་སྨི་ཉིད་མི་པར་་ནོ་་སྨི་ཉིད་མི་པར་་བུ་པར་་མི་ལྡེས་ རྫོ་སྨི་ཉིད་མི་ལྡེས་མི་ལྡེས་(19.3.1). རྒྱུད། བུ་པར་ to the bathroom is marked with directional རྒྱུད། (10.3.2), and finally རི་བུམ་པོ་དུས་ཞིག་མེད་ for five or six times is marked with རི་བུམ་པོ་ of frequency. More examples:

(4) རིབ་མེད་འདོན་སྟེག་ ཚུ་འགྲོན་ལོ་ རིབ་མེད་འདོན་སྟེག་ ཚུ་འགྲོན་ལོ་
I have been to the US three times but have not once been to New York.
(5) རིབ་མེད་བུ་འགྲོན་ལོ་ རིབ་མེད་བུ་འགྲོན་ལོ
I have drunk butter tea once and didn't like it.
(6) རིབ་མེད་བུ་འགྲོན་ལོ་ རིབ་མེད་བུ་འགྲོན་ལོ
Dorje Jid taught me once how to sing that song.

20.3.5 པར། Not Anything

པར། always appears in a negative sentence, translated as nothing, such as འདོར་བུ་ There is nothing; འདོར་བུ་བུ་ འདོར་བུ་ I didn't do anything; འདོར་བུ་བུ་ འདོ་བ་ I didn't say anything. The adverb འདོར་ (even) is customarily used with པར།.

In the lesson, Toms says འདོར་བུ་འདོར་བུ་ འདོར་ I didn't eat anything else. The word འདོ་ is rendered by འདོ་བ་.

The noun པར།, when marked by an ཊི་པོ་ particle, takes the ཊི་ variant. Examples:

(1) འདོ་པར་ འདོ་པར་ I didn't watch anything. (བུ་པོ་ is an Object-Ladon verb)

20.3.6 More on Temporal Phrases and Temporal པར།

The word last for last week, last month, last year, etc. is རི་བུམ་པོ་ previous in Tibetan (L13). The word for next is རི་བུམ་པོ་ (L12). These phrases are used directly as temporal adverbs in English, whereas in Tibetan they must be marked in writing by Ladon ཊི་, in order to be used as adverbs. In colloquial Amdo, the Ladon takes the form ཊི་. This is the same concept as explained in the section on ཊི་.

(1) རི་བུམ་པོ་ འདོར། last week (noun phrase)
(2) རི་བུམ་པོ་ འདོར། in last week (adverbial phrase)
(3) རི་བུམ་པོ་ འདོར། འདོར། I will come here to see you next month.
(4) རི་བུམ་པོ་ འདོར། འདོར། འདོར། འདོར། Sonam is thinking of going to the US to study English next year.
20.3.7 More on Conjecture: ཉིན་པ་

We have learned two patterns (སེམ་རིག་ and ཡིས་བོ) as expressions of conjecture. In this lesson, there is yet another pattern that conveys a sense of conjecture. When the doctor tries to convince Tom that he will recover after taking the medicine, he uses ཉིན་པ་, delivering a tone of reassurance that comes from his professional experience: ཡིན་པ་ འིན་པ་ལེན། འིན་པ་ལེན། འིན་པ་ལེན། འིན་པ་ལེན། I will give you some medicine and you will, I am sure, recover.

Review examples using ཉིན་པ་ for the same meaning:

1. ཉིན་པ་ སྲོགས་ནུས་པ་དེ། སྲོགས་ནུས་པ་དེ། སྲོགས་ནུས་པ་དེ། སྲོགས་ནུས་པ་དེ། You will learn how to say this word correctly (for sure).
2. ཉིན་པ་ སྡེབ་བུ་ལ་བུ་བུ་ནུས་པ་དེ། Nyima Lhamo will be able to come to your wedding (for sure).
3. ཉིན་པ་ སྡེབ་བུ་ལ་བུ་བུ་ནུས་པ་དེ། The doctor will cure your headache (for sure).
4. Verb or Adj. + ཉིན་པ་ will happen for sure
   Verb or Adj. + ཉིན་པ་ will happen for sure
   Verb or Adj. + ཉིན་པ་ probably

20.3.8 Temperature: From 25 °C To 13 °C

Expressing temperature change from X to Y, one uses the pattern: X རྟོན་བ་Y ལྟོག་པ་.

Example:
1. འཕྲིན་པ་ རྟོག་པ་ལྟོག་པ་ 13 རྟོག་པ་ལྟོག་པ་ The temperature suddenly dropped from 25 to 13 degrees.

The adverb རྟོག་པ་ is technically marked with དེ་རེ་ as a "manner" adverb. For adverbs of this nature, i.e. adverbs always used with an inherent manner དེ་རེ་, we may simply treat the marking of དེ་རེ་ as part of the word. Note that the sentence appears to have the sequence དེ་རེ་ རྟོག་པ་, using the conjecture ending of རྟོག་པ་. It is a coincidence.

In fact, ལྟོག་པ་ is the directional auxiliary that goes with the verb རེ་ to drop, so རྟོག་པ་ means to drop down.

The English word temperature, used in all three sentences below, has a wider semantic scope than its Tibetan counterpart:

1. འཕྲིན་པ་ རྟོག་པ་ The temperature in the summer can get really high.
2. འཕྲིན་པ་ རྟོག་པ་ The nurse is taking my temperature.
3. འཕྲིན་པ་ རྟོག་པ་ I am having a temperature.

Only the first sentence uses the Tibetan word རྟོག་པ་. The second sentence has to use རྟོག་པ་ body temperature. The third sentence should use ཡིཙ་པ་ to be having a fever.

20.3.9 Getting More and More + Adj.

To express "getting more and more + adjective," Tibetan uses the following pattern, involving the word རྟོག་པ་:

1. རྟོག་པ་ རྟོག་པ་ རྟོག་པ་ + Adj. རྟོག་པ་ It got colder and colder in the past few days.
2. རྟོག་པ་ རྟོག་པ་ རྟོག་པ་ + Adj. རྟོག་པ་ Our Tibetan class is getting easier.
3. རྟོག་པ་ རྟོག་པ་ རྟོག་པ་ + Adj. རྟོག་པ་ Her grandfather is getting sicker.
4. རྟོག་པ་ རྟོག་པ་ རྟོག་པ་ + Adj. རྟོག་པ་ The horse runs faster and faster.

We will see more of རྟོག་པ་ in next lesson.

20.3.10 VP + བོད་ལོ་ Not Only... བོད་ལོ་ But Also...

In the lesson the doctor says བོད་ལོ་ བོད་ལོ་ བོད་ལོ་ བོད་ལོ་ བོད་ལོ་ Not only was it cold, but it also rained a lot. This is a complex sentence that includes a first part that is negative, marked by བོད་ལོ་ not only (written form: བོད་ལོ་) and a second part that begins with the adverb བོད་ལོ་ also. More examples:

1. བོད་ལོ་ བོད་ལོ་ བོད་ལོ་ བོད་ལོ་ བོད་ལོ་ Drolma not only knows Chinese, she also knows English.
2. བོད་ལོ་ བོད་ལོ་ བོད་ལོ་ བོད་ལོ་ བོད་ལོ་ I not only have been to Tibet, I have also been to Nepal and India.
3. བོད་ལོ་ བོད་ལོ་ བོད་ལོ་ བོད་ལོ་ བོད་ལོ་ Not only does my head hurt, so does my stomach.
4. བོད་ལོ་ བོད་ལོ་ བོད་ལོ་ བོད་ལོ་ བོད་ལོ་ He knows not only how to speak, but also how to write.
(5) �InputDialog | �InputDialoḡ Trashi goes to Lhasa every year.

(6) �InputDialog | �InputDialoḡ John goes to watch American movies every week.

(7) �InputDialog | �InputDialoḡ Do you drink coffee every day?

20.3.12 ཁྲག་ Not Until

The Tibetan expression of not? until is similar to that of English. The pattern:
(1) clause 1 + ཁྲག་ + clause 2 (Negative)

In the lesson, the doctor says ད་ལ་སྐབས་བཤད་ལ་བཤད་བྱ། | You can’t go until you are fully recovered. Literally, the sentence has the reverse order: Until you are fully recovered, you can’t go. More examples:

(2) བ་པར་ཅི་མཐུན་པ་སྐད་ལ་བཤད་ལ་བཤད་བྱ། | You shouldn’t go out until you finish the homework.

(3) བ་པར་ཅི་མཐུན་པ་སྐད་ལ་བཤད་ལ་བཤད་བྱ། | I will not study the next lesson until I fully understand this one.

(4) བ་པར་ཅི་མཐུན་པ་སྐད་ལ་བཤད་ལ་བཤད་བྱ། | I will stay with my parents until I find a job.

(5) བ་པར་ཅི་མཐུན་པ་སྐད་ལ་བཤད་ལ་བཤད་བྱ། | Trashi Tso will not go out until you come back.

(6) བ་པར་ཅི་མཐུན་པ་སྐད་ལ་བཤད་ལ་བཤད་བྱ། | Until I buy a good camera, I need this old one.

20.3.13 བཞི་ to Look for and ཡི་་ཞི་ to Find

Tibetan has two different verbs related to the idea of finding. Taking an action to try to find something is བཞི་ ཡོད་, which has the following conjugation pattern: བཞི་ ཡོད་ ཡོད་. Examples:

(1) བཞི་ ཡོད་ | I am looking for my textbook.

(2) བཞི་ ཡོད་ ཡོད་ | I need to find (lit. look for) my hat.

The verb ཡོད་ to find is used in conjunction with ས་ན་ (past tense of ཡོད་), linked by the ཞིབ་ particle ཡོད་, since the actual finding of something comes after the action of
looking for it. Recall that the verb preceding the Lhaji must be in past tense. Examples:

(3) རོ་བུ་ལམ་བུ་བི་གངས་ལ། I found the pen.
(4) རོ་ལ་ཕུན་པོས་བི་གངས་ལ། He hasn't found his horse.
(5) རོ་ལ་བུ་གངས་ལ། Did you find it?

\* 20.4 Cultural Notes

\* 20.4.1 Tibetan Medicine གཞན་སུམ་

Tibetan medical studies have a long history. One of the most important scholarly works was done by Yutog Yongdon Gongbo གཞན་སུམ་སྔོ་ལྡན་དོན་དོན་ and his contemporaries in the eighth century. His book བོད་ལོག་ཆོས་མདོ་, or *Four Canons of Tibetan Medicine*, having received more than a hundred annotations over a period of one thousand years, is the Bible of Tibetan medicine. In the 17th century, his theory was summarized in a set of 79 paintings, which are still being used today.

![Picture Based on the Four Canons of Tibetan Medicine](image)

Not unlike the Chinese clinical technique, Tibetan doctors take pulse to diagnose the patient's condition. Tibetan medicine mainly uses natural ingredients, which come from three sources: animals, plants, and minerals. Pearls and even heavy metal such as gold and silver are processed and used in medicine as well. The name of a traditional Tibetan medicine indicates the main and the total number of ingredients used in the making. For example, Pills of Old Turquoise Twenty-Five and Pills of Pearls Seventy are typical names. If they sound difficult to make and expensive, it is because they are.

Tibetan hospitals coexist with western hospitals in Tibetan towns. There is a revival of popularity of traditional Tibetan medicine recently. For certain diseases, Tibetans and the Han Chinese alike believe that Tibetan medicine works better than western treatment.

![Tools Used in Surgery in the Past](image)  
![Traditional Tibetan Medicine](image)

\* 20.4.2 བོད་ལོག་ཆོས་མདོ་ (Caterpillar Fungus) and Environmental Issue

One important medicinal plant only found in the Qinghai-Tibet plateau is the caterpillar fungus (*Cordyceps sinensis*). The parasitic fungus takes “residence” in the larva of the highland moth. In winter, the larva remains dormant underground when the fungus invades it and gradually takes hold of its entire body. In summer, the fungus grows a stem out of the ground, giving it the Tibetan name, verbatim, summer-grass-winter-worm. Caterpillar fungi are expensive, ranging from four to six thousand dollars per kilogram, depending on the size.

For many poor farmers, digging caterpillar fungus is a side job every July and August (for about forty days) that they cannot do without. They come from farming villages at lower altitudes to the mountains where they sleep in a tent at night and dig all day, kneeling or crawling. To buy the right to dig, they have to pay the grassfield owner a fee from 300 to 1000 dollars, depending on the productivity of the land. An experienced digger and a rookie working the field can have drastically different gains, sometimes 100 “worms” to 10. It all depends on one’s keen eyesight and the ability to spot the stem of the fungus. At the end of the digging season, some may make a profit of up to a thousand dollars, more than the average annual income of a farmer. Others may barely break even with the fee they paid. It is the people at the upper tier in this
"wormgrass" business that profit most.

In recent years, the digging of "wormgrass" has become an environmental issue, as diggers usually do not put back the dug-up turf back to the right place so the grass can survive. The cycle of digging is far faster than the time the grassland needs to heal its wounds. If the business continues at its current frenzied pace, there will be no grassland bearing caterpillar fungi in a few decades.

20.5 Key Sentence Patterns

20.5.1 Perfective Progressive: གཉིས་ and བབུ་འོད་ (གཉིས་)

(1) གཉིས་ བཞི་རིགས་ རྟེན་ཏོས་ བདེ་ཚེ་ ལ་ངས། བཞི་རིགས་ བདེ་ཚེ་ ིབ་ངས།
John has been waiting for you in the library.

(2) གཉིས་ བཞི་རིགས་ རྟེན་ཏོས་ བདེ་ཚེ་ ིབ་ངས།
Since we arrived at Golmud, I have been having a headache.

(3) གཉིས་ བཞི་རིགས་ རྟེན་ཏོས་ བདེ་ཚེ་ ིབ་ངས།
Trashis is still standing there.

(4) གཉིས་ བཞི་རིགས་ རྟེན་ཏོས་ བདེ་ཚེ་ ིབ་ངས།
Nyima Lhamo has been and still is working in that company.

(5) གཉིས་ བཞི་རིགས་ རྟེན་ཏོས་ བདེ་ཚེ་ ིབ་ངས།
Teacher Wuchung has been and still is writing the book about Tibetan Thanka.

Sophie is still living in Xining with Drolma.

20.5.2 Frequency

(1) གཉིས་ བཞི་རིགས་ རྟེན་ཏོས་ བདེ་ཚེ་ ིབ་ངས།
I went to the bathroom five or six times during the night.

(2) གཉིས་ བཞི་རིགས་ རྟེན་ཏོས་ བདེ་ཚེ་ ིབ་ངས།
I’ve been to Tibet once.

(3) གཉིས་ བཞི་རིགས་ རྟེན་ཏོས་ བདེ་ཚེ་ ིབ་ངས།
They meet the professor three times a week.

(4) གཉིས་ བཞི་རིགས་ རྟེན་ཏོས་ བདེ་ཚེ་ ིབ་ངས།
I have never been to a horse racing festival, not even once.

(5) གཉིས་ བཞི་རིགས་ རྟེན་ཏོས་ བདེ་ཚེ་ ིབ་ངས།
When I was in Qinghai, I met him three times.

(6) གཉིས་ བཞི་རིགས་ རྟེན་ཏོས་ བདེ་ཚེ་ ིབ་ངས།
That is a funny movie. I have watched it six times. I can still watch it one more time.

(7) གཉིས་ བཞི་རིགས་ རྟེན་ཏོས་ བདེ་ཚེ་ ིབ་ངས།
He went to Sichuan once by plane and twice by train.

20.5.3 བསྟོན་པས་ Since

(1) བསྟོན་པས་ བབུ་འོད་ དེ་བྱེ་བ་དེ་ ཡི་ང་།
I have had diarrhea since yesterday.

(2) བསྟོན་པས་ བབུ་འོད་ དེ་བྱེ་བ་དེ་ ཡི་ང་།
My belly has been hurting since last night.

(3) བསྟོན་པས་ བབུ་འོད་ དེ་བྱེ་བ་དེ་ ཡི་ང་།
I have not seen her since last week.

(4) བསྟོན་པས་ བབུ་འོད་ དེ་བྱེ་བ་དེ་ ཡི་ང་།
They have started to learn Tibetan language since last year.

(5) བསྟོན་པས་ བབུ་འོད་ དེ་བྱེ་བ་དེ་ ཡི་ང་།
My elder brother has worked for this company since May.
20.5.4 นิ (Not) Anything

(1) ฉันกินอะไรหรือไม่?
I didn’t eat anything.

(2) พวกเขาไม่ได้พูดอะไร?
They said nothing in the class.

(3) ลำดับตามที่ท่านสั่ง ฉันไม่ได้ซื้ออะไร.
My parents didn’t buy anything for us when they stayed in Lanzhou.

(4) ฉันต้องอยู่ที่ไหน?
When I was in Litang, it rained every day. I couldn’t go anywhere.

(5) ฉันไม่อยากไปเยี่ยมครอบครัวของคุณ.
I really want to visit your family today, but I didn’t bring anything.

20.5.5 ทุก Each and Every

(1) สิ่งนี้ให้ฉันทานวันละสองครั้ง โดยมีเม็ดที่จำเป็น.
This medicine, take it after meals every day, two pills each time.

(2) ฉันเดินทางเที่ยวทุกสัปดาห์.
My girlfriend and I go to the movie theater every week.

(3) ซึ่งไปเป็นประจำ.
Tserang Gyal goes to Beijing every month.

(4) ในฤดูร้อน ฉันเรียนสองชั่วโมงต่อสัปดาห์.
In the summer, I study two lessons each week with my friend Huamo Tso.

(5) ฉันและพี่น้องผมดูทีวีอยู่สองถึงสามชั่วโมงต่อวัน.
My younger brother watches television for two to three hours every night.

20.5.6 เริ่ม + Adj. เริ่ม + ที่ + Adj. เริ่ม

(1) เริ่มอากาศร้อนขึ้น.
It’s getting hotter and hotter inside the house.

(2) คุณขับรถเร็วขึ้น.
You are driving faster and faster.

(3) ฉันขับรถบัสไปนานกว่าหกชั่วโมง.
I have been riding on a bus for more than six hours. I feel increasingly nauseous.

(4) เริ่มต้นไม่ดี.
Dorje Lhamo likes American movies more and more.

20.5.7 ไม่ต้อง VP + ทั้ง... แต่... Not Only... But Also...

(1) ฉันไม่ได้ต้องมาดูหัวเราะของพวกเขา.
I didn’t only come to watch the horse festival, but also come to practice my Tibetan.

(2) ครูอัปทวนภาษาพื้นเมือง
Teacher Wuchung not only speaks Amdo Tibetan but also speaks Kham dialect.

(3) Snam Tso not only sings well but also dances well.

(4) ฉันไม่ต้องการจะเรียนภาษาพื้นเมือง.
Not only Americans like Tibetan culture, many Chinese like it too.

(5) ฉันไม่ต้องการจะไปที่เจิ้งไห.
When I go to Qinghai, I not only want to take many pictures but also buy a lot of things.

(6) ฉันไม่ต้องการจะไปที่เจิ้งไห.
While in Yushu, not only did I want to stay for a month, I also thought of working there.

20.5.8 จน Not Until

(1) ข้าพเจ้าจะไม่ต้องการจะโทรศัพท์ดังกล่าว.
He won’t be able to call me until he reaches Lhasa.

(2) ฉันจะไม่ต้องการจะเขียนหนังสือ.
I won’t be able to write the book until I buy a new computer.

(3) ฉันจะไม่ต้องการจะเขียนหนังสือ.
I won’t be able to write the book until I buy a new computer.
Until my leg is recovered, I can't go to the basketball game.

You can't speak Amdo Tibetan well until you learn the usage of Ladon.

I didn't like Tibetan songs until I heard Drolma Tso sing them.

Wear your hat when you go out, otherwise you may catch a cold.

Don't drink chang too fast, otherwise you will get drunk.

Remember to bring some money, otherwise it will be inconvenient.

You should practice speaking Tibetan every day, otherwise you will not speak well.

Wash your hands, otherwise you will get sick.

You had better not go to your company to work today.

You had better drive slowly.

I think you had better see a doctor.

It is snowing outside, you had better stay at home today.

Your tooth really hurts, you had better go see a doctor this afternoon.

Tom should take one red pill each time before a meal.
Tom should take the medicine three times a day.
Tom cannot play soccer both this week and next week.
The doctor suggests that Tom take a break from work for a week.

---

Complete the Dialogues

(1) KERNEL 

(2) KERNEL (drink chang too fast)

(3) KERNEL

(4) KERNEL

(5) KERNEL (39 degree)

(a little fever, not serious)

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Translation

(1) A: If without hot pepper, I cannot eat anything.
B: I am different. As soon as I eat hot pepper, my stomach hurts.

(2) A: You’d better take the train. My friend told me the road in the winter is very dangerous. The temperature can drop suddenly at night.
B: But it’s New Year’s Eve, so it’s hard to get train ticket.

(3) A: You should wash your hands before eating.
B: But there is no water in the bathroom.

(4) A: I bought nothing in Lhasa except for a Tibetan traditional robe.
B: Is it comfortable when you wear it?
A: Yes, it is.

(5) A: I have been thinking of traveling in Tibet since I was a student.
B: You can go after the winter vacation starts.

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20.6 Exercises

20.6.1 Listening Comprehension: True or False
(1) Tom hurt his left leg.
(2) Tom’s leg hurts badly when he walks.
(3) Tom’s leg hurts but he can’t see anything wrong with it.
Labrang Is a Big Monastery in Amdo

Key Grammar Points in Lesson Twenty-One:
1. བོད་རིགས་ལྷེ་རིགས Revisited
2. Summary of Functions of Ladon
3. Clause 1 བོད་ཇི་ན་, དོན་ན་ + Clause 2 Although
4. ལེ་བོ་...ཐེན་ Either... Or...
5. མ་ལྷན་སེམས Besides... and མ་ལོག་སེམས Unless...
6. Summary of Clausal Conjunctions

21.1 Dialogue

A: མི་ཐོབ་ལེན་རྒྱ་གནས་པ་ལ་ཐེག་ཆེན། བོད་ལ་ཐེག་ཆེན་དང་འབུལ་བ་བོ།
B: དེ་ཡིན་ལེན་རྒྱ་གནས་པ་ལ་ཐེག་ཆེན་དང་འབུལ་བ་བོ།

Answer the following questions in English:
1. Where did Dorje and her boyfriend go last summer?
2. Why were Dorje and his girlfriend sick when they were in Nagchu?
3. How seriously sick was Dorje?
4. How was Dorje's girlfriend?
5. What is Dorje's plan for this summer?
6. What's Lhamo's comment on Dorje's plan for this summer?
Appendix I

Answers to Exercises

Lesson One

1.4.3 Sound Discrimination

1. aspirated vs. non-aspirated consonants
   You hear [k] in the pair k - kʰ
   [tʰ] in the pair t - tʰ
   [ts] in the pair ts - tsʰ
   [cʰ] in the pair c - cʰ
   [pʰ] in the pair p - pʰ

2. palatal vs. non-palatal consonants
   You hear [n] in the pair n - ny
   [zh] in the pair z - zʰ
   [w] in the pair w - y

3. nasal vs. non-nasal consonants
   You hear [m] in the pair m - mg
   [l] in the pair t - n
   [n] in the pair c - ny

1.4.4 Transcription

(1) གྲི། (6) གྲུ། (11) གོ། (16) གེ།
(2) གྲླ། (7) གྲི་ (12) གྲུ། (17) གེ།
(3) གྲོ། (8) གྲུ། (13) གོ། (18) གེ།
(4) གྲ། (9) གྲེ། (14) གྲུ། (19) གེ།
(5) གེ། (10) གང་ (15) གེ། (20) གེ།

1.4.5 Oral Spelling

(1) གྲུ་[tʰa kaka tʰo | ka shamca ka | tʰska], or གོ་[tʰa kaka tʰo]
(2) གོ་[pʰa shamca pʰo | wa naro wo | pʰo wo], or གོ་[pʰa shamca pʰo]
(3) གོ། [nya naro nyo | wa | nyowa], or གོ། [nya naro nyo]
(4) གྲུ། [tsa kaka tsə | ka shamca ka | tsəka], or གོ། [tsa kaka tsə]
(5) གེ། [a naro o | ma | oma], or གེ། [a naro o]
Lesson Two

2.7.4 Sound Discrimination (I)

(1) aspirated vs. non-aspirated vs. voiced
   You hear [ga] in the group ka - k'a - ga  [ta] in ta - t'a - da
   [tsa] in the group tsa - ts'a - dza
   [pa] in the group pa - p'a - ba
   [tra] in tra - t'ra - dra
   (2) retroflexives vs. non-retroflexives
   You hear [tra] in the pair ta - tra  [da] in da - dra
   [t'ra] in the pair t'a - t'ra
   [sra] in sa - sra
   (3) sibilants
   You hear [ja] in the pair ja - zha  [ca] in ca - c'a - ja
   [zha] in the group sha - zha - sa
   [dzaj] in tsa - ts'a - dza

2.7.5 Sound Discrimination (II)

(1) a. བ [cʰa] b. བ [cʰa] c. བ [sha] The answer is (c)
    (2) a. བ [tra] b. བ [tra] c. བ [t'ra] The answer is (c)
    (3) a. བ [sha] b. བ [sha] c. བ [sha] The answer is (c)
    (4) a. བ [nya] b. བ [ma] c. བ [nya] The answer is (b)
    (5) a. བ [da] b. བ [t'a] c. བ [t'a] The answer is (a)
    (6) a. བ [da] b. བ [ta] c. བ [da] The answer is (b)
    (7) a. བ [ja] b. བ [ya] c. བ [ja] The answer is (b)
    (8) a. བ [ca] b. བ [ca] c. བ [ja] The answer is (c)
    (9) a. བ [kwa] b. བ [ka] c. བ [ka] The answer is (a)
    (10) a. བ [hwa] b. བ [pa] c. བ [pa] The answer is (a)

Write down the phonetic symbol of the sound that you select for each question.

Lesson Three

3.7.4 Sound Discrimination (I)

(1) a. ཨ [cʰen] b. ཨ [shen] c. ཨ [shen] You hear (a)
    (2) a. ཨ [sha] b. ཨ [sha] c. ཨ [jo] You hear (c)
    (3) a. ཨ [cʰol] b. ཨ [cʰol] c. ཨ [gel] You hear (a)
    (4) a. ཨ [nyi] b. ཨ [nyox] c. ཨ [nax] You hear (c)
    (5) a. ཨ [gwan] b. ཨ [cʰung] c. ཨ [jong] You hear (b)
3.7.5 Sound Discrimination (II)

(1) a. འང [ang]  
    b. འང [ong]  
    c. ཡང [long]  

The answer is (a)

(2) a. འལ [el]  
    b. འལ [el]  
    c. ཡལ [ul]  

The answer is (c)

(3) a. ཡི [ix]  
    b. ཡི [ix]  
    c. ཡི [ix]  

The answer is (c)

(4) a. ཡི [i]  
    b. ཡི [i]  

The answer is (b)

(5) a. འི [ang]  
    b. འི [ang]  
    c. ཡི [long]  

The answer is (c)

The phonetic symbol of the vowel of the answer to each question

1. [a]  
2. [ə]  
3. [ə]  
4. [e]  
5. [ɔ]

3.7.6 Transcription

(1) འང [ang]  
(6) འང [ong]  
(11) ཡི [i]  
(16) ཡི [i]  

3.7.7 Find the Root Letter

(1) འང [ang]  
(2) འང [ang]  
(3) ཡི [i]  
(4) ཡི [i]  
(5) ཡི [i]  

3.7.8 Oral Spelling

(1) འང [ang]  
(2) འང [ang]  
(3) ཡི [i]  
(4) ཡི [i]  
(5) ཡི [i]  

The phonetic symbol of the vowel of the answer to each question

1. [a]  
2. [ə]  
3. [ə]  
4. [e]  
5. [ɔ]

4.6.1 Listening Comprehension: Tibetan text and English translation

Lesson Four
Lesson Five

5.6.1 Listening Comprehension: Tibetan text and English translation

A: Who are they?
B: They are teachers.
A: Where are they from?
B: Tom is from England and Sophie is from France.
A: What's your job?
B: I am a teacher too. We are friends.

True or False

1. Tom is a student. (F)
2. Sophie is from France. (T)
3. Tom is from Japan. (F)
4. I am a student too. (F)
5. Tom, Sophie and I are friends. (T)

5.6.2 Complete the Dialogues

1. How are you? My name is Mary. I am a student. Are you a student, too?
What's your name?
B: My name is Tom. I am not a student. I am a teacher.

Answers to the questions

1. (What is Mary?) Answer: Mary is a student.
2. (Is Tom a student?) Answer: No, he is a teacher.

4.6.2 Complete the Dialogues

1. B: My name is
A: What’s your name?

4.6.3 Translation

1. B: How are you?
A: I am a student. Are you a student, too?

4.6.4 Oral Spelling

1. B: How are you?
A: I am a student. Are you a student, too?

4.6.5 Translation

1. B: How are you?
A: I am a student. Are you a student, too?

4.6.6 Oral Spelling

1. B: How are you?
A: I am a student. Are you a student, too?

4.6.7 Translation

1. B: How are you?
A: I am a student. Are you a student, too?

4.6.8 Oral Spelling

1. B: How are you?
A: I am a student. Are you a student, too?

4.6.9 Translation

1. B: How are you?
A: I am a student. Are you a student, too?

4.6.10 Oral Spelling

1. B: How are you?
A: I am a student. Are you a student, too?
5.6.3 Fill in the Blanks (I): with appropriate pronouns or the verb to be

(1) ཤུབ་པར་གཉིས་པ་ེ། རུབ་པར་གཉིས་པ་ེ། རུབ་པར་གཉིས་པ་ེ།
(2) འཕྲུལ་བར་གཉིས་པ་ེ། འཕྲུལ་བར་གཉིས་པ་ེ། འཕྲུལ་བར་གཉིས་པ་ེ།
(3) ཡུག་པར་གཉིས་པ་ེ། ཡུག་པར་གཉིས་པ་ེ། ཡུག་པར་གཉིས་པ་ེ།
(4) ང་གཉིས་པ་ེ།

5.6.4 Fill in the Blanks (II): Insert the correct form of the Genitive Case

(1) རུབ་པར་གཉིས་པ་ེ།
(2) རུབ་པར་གཉིས་པ་ེ།
(3) རུབ་པར་གཉིས་པ་ེ།
(4) རུབ་པར་གཉིས་པ་ེ།
(5) རུབ་པར་གཉིས་པ་ེ།
(6) རུབ་པར་གཉིས་པ་ེ།
(7) རུབ་པར་གཉིས་པ་ེ།
(8) རུབ་པར་གཉིས་པ་ེ།

5.6.5 Image Description

(1) His name is Tom. He is from Canada. He is a doctor.
(2) Their names are Sophie and Mary. Sophie is from France. She is a student.

5.6.6 Translation

(1) རུབ་པར་གཉིས་པ་ེ། རུབ་པར་གཉིས་པ་ེ།
(2) རུབ་པར་གཉིས་པ་ེ།
(3) རུབ་པར་གཉིས་པ་ེ།
(4) རུབ་པར་གཉིས་པ་ེ།

5.6.7 Oral Spelling

(1) རུབ་པར་གཉིས་པ་ེ།
(2) རུབ་པར་གཉིས་པ་ེ།
(3) རུབ་པར་གཉིས་པ་ེ།
(4) རུབ་པར་གཉིས་པ་ེ།
(5) རུབ་པར་གཉིས་པ་ེ།

Lesson Six
6.6.1 Listening Comprehension: Tibetan text and English translation

Dialogue 1

Trashi: Hi, Tom
Tom: Hi, Trashi.

Trashi: Do you have a Tibetan-Chinese dictionary?
Tom: No, I don’t have a Tibetan-Chinese dictionary.

Trashi: What is that? Is that a dictionary?
Tom: Yes, this is a dictionary.

Trashi: What dictionary is it?
Tom: This is a Tibetan-English dictionary. This is not a Tibetan-Chinese dictionary! This is not my dictionary.

True or False
(1) Tom has a Tibetan-English dictionary. (F)
(2) Bai Li has a Tibetan-English dictionary. (F)
(3) Bai Li doesn’t have a Tibetan-Chinese dictionary. (T)

Dialogue 2

A: Whose Tibetan-Japanese dictionary is it?
B: This is Akimi’s dictionary

A: Who is Akimi?
B: Akimi is my friend. She is a Japanese teacher. She is from Japan.

A: Oh. Does she have a Tibetan name?
B: Yes, she does. Her Tibetan name is Huamo Tso

6.6.2 Complete the Dialogues

(1) དེ་དགུ་ཕུར་བཞི་བཞུགས་པ་དོན།
(2) དེ་དགུ་ཕུར་བཞི་བཞུགས་པ་དོན།
(3) དེ་དགུ་ཕུར་བཞི་བཞུགས་པ་དོན།
(4) དེ་དགུ་ཕུར་བཞི་བཞུགས་པ་དོན།

6.6.3 Answer the Questions

(1) དེ་དགུ་ཕུར་བཞི་བཞུགས་པ་དོན། དེ་དགུ་ཕུར་བཞི་བཞུགས་པ་དོན།
(2) དེ་དགུ་ཕུར་བཞི་བཞུགས་པ་དོན།
(3) དེ་དགུ་ཕུར་བཞི་བཞུགས་པ་དོན།
(4) དེ་དགུ་ཕུར་བཞི་བཞུགས་པ་དོན།
6.6.4 Reading Comprehension: English translation

Sophie: Hi, Dondrup.
Dondrup: Hi, Sophie.
Sophie: Do you have a Tibetan textbook?
Dondrup: No, I don’t have a Tibetan textbook.
Sophie: What is that? Isn’t that a Tibetan textbook?
Dondrup: No, this is a dictionary.
Sophie: What dictionary is it?
Dondrup: This is a Tibetan-English dictionary.
Sophie: What is that over there?
Dondrup: That’s my teacher’s computer.

Answer the following questions in English:

1. Does Dondrup have a Tibetan textbook?
   Answer: No, he doesn’t have a Tibetan textbook.

2. What kind of dictionary is the one Sophie asks about?
   Answer: It is a Tibetan-English dictionary.

3. Is the computer over there Dondrup’s?
   Answer: No, that computer is not Dondrup’s.

4. To whom does that computer belong?
   Answer: It belongs to Dondrup’s teacher.

6.6.5 Oral Spelling

1. སྐོར་ཐོད་ཀྱི་ལོ་ བདེ་བཞིས་ཁྱབ་པ་ དགེ་བསྐུལ་པོས་རྣམས་ཀྱིས
2. སོགས་ ཆོང་མཇོ་བོ་ གཞི་བོན་པ་ དགེ་བསྐུལ་པོས་རྣམས་ཀྱིས
3. སོགས་ ཆོང་མཇོ་བོ་ གཞི་བོན་པ་ དགེ་བསྐུལ་པོས་རྣམས་ཀྱིས
4. སོགས་ ཆོང་མཇོ་བོ་ གཞི་བོན་པ་ དགེ་བསྐུལ་པོས་རྣམས་ཀྱིས
5. སོགས་ ཆོང་མཇོ་བོ་ གཞི་བོན་པ་ དགེ་བསྐུལ་པོས་རྣམས་ཀྱིς
6. སོགས་ ཆོང་མཇོ་བོ་ གཞི་བོན་པ་ དགེ་བསྐུལ་པོས་རྣམས་ཀྱིས
7. སོགས་ ཆོང་མཇོ་བོ་ གཞི་བོན་པ་ དགེ་བསྐུལ་པོས་རྣམས་ཀྱིས

Lesson Seven

6.6.1 Listening Comprehension: Tibetan text and English translation

Dialogue 1

Sophie: Hi, John.
John: Hi, Sophie.
Sophie: How many students in your Tibetan language class?
John: There are only four students in my class.
Sophie: Is there any student from England?
John: Yes, his name is Tom.
Sophie: He is my friend! Is he in Xining now?
John: No, he is still in Tibet now.

Choose the right answer

1. How many students are there in John’s class?
   (a) three (b) four (c) five 
   The answer is (b)

2. Who is from England?
   (a) Tom (b) Sophie (c) John
   The answer is (a)

3. Where is Tom now?
   (a) Xining (b) Beijing (c) Lhasa
   The answer is (c)

Dialogue 2

Huamo Tso: Where is my pencil?
Gabzang: There is a pencil here. Is this your pencil?
Huamo Tso: No, this is Tserang’s pencil. He is a Tibetan student in my class.

Gabzang: There is a Tserang too in my class! How many Tserangs altogether in our school?

Huamo Tso: There are altogether three Tserangs in our school. One is from Xining, one from Golok, and one from Thrika.

7.6.3 Fill in the Blanks: ནི་དེ་འདི་བོད་ལ་བོད་བོད་བོད་
(1) རྗེ་བཙོད་འབུལ་ནོར་བོད། རྗེ་བཙོད་འབུལ་ནོར་བོད།
(2) རྗེ་བཙོད་འབུལ་ནོར་བོད། རྗེ་བཙོད་འབུལ་ནོར་བོད།
(3) རྗེ་བཙོད་འབུལ་ནོར་བོད། རྗེ་བཙོད་འབུལ་ནོར་བོད།
(4) རྗེ་བཙོད་འབུལ་ནོར་བོད། རྗེ་བཙོད་འབུལ་ནོར་བོད།
(5) རྗེ་བཙོད་འབུལ་ནོར་བོད། རྗེ་བཙོད་འབུལ་ནོར་བོད།

7.6.4 Numerals in a Noun Phrase
(1) རྗེ་བཙོད་འབུལ། (6) རྗེ་བཙོད་འབུལ་ནོར་བོད།
(2) རྗེ་བཙོད་འབུལ། (7) རྗེ་བཙོད་འབུལ།
(3) རྗེ་བཙོད་འབུལ། (8) རྗེ་བཙོད་འབུལ།
(4) རྗེ་བཙོད་འབུལ། (9) རྗེ་བཙོད་འབུལ།
(5) རྗེ་བཙོད་འབུལ། (10) རྗེ་བཙོད་འབུལ།

7.6.5 Translation
(1) རྗེ་བཙོད་འབུལ་ནོར་བོད། རྗེ་བཙོད་འབུལ་ནོར་བོད།
(2) རྗེ་བཙོད་འབུལ་ནོར་བོད།
(3) རྗེ་བཙོད་འབུལ་ནོར་བོད།
(4) རྗེ་བཙོད་འབུལ་ནོར་བོད།

7.6.6 Reading Comprehension: English translation
Hi, everyone, my name is Dawa. I am from Tibet. I am a Tibetan language teacher here. I have three American students, five Japanese students and two English students. We have altogether ten students. Everyone in our class has a Tibetan name. Tom is
called Dorji Tserang, Mary is call Dorje Drolma and Akimi is called Nyima Lhamo?

Answer the following questions in English:

(1) Who is Dawa? Where is he from?
Answer: Dawa is the Tibetan language teacher. He is from Tibet.

(2) How many students does Dawa have? Where are the students from?
Answer: He has altogether ten students: three from the US, five from Japan, and two from England.

(3) What is Tom’s Tibetan name?
Answer: Tom's Tibetan name is called Dorji Tserang.

(4) What is Mary’s Tibetan name?
Answer: Mary's Tibetan name is called Drolma.

Lesson Eight

8.6.1 Listening Comprehension: Tibetan text and English translation

Student: Teacher, who is this girl in the picture?
Teacher: She is my younger sister

Student: What’s her name?
Teacher: Her name is Dorje Drolma

Student: How old is she?
Teacher: She is eighteen years old.

Student: Where is she now?
Teacher: She is in Tibet now.

Student: How many sisters do you have?
Teacher: I have altogether six sisters!

True or False
(1) Dorje Drolma is teacher’s elder sister. (F)
(2) Dorje Drolma is fourteen years old. (F)
(3) Dorje Drolma is not in Tibet now. (F)
(4) The teacher has altogether six sisters. (T)

8.6.2 Answer the Questions

Image A
(1) བོད་ལྷ་སྐྱིད་ལམ་བཞིན་དེ་རེལ།
(2) གེ་རེ་བོད་ལྷ་སྐྱིད་ལམ་བཞིན་དེ་རེལ།
(3) གོན་དར་སྤོལ་ལྐན།
(4) གོན་དར་སྤོལ་ལྐན།
(5) གོན་དར་སྤོལ་ལྐན།

Image B
(1) རོ་བོད་ལྷ་སྐྱིད་ལམ་བཞིན་དེ་རེལ།
(2) གོན་དར་སྤོལ་ལྐན།
(3) གོན་དར་སྤོལ་ལྐན།
(4) གོན་དར་སྤོལ་ལྐན།

8.6.3 Translation

(1) བོད་ལོ་བོད་ལྷ་སྐྱིད་ལམ་བཞིན་དེ་རེལ།
(2) གོན་དར་སྤོལ་ལྐན།
(3) གོན་དར་སྤོལ་ལྐན།
(4) གོན་དར་སྤོལ་ལྐན།

8.6.4 Composition: a sample composition

Lesson Nine
9.6.1 Listening Comprehension: Tibetan text and English translation
Dialogue 1
Lobzang: Hi, Sonam. What are you doing here?
Sonam: Hi, Lobzang. I am listening to the music.
Lobzang: What (kind of) music is it?
Sonam: I am listening to Tibetan music. What are you doing here?
Lobzang: I am studying. I have a Tibetan class today.
Sonam: How many classes do you altogether have today?
Lobzang: I have 5 classes altogether today.
Puntsok: Hi, Sonam and Lobzang. What are you two doing here?
Lobzang: Hi, Puntsok. We are chatting here.

Choose the correct answer
(1) Sonam’s younger sister is a
(a) student (b) teacher (c) herdsman
The answer is (c)
(2) Sonam’s younger sister is ___ years old
(a) thirteen (b) fourteen (c) fifteen
The answer is (c)
(3) Sonam’s family has ___ sheep.
(a) seventy (b) eighty (c) ninety
The answer is (c)
(4) Sonam’s family also has ___ yaks.
(a) twenty (b) thirty (c) eighty
The answer is (b)

9.6.2 Fill in the Blanks: mark the nouns with the correct case
(1) རྒན་མེད་པར་དག་བུའི་ཕྲེང་།
(2) དྲི་མོ་ལེ་གྲུབ་པོ་དེ་དགེ་ལེ་གྲུབ་པོ
(3) མཚོན་པ་ཕྲིན་པ་བོ་
(4) རྡོ་རྗེ་མོ་ཕྲིན་པ་བོ་
(5) སྲི་དགེ་བོ་
(6) འགྲེལ་པོ་དེ་དགེ་ལེ་གྲུབ་པོ
(7) བཟང་ཆེན་པོ་དེ་དགེ་ལེ་གྲུབ་པོ
9.6.3 Complete the Dialogues

1. བོད་ལྷག་ལྡ་བོད་ལྷག་ལྡ་བོད་ལྡ་བོད་ལྡ་
   བོད་ལྷག་ལྡ་བོད་ལྡ་བོད་ལྡ་
   བོད་ལྷག་ལྡ་བོད་ལྡ་བོད་ལྡ་
   བོད་ལྷག་ལྡ་བོད་ལྡ་བོད་ལྡ

2. བོད་ལྷག་ལྡ་བོད་ལྡ་བོད་ལྡ
   བོད་ལྷག་ལྡ་བོད་ལྡ་བོད་ལྡ
   བོད་ལྷག་ལྡ་བོད་ལྡ་བོད་ལྡ
   བོད་ལྷག་ལྡ་བོད་ལྡ་བོད་ལྡ

3. བོད་ལྷག་ལྡ་བོད་ལྡ
   བོད་ལྷག་ལྡ
   བོད་ལྷག་ལྡ
   བོད་ལྷག་ལྡ

4. བོད་ལྷག་ལྡ
   བོད་ལྷག་ལྡ
   བོད་ལྷག་ལྡ
   བོད་ལྷག་ལྡ

9.6.4 Pattern Practice: answer the following questions with the given patterns

1. རེལ་ཁྱིམ་ཁྲིམས་ཁྲིམས་ཁྲིམས་ཁྲིམས་ཁྲིམས
   རེལ་ཁྱིམ་ཁྲིམས་ཁྲིམས་ཁྲིམས་ཁྲིམས
   རེལ་ཁྱིམ་ཁྲིམས་ཁྲིམས་ཁྲིམས
   རེལ་ཁྱིམ་ཁྲིམས

2. རེལ་ཁྱིམ་ཁྲིམས་ཁྲིམས་ཁྲིམས
   རེལ་ཁྱིམ་ཁྲིམས
   རེལ་ཁྱིམ
   རེལ

3. རེལ
   རེལ
   རེལ
   རེལ

9.6.5 Translation

1. བོད་ལྷག་ལྡ
   བོད་ལྡ
   བོད

2. བོད་ལྡ
   བོད
   བོད

3. བོད
   བོད
   བོད

4. བོད
   བོད
   བོད

5. བོད
   བོད
   བོད

Lesson Ten

10.6.1 Listening Comprehension: Tibetan text and English translation

Dialogue 1

Tom: Hi, Sophie. What time is it now?
Sophie: Hi, Tom. It’s 7:15. Will you go to eat?

Tom: No, I am not hungry and I am doing my homework now.
Sophie: Do you have a lot of homework?
Tom: Yes, I have history homework and math homework.
Sophie: Okay. In that case, let’s eat together tomorrow.
Tom: Okay.

Answer the following questions in English

1. What time is it now?
   Answer: It’s 7:15.

2. Will Tom go to eat with Sophie? Why?
Answer: No, because he is not hungry and he is doing his homework now.

(3) What homework does Tom have?
Answer: He has history and math homework.

(4) What’s Sophie’s suggestion?
Answer: She suggests that they eat together tomorrow.

Dialogue 2

Mary: Hi, John. Let’s go to Dondrup’s dormitory. We will listen to Tibetan music there.

John: Hi, Mary. Okay. But, is his dormitory far? I have a Tibetan Art class at 10:30.

Mary: It’s not far. It’s near your classroom.

John: Okay, in that case, let’s go.

Answer the following questions in English

(1) What’s Mary’s suggestion?
Answer: That they go to Dondrup’s dormitory.

(2) What will they do in Dondrup’s dormitory?
Answer: They will listen to Tibetan music.

(3) Is Dondrup’s dormitory far from John’s classroom?
Answer: No, it’s not far. It’s near John’s classroom.

(4) When will John have the Tibetan Art class?
Answer: His class is at 10:30.

10.6.2. Tell the Time

(1) 6:00 རྣ་སྐད་དུ།
(2) 10:15 འཕྲུལ་ལེན་གྲུབ་མཚན།
(3) 12:20 བྲུག་ཡུལ་གྲུབ་མཚན།
(4) 1:30 རྣོ་བདེ་སྐད་དུ།
Lesson Eleven

10.6.1 Listening Comprehension: Tibetan text and English translation

Tom: Hi, John, let's eat together.

John: Okay, Tom. What will we two eat?

Tom: Do you like beef?

John: No, I don't like beef.

Tom: Do you like lamb meat?

John: Yes, I really like lamb dishes.

Tom: That's great. The lamb dumplings in this restaurant are delicious. Are you going to drink yak butter tea?

John: No. I don't like Tibetan tea. I will drink beer.

Tom: I don't like yak butter tea, either. I will drink milk tea.

John: How much is the milk tea?

Tom: It's 12 yuan for the small pot.

John: That's expensive!

Mother: Hello, Drolma.

Drolma: Hello, mom. How are you?

Mother: I am fine. Will you come home tomorrow?

Drolma: No. I have a lot of classes tomorrow. I will have a Tibetan History class at 8:30, a math class at 10:15. My American friend and I will eat together at 12:00 and we will go to a European Art class at 2:00. My classmates and I will go to the library at 6:00. We'll do our homework there together.

Mother: Okay. Will you come home the day after tomorrow?

Drolma: Yes, I'll come home at 8:00 tomorrow.


Drolma: Bye-bye, mother.

Answer the following questions in English

1. Who is Drolma talking to on the phone?
   Answer: Drolma is talking to her mother.

2. What is likely to be Drolma's occupation?
   Answer: Drolma is likely to be a college student.

3. When will Drolma come home?
   Answer: She will come home at 8:00 tomorrow.

4. Complete the following schedule for Drolma for tomorrow.

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:30</td>
<td>Tibetan History class</td>
</tr>
<tr>
<td>10:15</td>
<td>Mathematics class</td>
</tr>
<tr>
<td>12:00</td>
<td>have lunch with an American friend</td>
</tr>
<tr>
<td>2:00</td>
<td>European Art class</td>
</tr>
<tr>
<td>6:00</td>
<td>study at the library with classmates</td>
</tr>
</tbody>
</table>

True or False

1. John says that he likes both beef and lamb dishes. (F)
2. The lamb momo in this restaurant is delicious. (T)
3. John doesn’t like beer. He wants to try the yak butter tea. (F)
4. Tom wants to drink milk tea. (T)
5. A small pot of milk tea is 20 yuan and John thinks it's expensive. (F)
11.6.2 Fill in the Blanks

(1) ཞས་བུ་བཟང་པོ་བསྟོད་པ་ན་ཐོབ
(2) བཞིན་པའི་གནོད་པ་ཐམས་ཅད་ལ་ཟོན
(3) མི་ཐལ་འཛམ་ཐེ་བསྟོད་པ་ན་ཐོབ
(4) ཡུལ་བ་བཞི་བཟང་པོ་ན་ཐོབ
(5) སྦྱི་ཐལ་འཛམ་ཐེ་བསྟོད་པ་ན་ཐོབ
(6) སྤྱི་ཐལ་འཛམ་ཐེ་བསྟོད་པ་ན་ཐོབ
(7) བཞིན་པའི་གནོད་པ་ཐམས་ཅད་ལ་ཟོན
(8) བཞིན་པའི་གནོད་པ་ཐམས་ཅད་ལ་ཟོན
(9) བཞིན་པའི་གནོད་པ་ཐམས་ཅད་ལ་ཟོན
(10) བཞིན་པའི་གནོད་པ་ཐམས་ཅད་ལ་ཟོན

11.6.3 Complete the Dialogues

(1) རྗེབ་པའི་ཐལ་འཛམ་ཐེ་བསྟོད་པ་ན་ཐོབ
(2) རྗེབ་པའི་ཐལ་འཛམ་ཐེ་བསྟོད་པ་ན་ཐོབ
(3) རྗེབ་པའི་ཐལ་འཛམ་ཐེ་བསྟོད་པ་ན་ཐོབ
(4) རྗེབ་པའི་ཐལ་འཛམ་ཐེ་བསྟོད་པ་ན་ཐོབ

11.6.4 Translation

(1) ནང་ལོ། སེམས་དཔྱོད་དེ་དག་ཇི་མེད་པར་ཞིག་་
(2) ནང་ལོ། སེམས་དཔྱོད་དེ་དག་ཇི་མེད་པར་ཞིག་་
(3) ནང་ལོ། སེམས་དཔྱོད་དེ་དག་ཇི་མེད་པར་ཞིག་་
(4) ནང་ལོ། སེམས་དཔྱོད་དེ་དག་ཇི་མེད་པར་ཞིག་་

11.6.5 Reading Comprehension: English translation

Lhamo: Dawa, we will go to our teacher’s home today. Do you want to go?
Dawa: Yes, let’s go together. Is it far?
Lhamo: No. It takes only 25 minutes.
Dawa: Okay. How many people are there in Teacher’s family?
Lhamo: He only has a son. He is 22 years old.
Dawa: How old is our teacher?
Lhamo: He is only 41 years old.

Answer the following questions in English

(1) Where will Lhamo and Dawa go?
Answer: They will go to their teacher’s home.
(2) Is the place far? How long will it take to get there?
Answer: No, it’s not far. It takes only 25 minutes.
(3) Does their teacher have any children?
Answer: He has a son.
(4) How old is his son?
Lesson Twelve

12.6.1 Listening Comprehension: Tibetan text and English translation

Dialogue 1

Tom: Hi, Dorje.

Dorje: Hi, Tom.

Tom: Where are you going?

Dorje: I am going to eat.

Tom: Can I go to eat with you?

Dorje: Sure. But I need to meet two friends, and we will go to a Tibetan restaurant together. Is it all right?

Tom: It's all right. Where are your friends from?

Dorje: They come from my hometown.

Tom: Where is your hometown?

Dorje: I am from Maqu. My hometown is a very beautiful small village.

Answer the following questions in English

(1) How many people is Dorje supposed to meet to eat at a Tibetan restaurant?

Answer: Two.

(2) Where are Dorje’s friends from?

Answer: They are from Dorje’s hometown.

(3) Where is Dorje’s hometown?

Answer: Maqu.

(4) How is Dorje’s hometown?

Answer: It’s a very beautiful small village.

Dialogue 2

Tom: Are your parents still living in the village?

Dorje: Yes. They are farmers. I’ll go see them this Friday. Do you want to go with me? My mother’s milk tea is very tasty.

Tom: I cannot go this week. I have a class at 2 o’clock in the afternoon this Friday. Can I go to see your village next week?

Dorje: I need to see my professor next week. How about next month?

Tom: Okay. Thank you!

Dorje: You are welcome.
Answer: Tom will go there next month.

12.6.2 Pattern Practice: answer the following questions with given patterns

(1) What will you do this weekend?

(2) Is it interesting to talk with herdsmen in Tibetan village?

(3) Which day of the week do you like? Why?

(4) How many classmates will you take to your home town?

(5) What will you do this evening?

12.6.3 Fill in the Blanks: with case markers, prepositions, conjunctions, or particles

(1) ལེགས་ཏི་བོམ་པའི་སྡེ་གཉེན་ཤིག་ཡུལ་འོང་ཤིང་།

(2) མི་བོམ་པའི་སྡེ་གཉེན་ཤིག་ཡུལ་འོང་ཤིང་། རིམ་ལྡན་ཚིག་ཡུལ་འོང་ཤིང་།

(3) གཞེན་ལྡན་ཚིག་ཡུལ་འོང་ཤིང་། ཤེས་པའི་སྡེ་གཉེན་ཤིག་ཡུལ་འོང་ཤིང་།

(4) རེགས་བོིི་བོིི་སྡེ་གཉེན་ཤིག་ཡུལ་འོང་ཤིང་།

(5) རེགས་བོིི་བོིི་སྡེ་གཉེན་ཤིག་ཡུལ་འོང་ཤིང་། རེགས་བོིི་བོིི་སྡེ་གཉེན་ཤིག་ཡུལ་འོང་ཤིང་།

12.6.4 Translation

(1) ལེགས་ཏི་བོམ་པའི་སྡེ་གཉེན་ཤིག་ཡུལ་འོང་ཤིང་།

(2) ལེགས་ཏི་བོམ་པའི་སྡེ་གཉེན་ཤིག་ཡུལ་འོང་ཤིང་། རིམ་ལྡན་ཚིག་ཡུལ་འོང་ཤིང་།

(3) ལེགས་ཏི་བོམ་པའི་སྡེ་གཉེན་ཤིག་ཡུལ་འོང་ཤིང་། རིམ་ལྡན་ཚིག་ཡུལ་འོང་ཤིང་།

(4) རེགས་བོིི་བོིི་སྡེ་གཉེན་ཤིག་ཡུལ་འོང་ཤིང་།

12.6.5 Answer the Questions

(1) When does the bus leave from Xining to Yulshul?

(2) How long does it take from Xining to Yulshul?

(3) How much does it cost from Xining to Yulshul?

(4) When can you take a bus from Xining to Golmud?

(5) How long does it take from Xining to Golmud?

(6) How much is it from Xining to Golmud?

(7) How long does it altogether take from Xining to Mangra?

(8) How much is it altogether from Xining to Mangra?

Lesson Thirteen

13.6.1 Listening Comprehension: Tibetan text and English translation

Dialogue 1 (John knocking at the door)

Sophie: Hi, John. Come in please
John: Hi, Sophie. It’s weekend again. What do you want to do?

Sophie: I don’t know. What do you want to do?

John: Let’s go ask Tom.

Sophie: Okay.

S&J: Hi, Tom. What are you doing?

Tom: I am studying Tibetan language.

S&J: Tomorrow is Saturday. What will you do?

Tom: I will go to see Drolma. She is my Tibetan teacher’s younger sister.

S&J: Is it all right if you take us?

Tom: I don’t know. I can ask Drolma.

S&J: Thank you.

S&J: Thank you! Where is Drolma’s home? Is it far?

Tom: It’s not near. It takes 3 and a half hours, I went there last month.

S&J: What did you do last month at her home?

Tom: We drank milk tea, ate yak meat and watched a Tibetan movie.

S&J: It’s very interesting. When are we leaving?

Tom: Let’s meet 8 o’clock tomorrow morning at the bus station. We will arrive at noon.

S&J: Okay. See you tomorrow morning!

Tom: See you.

True or False

1. The conversation takes place on Saturday. (F)
2. When asked by John, Sophie knows what she wants to do. (F)
3. Tom is a student of Drolma. (F)
4. Tom will go see Drolma tomorrow. (T)
5. Tom volunteers to take John and Sophie to meet Drolma. (T)

Dialogue 2

Tom: Hi, Sophie and John. I asked Drolma. You can go to her home together with me.

S&J: Thank you! Where is Drolma’s home? Is it far?

Tom: It’s not near. It takes 3 and a half hours, I went there last month.

S&J: What did you do last month at her home?

Tom: We drank milk tea, ate yak meat and watched a Tibetan movie.

S&J: It’s very interesting. When are we leaving?

Tom: Let’s meet 8 o’clock tomorrow morning at the bus station. We will arrive at noon.

S&J: Okay. See you tomorrow morning!

Tom: See you.

Answer the following questions

1. How long does it take to go to Drolma’s home?
   Answer: Three and a half hours.
2. What did Tom do last month at Drolma’s home?
   Answers: He and Drolma drank milk tea, ate yak meat and watched a Tibetan movie.
3. When and where will Sophie, John and Tom meet?
   Answer: They will meet at 8:00 tomorrow morning at the bus station.
4. When will they arrive?
   Answer: At noon.

13.6.1 Tense Conversion

1. ขยับขยันจะต้องไปตามท่านไม่ใช่หรือคะ
   Translation: My mother will bring me some apples next week
13.6.3 Fill in the Blanks: Use appropriate case markers, prepositions, conjunctions, decade markers, adverbs, interrogatives, or particles

1. བོད་ཀྱིས་ཐེབས་ཀྱི་ཐོག་མིང་བཞིན་གྱི་བོད་ཀྱིས་ཕྱི་ཐོག་མིང་བཞིན་
2. བོད་ཀྱིས་ཅེས་ཐོག་མིང་བཞིན་
3. བོད་ཀྱིས་ཅེས་ཐོག་མིང་བཞིན་
4. བོད་ཀྱིས་ཅེས་ཐོག་མིང་བཞིན་
5. བོད་ཀྱིས་ཐོག་མིང་
6. བོད་ཀྱིས་ཐོག་མིང་
7. བོད་ཀྱིས་ཐོག་མིང་
8. བོད་ཀྱིས་ཐོག་མིང་
9. བོད་ཀྱིས་ཐོག་མིང་
10. བོད་ཀྱིས་ཐོག་མིང་

13.6.4 Translation

1. བོད་ཀྱིས་ཐོག་མིང་
2. བོད་ཀྱིས་ཐོག་མིང་

13.6.5 Reading Comprehension

Mother: Wuchung, where is your younger brother?
Wuchung: He went to the street.
Mother: What did he go to the street for?
Wuchung: He went to buy some books.
Mother: What books does he need?
Wuchung: He is studying English now, so he needs an English-Tibetan dictionary.
Mother: Oh. When did he go out? We are about to eat (dinner) right away.
Wuchung: He went out at about 4:30 in the afternoon. Maybe he is about to return immediately. What will we eat?
Mother: We will eat pork and rice?
Wuchung: Okay. I like the pork we ate last week. It was very tasty.

Answer the following questions in English
(1) Where is Wuchung’s younger brother?
Answer: He went out to the street.
(2) What is Wuchung’s younger brother studying?
Answer: He is studying English now.
(3) What does Wuchung’s younger brother want to buy?
Answer: He wants to buy an English-Tibetan dictionary.
(4) When did Wuchung’s younger brother go out?
Answer: He went out at 4:30.
(5) What will they eat that night?
Answer: Pork and rice.

Lesson Fourteen

14.6.1 Listening Comprehension: Tibetan text and English translation

Bai Li: It's raining again. Dondrup, do you like the weather here?
Dondrup: No, I don't like the weather here.
Bai Li: How is the weather in your hometown?
Dondrup: September and October are the best of the year. May and June are also good. But winter there is very cold. It's even colder than here.
Bai Li: Wow. Does it snow in winter?
Dondrup: Yes, it snows in winter.
Bai Li: Is it all right if I go to your home this autumn?
Dondrup: No problem. You can stay with my family.

True or False

1. Dondrup doesn't like the weather in his hometown. (F)
2. The winter in Dondrup's hometown is even colder than here. (T)
3. August is the best month of the year. (F)
4. May and June have good weather. (T)
5. Bai Li wants to go to Dondrup's home this spring. (F)

14.6.2 Fill in the Blanks

1. འབྲས་ེ་བདེ་ལེགས་པའི་ལྷ་པའི་བདེ་ལེགས་ེ་བདེ་ལེགས་པའི་ངོ་སྟེ།
2. འབྲས་ེ་བདེ་ལེགས་པའི་ལྷ་པའི་བདེ་ལེགས་ེ་བདེ་ལེགས་པའི་ངོ་སྟེ།

14.6.3 Image Description

1. འབྲས་ེ་བདེ་ལེགས་པའི་ལྷ་པའི་བདེ་ལེགས་ེ་བདེ་ལེགས་པའི་ངོ་སྟེ།
2. འབྲས་ེ་བདེ་ལེགས་པའི་ལྷ་པའི་བདེ་ལེགས་ེ་བདེ་ལེགས་པའི་ངོ་སྟེ།
3. འབྲས་ེ་བདེ་ལེགས་པའི་ལྷ་པའི་བདེ་ལེགས་ེ་བདེ་ལེགས་པའི་ངོ་སྟེ།
4. འབྲས་ེ་བདེ་ལེགས་པའི་ལྷ་པའི་བདེ་ལེགས་ེ་བདེ་ལེགས་པའི་ངོ་སྟེ།
5. འབྲས་ེ་བདེ་ལེགས་པའི་ལྷ་པའི་བདེ་ལེགས་ེ་བདེ་ལེགས་པའི་ངོ་སྟེ།

14.6.4 Translation

1. འབྲས་ེ་བདེ་ལེགས་པའི་ལྷ་པའི་བདེ་ལེགས་པའི་ངོ་སྟེ།
2. འབྲས་ེ་བདེ་ལེགས་པའི་ལྷ་པའི་བདེ་ལེགས་པའི་ངོ་སྟེ།
3. འབྲས་ེ་བདེ་ལེགས་པའི་ལྷ་པའི་བདེ་ལེགས་པའི་ངོ་སྟེ།
4. འབྲས་ེ་བདེ་ལེགས་པའི་ལྷ་པའི་བདེ་ལེགས་པའི་ངོ་སྟེ།
5. འབྲས་ེ་བདེ་ལེགས་པའི་ལྷ་པའི་བདེ་ལེགས་པའི་ངོ་སྟེ།

14.6.5 Complete the Dialogues
Lesson Fifteen

15.6.1 Listening Comprehension: Tibetan text and English translation

Dondrup: Hi, Dorje. What are you doing here?

Dorje: Hi, Dondrup. I am writing a letter.

Dondrup: Who are you writing to?

Dorje: I am writing to my parents.

Dondrup: When will you finish writing it?

Dorje: I am about to finish writing right away.

Dondrup: Okay. There is a movie at 1 o’clock. Do you want to watch it with me?

Dorje: Where is the movie theater? Is it far?

Dondrup: Not far. It is by the post office.

14.6.6 Answer the Questions: questions translated into English and answers in Tibetan

(1) What is the hottest month of the year in Xining and Yulshul?

(2) Which one of the two places is cooler in summer?

(3) What is the coldest month of the year?

(4) In May, which place is warmer?

(5) Which place is a little colder in winter?

14.6.7 Guided Composition: Wildcard

15.6.2 Complete the Dialogues

(1) "Dorje is writing to his parents." (T)

(2) "Dorje will finish writing the letter soon." (T)

(3) "There is a movie at 3 o’clock." (F)

(4) "Dondrup doesn’t know where the movie theater is." (F)
15.6.3 Fill in the Blanks
(1) རུ་མི་བུ་མུ་སྡེབས་ཀྱིས་ཁྲི་ཁང་།
(2) མི་བུ་མི་བུ་མུ་སྡེབས་ཀྱིས་ཁྲི་ཁང་།
(3) རུ་མི་བུ་མུ་སྡེབས་ཀྱིས་ཁྲི་ཁང་།
(4) མི་བུ་མུ་སྡེབས་ཀྱིས་ཁྲི་ཁང་།
(5) རུ་མི་བུ་མུ་སྡེབས་ཀྱིས་ཁྲི་ཁང་།
(6) མི་བུ་མུ་སྡེབས་ཀྱིས་ཁྲི་ཁང་།
(7) རུ་མི་བུ་མུ་སྡེབས་ཀྱིས་ཁྲི་ཁང་།
(8) མི་བུ་མུ་སྡེབས་ཀྱིས་ཁྲི་ཁང་།
(9) འདི་རི་ཆོས་གྱི་སྐོ་གོ་ལྏལ་ཁང་།
(10) རུ་མི་བུ་མུ་སྡེབས་ཀྱིས་ཁྲི་ཁང་།

15.6.4 Answer the Questions: questions translated into English and answers in Tibetan

Part A: Street Map

1. University
2. Trashi Dumpling Restaurant
3. Teahouse
4. Bus Station
5. Bank of China
6. Post Office
7. Hospital
8. Bookstore
9. Xining Hotel

(1) Where is the Trashi Dumpling Restaurant in relation to the bus station?
(2) Where is Bank of China in relation to the book store?
(3) Where is the post office in relation to the book store?
(4) Where is Xining Hotel in relation to the hospital?
(5) Where is the Amdo Tea House in relation to the University?

Part B

1. Where is India? (south)
2. Where is Qinghai? (north)
3. Where is Nepal? (south; north)
4. Where is Xichuan? (east)
15.6.5 Translation

(1) ཨ་ཐད་ཅིང་བཤད་པའི་བོད་ཀྱི་བོད་ལྷོན་ཐོན་མེད་པའི་བོད་ཀྱི་མི་མོ་

(2) རེད་འཐད་ཅིང་བཤད་པའི་བོད་ལྷོན་ཐོན་མེད་པའི་བོད་ཀྱི་མི་མོ་

(3) རེད་འཐད་ཅིང་བཤད་པའི་བོད་ལྷོན་ཐོན་མེད་པའི་བོད་ཀྱི་མི་མོ་

(4) རེད་འཐད་ཅིང་བཤད་པའི་བོད་ལྷོན་ཐོན་མེད་པའི་བོད་ཀྱི་མི་མོ་

15.6.6 Reading Comprehension: English translation

Dialogue 1

Tom: Hi, Sophie. Do you know where the largest bookstore here is?

Sophie: Yes, I do. The bookstore is on the right side of Lhasa Hotel, opposite the post office. Do you know where the hotel is?

Tom: Yes, I do. It's not very far.

Sophie: Are you going to buy some books?

Tom: Yes, I want to buy a Tibetan language textbook. Do you want to go with me?

Sophie: When will you go?

Tom: This afternoon.

Sophie: How about 2 o'clock?

Tom: Okay.

Answer the following questions in English

(1) རེད་འཐད་ཅིང་བཤད་པའི་བོད་ལྷོན་ཐོན་མེད་པའི་བོད་ཀྱི་མི་མོ

Answer: The largest bookstore is on the right side of Lhasa Hotel.

(2) རེད་འཐད་ཅིང་བཤད་པའི་བོད་ལྷོན་ཐོན་མེད་པའི་བོད་ཀྱི་མི་མོ

Lesson Sixteen

16.6.1 Listening Comprehension: Tibetan text and English translation

Drolma: Hi, Lhamo. Do you know English?

Lhamo: Yes, I know a little bit.

Drolma: Are you studying English right now?

Lhamo: No, I studied with my elder sister last summer when we were in Xining.

Drolma: Is it difficult to speak English?

Lhamo: It's not too difficult.

Drolma: What does your elder sister think?
Lhamo: She thinks it's really easy. Her English is much better than mine. Now she is studying English in England.

Drolma: Can you teach me how to say hello and thank you in English?

Lhamo: Sure. Hello is **hello**, thank you is **thank you** in English.

**Answers to the Questions**

1. Lhamo knows a little bit English. (T)
2. Lhamo is learning English now. (F)
3. Lhamo’s elder sister studied English last summer in England. (F)
4. Lhamo thinks English is very difficult. (F)
5. Lhamo’s English is much better than her elder sister's. (F)
6. Lhamo’s elder sister is in England now. (T)

**16.6.2 Fill in the Blanks**

1. སྲིད་མི་ལེགས་པ་མི་ལེགས་པ་
2. སྲིད་མི་ལེགས་པ་མི་ལེགས་པ་
3. སྲིད་མི་ལེགས་པ་མི་ལེགས་པ་
4. སྲིད་མི་ལེགས་པ་མི་ལེགས་པ་
5. སྲིད་མི་ལེགས་པ་མི་ལེགས་པ་
6. སྲིད་མི་ལེགས་པ་མི་ལེགས་པ་
7. སྲིད་མི་ལེགས་པ་མི་ལེགས་པ་

**16.6.3 Complete the Dialogues**

1. སདྲིད་མི་ལེགས་པ་མི་ལེགས་པ་
2. སདྲིད་མི་ལེགས་པ་མི་ལེགས་པ་
16.6.5 Name the Objects

(1) ཤི་རི་ེ་མི་ེས་ཀྱི་ཐོང་ཐོར་ལ་།
(2) ཤུ་རི་ེ་ེ་ེ་ེ་མི་ེས་ཀྱི་ཐོང་ཐོར་ལ་།
(3) ཤུ་རི་ེ་ེ་ེ་ེ་ེ་ེ་ེ་ེ་ེ་མི་ེས་ཀྱི་ཐོང་ཐོར་ལ་།
(4) ཤུ་རི་ེ་ེ་ེ་ེ་ེ་ེ་ེ་ེ་ེ་ེ་ེ་ེ་མི་ེས་ཀྱི་ཐོང་ཐོར་ལ་།

16.6.6 Reading Comprehension

Mary: Dawa. What are you doing there?
Dawa: I am herding goats.
Mary: Is it difficult to herd livestock?
Dawa: It’s not difficult at all.
Mary: What do you use to herd goats?
Dawa: Look. I use this.
Mary: What is this? What do you call it in Tibetan?
Dawa: We call it urcha.
Mary: Does every Tibetan know how to use (lit. throw) it?
Dawa: Yes, of course. We use it when we herd goats or sheep.
Mary: It’s very interesting. Can you teach me how to use it?
Dawa: Sure. You do (lit. turn) it like this.
Mary: Okay, let me try.
Dawa: Wow, you did (lit. turned) it correctly! You seem like a herdsman now.

Answer the following questions in English:

(1) What is Dawa doing?
   Answer: Dawa is herding goats.
(2) What does Dawa use when herding goats?
   Answer: Dawa uses a Tibetan whip-slinger.
(3) What is the whip-slinger called in Tibetan?
   Answer: It’s called urcha.
(4) Who knows how to use an urcha?
   Answer: Every Tibetan does.
(5) What is Dawa’s comment on Mary’s performance in trying out urcha?
   Answer: Dawa says that Mary does well and that she is a herdsman now.

Lesson Seventeen
Brother: It's a little too light.
Tserang: Don't you think it's better than your old knife?
Brother: It's not bad, I like it very much.

Answer the following questions in English:
1. What did Tserang buy for his brother?
Answer: Tserang bought a knife for his brother.

2. What did Tserang's brother think of the gift?
Answer: He thinks the knife is a little too light.

17.6.2 Translation

1. 加o' dbyin rnam par ba'i rgyal po
di phreng ba'i gsum

2. rnam par ba'i rgyal po
di phreng ba'i gsum

3. rnam par ba'i rgyal po
di phreng ba'i gsum

4. rnam par ba'i rgyal po
di phreng ba'i gsum

5. rnam par ba'i rgyal po
di phreng ba'i gsum

17.6.3 Reading Comprehension: English translation

Drolma: Mother. I think I need a new robe.

Mother: Why, Drolma. You just bought this blue one last year.

Drolma: This old one is already a little bit small. I am taller this year than last year.

Mother: You can wear your sister's robe. You are as tall as she is.

Drolma: No. I think she is shorter than I am now. Mother, there is a new robe at the store. I want to buy it.

Mother: Oh, how much is it? We cannot afford it if it's too expensive.

Drolma: It's about 750 yuan.

Mother: Oh, my! It's expensive. Is it a summer robe or a winter robe?

Drolma: It's a summer robe.

Mother: Drolma, why don't you make a robe yourself?

Drolma: I don't know how.

Mother: Good. I can teach you how to make a robe. All your sisters know how to make robes. You should also learn it.

Drolma: Okay, mother. Is it difficult?

Mother: It's not difficult at all.

Drolma: How much will it cost?

Mother: Don't know, but definitely it won't cost as much as the robe selling at the store.

Answer the following questions:

1. Why does Drolma need a new robe?
Answer: The old one is a little too small.

2. Is Drolma as tall as her sister?
Answer: Drolma thinks she is taller than her sister now.

3. What does Drolma want to buy?
Answer: A new robe at the store

4. Will Drolma's mother buy the robe? Why or why not?
Answer: She won't because it may be too expensive. She thinks that Drolma should learn how to make a robe.

5. What does Drolma's mother think of the cost of making a robe oneself?
Answer: Definitely cheaper than buying robe in a store.
Lesson Eighteen

18.6.1 Listening Comprehension: Tibetan text and English translation

Dawa: Hi, Tom. How are you?
Tom: Hi Dawa, I am good. Thank you.
Dawa: Where did you go during the summer vacation?
Tom: I went to Litang.
Dawa: Really. Did you like it?
Tom: Yes, I liked it very much. It was beautiful. But I cannot talk to the people there with my Tibetan.
Dawa: Of course you cannot. What you learned is Amdo dialect. Don’t you know that they speak a different dialect in Litang?
Tom: I didn’t know. What dialect is that?
Dawa: It’s Kham dialect.
Tom: Is it very different from Amdo dialect?
Dawa: Yes, there are many differences.
Tom: Okay. So it’s better to learn Kham dialect before I travel in Tibet next year.
Dawa: No, in Tibet they speak U-Tsang dialect.

Tom: Oh, my. Is that so?
Answer the following question in English

(1) Where did Tom go during the summer vacation?
   Answer: He went to Litang.
(2) Can Tom communicate with the local people he visited? Why?
   Answer: He couldn’t talk to the people there using his Tibetan because in Litang people speak the Kham dialect.
(3) What is the dialect that Tom learned?
   Answer: Tom learned the Amdo dialect.
(4) What dialect should Tom learn if he wants to go travel in Tibet?
   Answer: He should learn the U-Tsang dialect to go to Tibet.

18.6.2 Fill in the Blanks

(1) འཇལོ་མགྲོན་པར་ཐོབ་ཐོབ་མཐུན་པ་བོད་ཡི་ོ་གོ་བོད་ཡི
(2) སྐད་པའི་ཐོག་མི་བོད་ཡི་དྲི་དོན་གཞུང་བོད་ཡི་ོ་གོ་བོད་ཡི
(3) གཞི་ལུགས་པའི་ཐོག་མི་སྐད་པའི་ཐོག་མི་བོད་ཡི
(4) འཇལོ་མགྲོན་པར་ཐོབ་ཐོབ་མཐུན་པ་བོད་ཡི་ོ་གོ་བོད་ཡི
(5) བོད་ཡི་དྲི་དོན་གཞུང་བོད་ཡི

18.6.3 Translation

(1) དེ་ཞི་མཐུན་པ་བོད་ཡི་ོ་གོ་ཐོབ་རོ།
(2) བོད་ཡི་དྲི་དོན་གཞུང་བོད་ཡི
(3) བོད་ཡི་དྲི་དོན་གཞུང་བོད་ཡི
(4) བོད་ཡི་དྲི་དོན་གཞུང་བོད་ཡི
18.6.4 Answer the Questions
(1) བོད་ཆི་གི་ཁུང་གུང་ཐོབ་མེད་པ་ནི་འགྲེམ་འབྲི་མི་ཤིང་།
(see its horse-racing festival)

(2) བོད་རང་སྐྱོང་མཐུན་བོད་རང་སྐྱོང་ཐོབ་མེད་པ་ནི་འགྲེམ་འབྲི་མི་ཤིང་།
(learn Amdo dialect; before..)

(3) བོད་དུ་མི་བསྡུང་བསྡུན་དུ་འབྲེལ་པ་ནི་འགྲེམ་འབྲི་མི་ཤིང་།
(it’s the best time to…; summer)

(4) བོད་དུ་འབྲེལ་པ་ནི་འགྲེམ་འབྲི་མི་ཤིང་།
(in my opinion; Christmas or Shotan Festival)

18.6.5 Reading Comprehension: English translation
John: Hi, Mary. Tom said you have learned Tibetan language. Is that true?
Mary: Yes, I learned Tibetan language last year in Xining.
John: Why do you want to learn Tibetan language?
Mary: I had a Tibetan friend when I was in Sichuan. As soon as I saw what she wore, I wanted to know more about the Tibetan people. I thought I should learn their language first.
John: What did she wear?
Mary: She wore a sheep skin winter robe, a fox fur hat and a very beautiful red coral necklace.
John: Do you have her picture?
Mary: Yes, of course. Here it is. Don’t you think it’s the most beautiful costume?
John: Oh, my. It’s truly pretty. Is it difficult to learn Tibetan?
Mary: There are difficult aspects.
John: I will go to Tibet next month. I want to learn some Tibetan before I leave. Can you teach me some?

Mary: Sure!

Answer the following questions in English
(1) When and where did Mary learn Tibetan language?
Answer: Mary learned Tibetan last year in Xining.

(2) Why does Mary want to learn Tibetan?
Answer: Mary had a Tibetan friend in Sichuan. She saw what she wore and wanted to learn more about their people. She thought learning the language is a good first step.

(3) What did Mary’s friend wear?
Answer: She wore a sheep skin winter robe, a fox fur hat and a very beautiful red coral necklace.

(4) How difficult does Mary think it is to learn Tibetan?
Answer: She thinks there are some difficulty aspects.

(5) Why does John want to learn Tibetan too?
Answer: John will go to Tibet next month. He wants to learn some Tibetan before he leaves.

Lesson Nineteen
19.6.1 Listening Comprehension: Tibetan Text and English Translation

Dialogue 1 (Mother and Dawa at home)

Mother: Dawa, Have you bought the bus ticket for me?
Dawa: Not yet, mother. To day New Year’s Eve, so it’s difficult to get tickets.

Mother: I know, but I must go to Uncle Tsenda’s daughter’s wedding.
Dawa: I think it’s better if you leave on the 1st in the morning. It takes only more than 3 hours to get there by train.

Mother: Is it expensive if I go by train?
Dawa: It’s not cheap, but we can definitely afford it.
True or False

(1) Dawa didn’t buy her mother the bus ticket because it’s too expensive. (F)
(2) Dawa’s mother will go to Uncle Tshedan’s wedding. (F)
(3) It’s difficult to get a bus ticket, because it’s New Year’s Eve. (T)
(4) Dawa suggests that his mother leave on the 1st. (T)
(5) It takes more than 6 hours to get there by train. (F)
(6) The train ticket is too expensive for Dawa. (T)

Dialogue 2 (Mother on the train, talking to a young man)

Young man: Granny, please sit here.
Granny: Thank you.

Young man: Where are you going, granny?
Granny: I am going to Xining. My friend’s daughter’s wedding is in the afternoon.

Young man: Why didn’t you leave earlier?
Granny: I originally thought to go there by bus yesterday. But it was New Year’s Eve, we couldn’t get the bus ticket.

Young man: I see. The train ticket is more expensive than the bus ticket, but it’s faster than the bus.
Granny: Yes.

Young man: How many days will you stay there?
Granny: I’ll stay there for about 3 or 4 days. I must go back before 6th. My students from the past will come to see me on 8th.

Young man: So you were a teacher! What did you teach?
Granny: I taught Tibetan music for more than 20 years.

Answer the following questions in English

(1) When and where is the wedding?
Answer: The wedding is held in Xining on the afternoon of the 1st.

(2) What’s the date of the conversation?
Answer: It is the first.

(3) How long will Granny stay at Tshedan’s house?
Answer: She will stay there for 3 to 4 days.

(4) Why must Granny leave for home before the 6th?
Answer: Her students will visit her on the 8th.

(5) What did Granny teach? How long did she teach?
Answer: She taught Tibetan music for more than 20 years.

19.6.2 Fill in the Blanks

(1) འཇིག་ལམ་དང་ལོག་བྱེད་དང་ཞབས་དང་ལེགས་པའི་ཞེས་རབ་ཀྱི་སྐད་ལ་ཕོ་བོ་བྱེད་པར་བྱེད་པ་མེད།
(2) གཞིན་ཕུལ་བུ་ལོག་བྱེད་དང་ལོག་ལྡན་གྱི་སྐད་ལ་ཕོ་བོ་བྱེད་པར་བྱེད་པ་མེད།
(3) བོད་ཀྱི་ཐོབ་སྐད་ཀྱི་སྐད།
(4) བོད་ཀྱི་ཐོབ་སྐད་ཀྱི་སྐད།
(5) བོད་ཀྱི་ཐོབ་སྐད་ཀྱི་སྐད།

19.6.3 Answer the Questions

(1) བོད་ཀྱི་ཐོབ་སྐད་ཀྱི་སྐད་ལོག་བྱེད་དང་ལོག་ལྡན་གྱི་སྐད་ལ་ཕོ་བོ་བྱེད་པར་བྱེད་པ་མེད།
(2) བོད་ཀྱི་ཐོབ་སྐད་ཀྱི་སྐད་ལོག་བྱེད་དང་ལོག་ལྡན་གྱི་སྐད་ལ་ཕོ་བོ་བྱེད་པར་བྱེད་པ་མེད།

19.6.5 Reading Comprehension: English translation

Tom: Hi, Sophie. Do you have 10 minutes now?


Tom: It’s summer vacation soon. John, Akimi and I want to go travel in Tibet. Do you want to come with us?

Sophie: Good. How many days will you be traveling?

Tom: It will take about 2 or 3 weeks.

Sophie: Where will you go?

Tom: We’ll go to Naqu first, then Lhasa and then Chamdo.

Sophie: Where is Naqu. I’ve never heard of it.

Tom: Naqu is to the north of Lhasa. It’s not as famous as Lhasa and Yulshul, but it’s horse-racing festival is good and costumes pretty.

Sophie: How do you know?

Tom: I went there last year and stayed there for 3 days. I liked it very much, so I want to take you there this summer.

Sophie: Okay. How do we get there?

Tom: We’ll take train to Golmud first, then by bus.

Sophie: Okay, I’ll definitely go with you.

Answer the following questions in English

(1) Who else is going on the trip besides Tom and Sophie?
   Answer: John and Akimi.

(2) How many days will they be traveling?
   Answer: About 2 or 3 weeks.

(3) What are the places Tom plans to visit?
   Answer: Naqu, Lhasa, and Chamdo.

(4) Why does Tom want to take his friends to Naqu?
   Answer: It’s horse-racing festival is good and costumes pretty. Tom went there last year, stayed there for three days and liked it very much.

(5) How does Tom plan to get to Naqu?
   Answer: They’ll take train to Golmud first, then take bus to Naqu.

Lesson Twenty

20.6.1 Listening Comprehension: Tibetan text and English translation
Doctor: How are you, Tom? Where are you not comfortable?

Tom: Doctor. My right leg hurt when I played soccer yesterday. I didn’t think it was serious after the game, but now it turned blue and hurts more and more.

Doctor: Does it hurt badly?

Tom: Not too badly when I walk. It hurts more when I run.

Doctor: Lie down, let me see. It’s not very serious. I’ll give you some medicine to relieve the pain. Come back to see me if it still hurts tomorrow.

Tom: Okay. How do I take this medicine?

Doctor: Take one red pill each time after meal, three times a day.

Tom: Can I go to work?

Doctor: You can go to work, but remember don’t play soccer both this week and next week.

Tom: Okay, I understand. Thank you very much.

(1) Tom hurt his left leg. (F)
(2) Tom’s leg hurt badly when he walks. (F)
(3) Tom’s leg hurts but he can’t see anything wrong with it. (F)
(4) Tom should take one red pill each time before meal. (F)
(5) Tom should take the medicine three times a day. (T)
(6) Tom cannot play soccer both this week and next week. (T)
(7) The doctor suggests that Tom take a break from work for a week. (F)

20.6.2 Complete the Dialogues

(1) བོད་ནུས་འདོམ་ཐོབ་བྱེད།
(2) ལོག་དུམ་ཚོ་བོད་ཀྱི་ཐོབ་བྱེད།
(3) ཡོང་དུམ་ཚོ་བོད་ཀྱི་ཐོབ་བྱེད།
(4) བོད་དུམ་ཚོ་བོད་ཀྱི་ཐོབ་བྱེད།
(5) ཡོང་དུམ་ཚོ་བོད་ཀྱི་ཐོབ་བྱེད།

20.6.3 Translation

(1) བོད་ནུས་འདོམ་ཐོབ་བྱེད།
(2) ལོག་དུམ་ཚོ་བོད་ཀྱི་ཐོབ་བྱེད།
(3) ཡོང་དུམ་ཚོ་བོད་ཀྱི་ཐོབ་བྱེད།
20.6.4 Reading Comprehension: English translation

Lhamo: Hi, Dorje. Puntsok told me that you and your girl friend drove from Golmud to Lhasa last summer! How was it?

Dorje: Hi, Lhamo. It was great except that both of us were sick when we were in Naqu.

Lhamo: Why were you sick?

Dorje: We ate something unsanitary.

Lhamo: Was it serious?

Dorje: I was seriously sick. I went to the restroom eight or nine times that day and my body temperature reached 41 degrees.

Lhamo: How was your girl friend?

Dorje: She was not that sick. She was still able to take care of me.

Lhamo: Did you go to the hospital?

Dorje: Of course. I had to stay in the hospital at Naqu for two days!

Lhamo: Oh, my. Maybe you don’t want to travel in the summer again.

Dorje: You are wrong. My girl friend and I will go to Sichuan by bicycle this summer!

Lhamo: Wow. Then this time you had better pay attention to what you eat.

Dorje: Yes, I will take good care of myself this time.

Answer the following questions in English

(1) Where did Dorje and her boy friend go last summer?
Answer: They drove from Golmud to Lhasa.

(2) Why were Dorje and his girl friend sick when they were in Naqu?
Answer: They ate something unsanitary.

(3) How seriously sick was Dorje?
Answer: He had to go to the restroom eight or nine times in one day and his temperature reached 41 degrees. He had to stay in the hospital at Naqu for two days.

(4) How was Dorje’s girl friend?
Answer: She was not as sick. She was still able to take care of Dorje.

(5) What is Dorje’s plan for this summer?
Answer: He will travel to Sichuan on a bicycle with his girl friend.

(6) What’s Lhamo’s comment on Dorje’s plan for this summer?
Answer: He had better pay attention to what he eats this time.

Lesson Twenty-One

11.6.1 Listening Comprehension: Tibetan text and English translation

Dialogue 1

Mary: Hi, Akimi. I heard that our Tibetan teacher Huamo Tso’s elder brother is a monk.

Akimi: Hi, Mary. I heard of it too. What’s his name? Where is he now?

Mary: His name is Huadan Yeshi. He is studying at Kumbum now. I am very interested in Tibetan Buddhism, so I am thinking of visiting him. What do you think?

Akimi: Good. I also want to ask him some questions about philosophy of Buddhism.
Mary: Okay, let's go and ask our teacher if she can take us to see her brother.

Akimi: Okay.

Answer the following questions in English

1. Who is Huadan Yeshi? Who is Huamo Tso?
   Answer: She is Akimi and Mary's Tibetan teacher.

2. Who is Huadan Yeshi?
   Answer: Huamo Tso's elder brother, Huadan is a monk.

3. Where is Huadan Yeshi now?
   Answer: He is now studying at Kumbum Monastery.

4. Why does Mary want to visit Huadan Yeshi?
   Answer: She is interested in Tibetan Buddhism, so she wants to visit Huadan Yeshi.

5. What are the questions that Akimi wants to ask?
   Answer: Akimi wants to ask him questions about the philosophy of Buddhism.

Dialogue 2

Huadan: How are you? I'm Huadan Yeshi.
M & A: How are you? We are Mary and Akimi, your sister's students.

Huadan: My sister told me your names.
M & A: How long have you been a monk here?
Huadan: I've been here since I was 7 years old.
M & A: What do you do everyday?

Huadan: We study Language, Philosophy, Medicine, and History of Religion.
M & A: Is this Assembly Hall?
Huadan: Yes, it is. Here we study together every morning.

M & A: Is that old monk your abbot?
Huadan: No. That monk over there is the abbot. He is the most knowledgeable person in the college.
M & A: Is he the only abbot in the Monastery?
Huadan: No, each college has its own abbot. We have several abbots at Kumbum.

M & A: What are you busy doing nowadays?
Huadan: I am busy translating a book from Tibetan into Chinese.

Answer the following questions in English

1. When did Huadan Yeshi become a monk?
   Answer: When he was seven.

2. What does Huadan Yeshi study everyday in monastery?
   Answer: He studies Language, Philosophy, Medicine, and History of Religion

3. Where do monks study together every morning?
   Answer: At the Assembly Hall.

4. How many abbots are there in Kumbum?
   Answer: There is more than one abbot at Kumbum. Each college has its own abbot.
21.6.2 Fill in the Blanks
(1) རྒྱུ་གྲུ་གྱུང་ཁ་ལེན་པ་གྱིས་ཐེག་པ། རྒྱུ་གྲུ་གྱུང་ཁ་བཞི་དུ་མ་ཐོབ་པར་ཞིག་པ་རིང་ཐོས་པ་མེད་ལྡན་པ་མ་ཐོབ་པར་ཞིག་པ་དེ་ལ་ཡི་རིག་པ་དེ་ལ་ཡི་རིག་པ་མང་པོ་ནི་རིག་པ་མང་པོ་དེ་ལ་ཡི་རིག་པ་དེ་ལ་ཡི་རིག་པ་མང་པོ་དེ་ལ་ཡི་རིག་པ་དེ་ལ
(2) རྒྱུ་གྲུ་གྱུང་ཁ་ལེན་པ་གྱིས་ཐེག་པ། རྒྱུ་གྲུ་གྱུང་ཁ་བཞི་དུ་མ་ཐོབ་པར་ཞིག་པ་རིང་ཐོས་པ་མེད་ལྡན་པ་མ་ཐོབ་པར་ཞིག་པ་དེ་ལ་ཡི་རིག་པ་དེ་ལ་ཡི་རིག་པ་མང་པོ་ནི་རིག་པ་མང་པོ་བདུན་པ་མང་པོ
(3) རྒྱུ་གྲུ་གྱུང་ཁ་ལེན་པ་གྱིས་ཐེག་པ། རྒྱུ་གྲུ་གྱུང་ཁ་བཞི་དུ་མ་ཐོབ་པར་ཞིག་པ་རིང་ཐོས་པ་མེད་ལྡན་པ་མ་ཐོབ་པར་ཞིག་པ་དེ་ལ་ཡི་རིག་པ་དེ་ལ་ཡི་རིག་པ་མང་པོ་ནི་རིག་པ་མང་པོ
(4) རྒྱུ་གྲུ་གྱུང་ཁ་ལེན་པ་གྱིས་ཐེག་པ། རྒྱུ་གྲུ་གྱུང་ཁ་བཞི་དུ་མ་ཐོབ་པར་ཞིག་པ་རིང་ཐོས་པ་མེད་ལྡན་པ་མ་ཐོབ་པར་ཞིག་པ་དེ་ལ་ཡི་རིག་པ་དེ་ལ་ཡི་རིག་པ་མང་པོ
(5) རྒྱུ་གྲུ་གྱུང་ཁ་ལེན་པ་གྱིས་ཐེག་པ། རྒྱུ་གྲུ་གྱུང་ཁ་བཞི་དུ་མ་ཐོབ་པར་ཞིག་པ་རིང་ཐོས་པ་མེད་ལྡན་པ་མ་ཐོབ་པར་ཞིག་པ་དེ་ལ་ཡི་རིག་པ་དེ་ལ་ཡི་རིག་པ་མང་པོ
(6) རྒྱུ་གྲུ་གྱུང་ཁ་ལེན་པ་གྱིས་ཐེག་པ། རྒྱུ་གྲུ་གྱུང་ཁ་བཞི་དུ་མ་ཐོབ་པར་ཞིག་པ་རིང་ཐོས་པ་མེད་ལྡན་པ་མ་ཐོབ་པར་ཞིག་པ་དེ་ལ་ཡི་རིག་པ་དེ་ལ་ཡི་རིག་པ་མང་པོ
(7) རྒྱུ་གྲུ་གྱུང་ཁ་ལེན་པ་གྱིས་ཐེག་པ། རྒྱུ་གྲུ་གྱུང་ཁ་བཞི་དུ་མ་ཐོབ་པར་ཞིག་པ་རིང་ཐོས་པ་མེད་ལྡན་པ་མ་ཐོབ་པར་ཞིག་པ་དེ་ལ་ཡི་རིག་པ་དེ་ལ་ཡི་རིག་པ་མང་པོ

21.6.3 Complete the Dialogues
(1) ཐེག་པ། རྒྱུ་གྲུ་གྱུང་ཁ་ལེན་པ།
(2) ཐེག་པ། རྒྱུ་གྲུ་གྱུང་ཁ་ལེན་པ།
(3) ཐེག་པ། རྒྱུ་གྲུ་གྱུང་ཁ་ལེན་པ།
(4) ཐེག་པ། རྒྱུ་གྲུ་གྱུང་ཁ་ལེན་པ།
(5) ཐེག་པ། རྒྱུ་གྲུ་གྱུང་ཁ་ལེན་པ།

21.6.4 Translation
(1) ཐེག་པ། རྒྱུ་གྲུ་གྱུང་ཁ་ལེན་པ།
(2) ཐེག་པ། རྒྱུ་གྲུ་གྱུང་ཁ་ལེན་པ།
(3) ཐེག་པ། རྒྱུ་གྲུ་གྱུང་ཁ་ལེན་པ།
(4) ཐེག་པ། རྒྱུ་གྲུ་གྱུང་ཁ་ལེན་པ།
(5) ཐེག་པ། རྒྱུ་གྲུ་གྱུང་ཁ་ལེན་པ།

21.6.4 Reading Comprehension: English translation
Teacher: Hi, Sophie.
Sophie: Hi, teacher. I am very interested in the religions in Tibet. Can you tell me more about monasteries?
Teacher: Sure. Last week in class we talked about the Big Three in Lhasa. They are monasteries of Tibetan Buddhism. Do you still remember what they are?
Sophie: Of course. They are Sera, Drepung, and Ganden monasteries. Are there any other famous monasteries?
Teacher: Yes, in Lhasa there is also the Jokhang. Every morning there are people prostrating in front of it, circumambulating inside and outside the Jokhang. Outside U region, there is also Trashilumpo Monastery in Shigatse. It is the biggest Gelukpa monastery in Tsang region.
Sophie: You said that there is also the Bon Religion. Are there Bon monasteries in Lhasa?
Teacher: I don’t know. But I know that in Ngaba, Sichuan there are many big Bon monasteries.
Sophie: Are there books about Tibetan Buddhism?
Teacher: There are not many that are translated into English, but I can recommend one or two English books to you.
Sophie: Thank you very much, Teacher.
Answer the following questions in English
(1) What is Sophie interested in? What does she want to know more?
Answer: She is interested in religions in Tibet. She wants to know more about monasteries.

(2) What are the Big Three monasteries in Lhasa?
   Answer: They are Sera, Drepung, and Ganden.

(3) What do people do inside and outside Jokhang?
   Answer: They prostrate in front of it, circumambulating inside and outside.

(3) Where is Trashilumpo? Which sect is this monastery?
   Answer: Trashilumpo is in Shigatse. It belongs to the Gelukpa sect.

(4) Where can Sophie find big Bon monasteries?
   Answer: The teacher suggests Ngaba region in Sichuan.

(5) Are there many books about Tibetan religion translated into English?
   Answer: According to the teacher, there are not many.

### Appendix II

**Verb Conjugations**

<table>
<thead>
<tr>
<th>English</th>
<th>Future</th>
<th>Present</th>
<th>Past</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>to accumulate</td>
<td>ལེགས་མི་མོ་</td>
<td>ལེགས་</td>
<td>ལེགས་མི་མོ་</td>
<td>ལེགས་བཞག་</td>
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<tr>
<td>English</td>
<td>Tibetan</td>
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<tr>
<td>to come</td>
<td>མ་ཅེས་</td>
<td></td>
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<td></td>
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<tr>
<td>to cook</td>
<td>ཕྱིའི་བཏབ་</td>
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<td></td>
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</tr>
<tr>
<td>to count</td>
<td>རྐྱེན་</td>
<td></td>
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<tr>
<td>to cry</td>
<td>རྡོ་རོག་</td>
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<td></td>
<td></td>
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<tr>
<td>to cut (meat, vegetable)</td>
<td>རྡོ་རོག་</td>
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</tr>
<tr>
<td>to cut off</td>
<td>རྡོ་རོག་</td>
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<td>to die</td>
<td>རྡོ་རོག་</td>
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<td>to dig</td>
<td>རྡོ་རོག་</td>
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<td>to distinguish</td>
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<td>to do</td>
<td>རྡོ་རོག་</td>
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<td>to drink</td>
<td>རྡོ་རོག་</td>
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<tr>
<td>to drop</td>
<td>རྡོ་རོག་</td>
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<td>to eat</td>
<td>རྡོ་རོག་</td>
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<td>to establish, to plant</td>
<td>རྡོ་རོག་</td>
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<tr>
<td>to fall (rain, snow, etc.)</td>
<td>རྡོ་རོག་</td>
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<td>to farm (land)</td>
<td>རྡོ་རོག་</td>
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<td>to fly</td>
<td>རྡོ་རོག་</td>
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<td>to forget</td>
<td>རྡོ་རོག་</td>
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<tr>
<td>to get (illness)</td>
<td>རྡོ་རོག་</td>
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<tr>
<td>to get up</td>
<td>རྡོ་རོག་</td>
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<tr>
<td>to go</td>
<td>རྡོ་རོག་</td>
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<tr>
<td>to grow</td>
<td>རྡོ་རོག་</td>
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<td>to hear</td>
<td>རྡོ་རོག་</td>
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<tr>
<td>to herd</td>
<td>རྡོ་རོག་</td>
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<tr>
<td>to hit</td>
<td>རྡོ་རོག་</td>
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<td>to hold (a meeting)</td>
<td>རྡོ་རོག་</td>
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<td>to hurt (vi.)</td>
<td>རྡོ་རོག་</td>
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<td>to kill</td>
<td>རྡོ་རོག་</td>
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<td>to knead</td>
<td>རྡོ་རོག་</td>
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<td>to know</td>
<td>རྡོ་རོག་</td>
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<td>to laugh</td>
<td>རྡོ་རོག་</td>
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<tr>
<td>to let go</td>
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<td>to like</td>
<td>རྡོ་རོག་</td>
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<td>to look for</td>
<td>རྡོ་རོག་</td>
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<tr>
<td>to mail</td>
<td>རྡོ་རོག་</td>
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<td>to make, to cause, to place</td>
<td>རྡོ་རོག་</td>
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<td>to make, to do</td>
<td>རྡོ་རོག་</td>
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<td></td>
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<tr>
<td>to make, to manufacture</td>
<td>རྡོ་རོག་</td>
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<tr>
<td>to meet, to touch</td>
<td>རྡོ་རོག་</td>
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<td></td>
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</tr>
<tr>
<td>English</td>
<td>Tibetan</td>
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<tr>
<td>to need</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<td>to pick</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<tr>
<td>to pick up</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
</tr>
<tr>
<td>to pile, to place</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
</tr>
<tr>
<td>to play, to have fun</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
</tr>
<tr>
<td>to pour (into)</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<tr>
<td>to practice</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
</tr>
<tr>
<td>to produce, to appear</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
</tr>
<tr>
<td>to prostrate</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<tr>
<td>to push</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<tr>
<td>to put</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<td>to read</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<td>to run</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<tr>
<td>to scatter/sprinkle</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
</tr>
<tr>
<td>to see</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
</tr>
<tr>
<td>to sell</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
</tr>
<tr>
<td>to sharpen (a knife)</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
</tr>
<tr>
<td>to sit</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<tr>
<td>to sleep</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<td>to smoke a cigarette</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<td>to speak</td>
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<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
</tr>
<tr>
<td>to stay, to remain</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<td>to study</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<tr>
<td>to take, to do</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<tr>
<td>to teach</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<tr>
<td>to think (of doing sth)</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<tr>
<td>to tie (a belt)</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<td>to tie up</td>
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<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<td>to translate</td>
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<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<tr>
<td>to turn (vt. e.g., a page)</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<tr>
<td>to turn (vi.)</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<tr>
<td>to turn (vt.)</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<tr>
<td>to turn, to shake</td>
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<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<td>to wait for (vt.)</td>
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<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
</tr>
<tr>
<td>to watch</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
</tr>
<tr>
<td>to wear</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<tr>
<td>to wear (a necklace)</td>
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<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<tr>
<td>to wear (clothes)</td>
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<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<td>to write</td>
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<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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<tr>
<td>to want</td>
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<td>རུ་དུ་</td>
<td>རུ་དུ་</td>
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# Appendix III

## Pronouns: Written and Spoken Forms

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<th>colloquial</th>
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<tr>
<td>I</td>
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<td>❧</td>
</tr>
<tr>
<td>we (neutral)</td>
<td>❧</td>
<td>❧</td>
</tr>
<tr>
<td>we (inclusive)</td>
<td>❧</td>
<td>❧</td>
</tr>
<tr>
<td>we two (neutral)</td>
<td>❧</td>
<td>❧</td>
</tr>
<tr>
<td>we two (inclusive)</td>
<td>❧</td>
<td>❧</td>
</tr>
<tr>
<td>you (sing.)</td>
<td>❧</td>
<td>❧</td>
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<tr>
<td>you (pl.)</td>
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<td>❧</td>
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<table>
<thead>
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<td>❧</td>
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<tr>
<td>they (m.)</td>
<td>❧</td>
<td>❧</td>
</tr>
<tr>
<td>they two (m.)</td>
<td>❧</td>
<td>❧</td>
</tr>
<tr>
<td>she</td>
<td>❧</td>
<td>❧</td>
</tr>
<tr>
<td>they (fem.)</td>
<td>❧</td>
<td>❧</td>
</tr>
<tr>
<td>they two (fem.)</td>
<td>❧</td>
<td>❧</td>
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<table>
<thead>
<tr>
<th>person</th>
<th>written</th>
<th>colloquial</th>
</tr>
</thead>
<tbody>
<tr>
<td>you two</td>
<td>❧</td>
<td>❧</td>
</tr>
<tr>
<td>colloquial</td>
<td>❧</td>
<td>❧</td>
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## Appendix IV

**Tibetan Place Names in This Book**

<table>
<thead>
<tr>
<th>Adopted Spelling</th>
<th>Tibetan</th>
<th>Chinese</th>
<th>Chinese Pinyin</th>
<th>Alternative Western Spelling</th>
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<tbody>
<tr>
<td>Ali</td>
<td>阿里</td>
<td>阿里</td>
<td>Ngari</td>
<td>Haixi</td>
</tr>
<tr>
<td>Baima</td>
<td>班玛</td>
<td>Banma</td>
<td>Padma</td>
<td>Haiyan</td>
</tr>
<tr>
<td>Barkam</td>
<td>马尔康</td>
<td>Maerkang</td>
<td>Barkham, Markam</td>
<td>Hezuo</td>
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<tr>
<td>Chabcha</td>
<td>共和</td>
<td>Gonghe</td>
<td></td>
<td>Hualong</td>
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<td>Chamdo</td>
<td>昌都</td>
<td>Changdu</td>
<td></td>
<td>Huangnan</td>
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<td>Chuchen</td>
<td>金川</td>
<td>Jinchuan</td>
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<td>Jiegu</td>
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<td>Dardo</td>
<td>康定</td>
<td>Kangding</td>
<td>Dharmsendo</td>
<td>Labrang</td>
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<td>Dechen</td>
<td>德钦</td>
<td>Deqin</td>
<td>Deqen</td>
<td>Lhasa</td>
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<td>Delingha</td>
<td>德令哈</td>
<td>Delingha</td>
<td>Terlenka</td>
<td>Lhokha</td>
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<td>Derge</td>
<td>德格</td>
<td>Dege</td>
<td>Dege</td>
<td>Li Xian</td>
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<tr>
<td>Zoige</td>
<td>若尔盖</td>
<td>Ruergai</td>
<td>Dzog, Zoige</td>
<td>Luhuo</td>
</tr>
<tr>
<td>Zamtang</td>
<td>播塘</td>
<td>Rangtang</td>
<td>Dzamtang</td>
<td>Machen</td>
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<td>Gannan</td>
<td>甘南</td>
<td>Gannan</td>
<td></td>
<td>Mangra</td>
</tr>
<tr>
<td>Garze</td>
<td>甘孜</td>
<td>Ganzi</td>
<td>Kandze</td>
<td>Maqu</td>
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<tr>
<td>Golmud</td>
<td>格尔木</td>
<td>Geermu</td>
<td>Nagormo</td>
<td>Mato</td>
</tr>
<tr>
<td>Golok</td>
<td>果洛</td>
<td>Guoluo</td>
<td>Kermo</td>
<td>Mewa</td>
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<tr>
<td>Gyantse</td>
<td>江孜</td>
<td>Jiangzi</td>
<td></td>
<td>Nagqu</td>
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<td>Haibei</td>
<td>海北</td>
<td>Haibei</td>
<td></td>
<td>Nangqen</td>
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<td>Haidong</td>
<td>海东</td>
<td>Haidong</td>
<td></td>
<td>Ngaba</td>
</tr>
<tr>
<td>Haixi</td>
<td>海西</td>
<td>Haixi</td>
<td></td>
<td>Nyingchi</td>
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</table>
Ping'an  Tsongkha
Qilian  Chilen
Qinghai  Qinghai
Tongran  Repkong.
Danba
Seda  Serda, Sertal
Rikeze  Xigaze, Zhigatse
Sichuan  Sichuan
Songpan  Zungchu
Xizangzizhiqu
Diebu  Thewo
Tianzhu  Pari
Guide
Zedang
Xining  Ziling
Xunhua  Dowi
Tianzhu  Pari
Tianzhu
Trika  yellow
Tsetang  Zeling
Xining  Zeling
Xunhua  Dowi
Xinjiang  Xinjiang
Yulshul  Yushu
Yunnan
Zeku  Tsekok, Tsekhok
Zhugqu  Drukchu
Canada  sugar
apple
bread
China
top (location)
expensive, difficult:
difficulty, hardship
to cause trouble
bowl
white
middle (location
word)
to fill, to make full, to
be full
Gargyupa
Thank you!
to use
Trashi (person)
Trashi Telek
(greeting)
to develop (photographs)
to wash
chair
thief
to prostrate
belt
language
at the time of
yak meat
minute
good, auspicious day
Gabzang (person)
the Kunbum Monastery necklace
sash
thirsty
beverage, drink
beautiful
the beautiful one (n.)
to lend (money, food, etc.)
to feel nauseous
sour
sour

birthday

husband

You are welcome
to steal (past tense)
to send
address (of a letter)
to drive
to circumambulate, to do the kora

mouh
Islam

opposite side (location)
khada (ceremonial scarf)
to talk (lit. to do talking)
telephone
to telephone
to telephone

yesterday

some, certain (number of)
house

snow

peach

his (Genitive)

he, him

they, them

cola
to have enough money for bag, case
alone

he, him

auxiliary expressing strong conviction
Korea

(leave) time (to V)

his (Genitive)
to hurt (e.g. headache)


coffee
dog

to bring, to take (animate object)

homework (for school)

family, household

you (sing.)

you (pl.)

you (pl.)
your

ten thousand

Trika (place)
to teach (+ NP)
person who (pron.)
abbot
Kandro (person)
cold (adj.)
sentential particle of exclamation one (measurement)
which (one)
of/from where

(at) where (locative)

that over there

important

perhaps, if (adv.)

particle expressing purpose (see 12.3.4)
Objectivity Marker

tense auxiliary (see 9.3.3)

Ergative Case marker

Instrumental Case marker
to hear, to understand

contraction of the top (above an object)
to wear
clothes

Golmud (place)
type, class, category
costume

knife

knife

(monastic) college

(religious) sect

friend

farming village
downtown

song

music

computer

movie

movie theatre

suddenly

to like

happy

Gandan Monastery

boy or girl friend

nine

ninety

decade marker 90+

winter

winter vacation
<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
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<tbody>
<tr>
<td>བོད་སྐད།</td>
<td>fifteen</td>
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<tr>
<td>ཚོས་སྐད།</td>
<td>bicycle</td>
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<tr>
<td>ཆོས་སྐད།</td>
<td>weight (lit. heavy-light)</td>
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<tr>
<td>ཆོས་སྐད།</td>
<td>OK</td>
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<tr>
<td>ཞེས་སྐད།</td>
<td>religion</td>
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<tr>
<td>ཞེས་སྐད།</td>
<td>cham (religious dance)</td>
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<td>ཞེས་སྐད།</td>
<td>plan (n.)</td>
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<td>བོད་སྐད།</td>
<td>pair</td>
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<td>བོད་སྐད།</td>
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<td>some</td>
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<tr>
<td>བོད་སྐད།</td>
<td>chang, liquor</td>
</tr>
<tr>
<td>བོད་སྐད།</td>
<td>Chamdo (place name)</td>
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<td>cold (n.)</td>
</tr>
<tr>
<td>བོད་སྐད།</td>
<td>rain (n.)</td>
</tr>
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<td>བོད་སྐད།</td>
<td>how, how about</td>
</tr>
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<td>བོད་སྐད།</td>
<td>what</td>
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<tr>
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<td>why (marked Obliq)</td>
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<td>with what (Instr)</td>
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<tr>
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<td>how, in what manner</td>
</tr>
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<td>water</td>
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<td>small</td>
</tr>
<tr>
<td>བོད་སྐད།</td>
<td>little, small</td>
</tr>
<tr>
<td>བོད་སྐད།</td>
<td>small</td>
</tr>
<tr>
<td>བོད་སྐད།</td>
<td>small</td>
</tr>
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<td>wife</td>
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<td>བོད་སྐད།</td>
<td>big</td>
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<td>བོད་སྐད།</td>
<td>size (lit. big-small)</td>
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<tr>
<td>བོད་སྐད།</td>
<td>big</td>
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<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
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<tbody>
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<td>སྐྱེད་སྐད།</td>
<td>tea</td>
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<tr>
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<td>tea cup</td>
</tr>
<tr>
<td>སྐྱེད་སྐད།</td>
<td>teahouse</td>
</tr>
<tr>
<td>སྐྱེད་སྐད།</td>
<td>sweet tea</td>
</tr>
<tr>
<td>སྐྱེད་སྐད།</td>
<td>(tea) pot</td>
</tr>
<tr>
<td>སྐྱེད་སྐད།</td>
<td>butter tea</td>
</tr>
</tbody>
</table>
| སྐྱེད་སྐད།      | more and more (+ adj., not + n.) Jokhang Monastery
| སྐྱེད་སྐད།      | nun                      |
| སྐྱེད་སྐད།      | Japan                    |
| སྐྱེད་སྐད།      | Germany                  |
| སྐྱེད་སྐད།      | to treat (a disease)     |
| སྐྱེད་སྐད།      | to put                   |
| སྐྱེད་སྐད།      | after (+ clause)         |
| སྐྱེད་སྐད།      | green                    |
| སྐྱེད་སྐད།      | heavy                    |
| སྐྱེད་སྐད།      | weight                   |
| སྐྱེད་སྐད།      | to (ex.) change           |
| སྐྱེད་སྐད།      | to forget                |
| སྐྱེད་སྐད།      | fish (as food)           |
| སྐྱེད་སྐད།      | to listen to              |
| སྐྱེད་སྐད།      | can (permission)         |
| སྐྱེད་སྐད།      | to sleep (present)       |
| སྐྱེད་སྐད།      | dormitory                |
| སྐྱེད་སྐད།      | next year                |
| སྐྱེད་སྐད།      | day, the sun             |
| སྐྱེད་སྐད།      | Nyima (person)           |
| སྐྱེད་སྐད།      | every day                |
| སྐྱེད་སྐད།      | twenty                   |
| སྐྱེད་སྐད།      | decade marker 20+        |
| སྐྱེད་སྐད།      | New York                 |
| སྐྱེད་སྐད།      | often                    |
| སྐྱེད་སྐད།      | year 2003                |
| སྐྱེད་སྐད།      | recently                 |
| སྐྱེད་སྐད།      | the police               |
| སྐྱེད་སྐད།      | to buy                   |
| སྐྱེད་སྐད།      | the two of (people)      |
| སྐྱེད་སྐད།      | to sleep (past tense)    |
| སྐྱེད་སྐད།      | two                      |
| སྐྱེད་སྐད།      | wedding                  |
| སྐྱེད་སྐད།      | together                 |
| སྐྱེད་སྐད།      | old (quality)            |
| སྐྱེད་སྐད།      | Nyingmapa                |
| སྐྱེད་སྐད།      | to (actually) find       |
| སྐྱེད་སྐད།      | good-sounding            |
| སྐྱེད་སྐད།      | television               |
| སྐྱེད་སྐད།      | exactly                  |
| སྐྱེད་སྐད།      | David (person)           |
| སྐྱེད་སྐད།      | degree (Celsius)         |
| སྐྱེད་སྐད།      | never (in negative sentences) to cut |
| སྐྱེད་སྐད།      | to wear (head piece, etc.) to hang (used in oral spelling) to have (a holiday or a vacation) past tense auxiliary |
| སྐྱེད་སྐད།      | to race horse            |
| སྐྱེད་སྐད།      | to watch, to look at, to read funny, interesting good-to-watch (e.g. movie) rear, back (location) activity hungry Look! (imperative) convenience to give thousand to show
autumn
feast
way / method to look
to look, to seem (no Agent)
if compared to, than
to show
cigarette
vicinity
near, close (lit. distance short)
far (lit. distance long)
even, exactly (after a numeral)
marker of witnessed past tense
zero
to be sick
to meet
to make an appointment to meet
noodle
drink (imperative)
to be able to
chopsticks
time (as in first time)
time (frequency)
first (adv.)
to arrive
Tom (person)
height (Lit. high-low)
to drink
to smoke
now
nowadays
right now
right now
this time
yet still
as soon as
still
right away
this year
just now
authentically
slow
That (demonstrative)
those
like this; so
there (over there)
therefore, so
otherwise
therefore, (lit. that way, now?)
in that case, (if so)
then
how many
cigarette
when (+ clause)
festival
magazine
season
time, hour, o'clock	onight
at that time
in these, among these
today
at that time
two (quantity, not number)
Dondrup (person)
imperative particle
window
to be cured, to recover
to cure (after treatment)
six
sixty
decade marker 60+
warm
temperature
noon
lunch
to invite
to open
last night
seven
seventy
decade marker 70+
easy
comfortable
Degyi (person)
well
color
dark (said of color)
light (said of color)
this
these
here
there (near you)
this (+ adj.), to this extent
so, in this manner
this way (referring to manner)
to stay
that or whether
(complementizer)
to want
to read
same
identical, same
picture
to take pictures
same, equally
to ask
to decorate clothes with jewelry
Dorje (person)
Dege (place)
village
dish, plate
stay (imperative)
seat
to take (past tense)
transportation
to be staying, be living
altogether
at, in, on
Jeddi particle (see 5.3.6)
if
to hurt, to be sick
auxiliary expressing
conjecture (perhaps)
last year
Nagchu (place )
black
meaning
interest (n.)
to be interesting
family
to get sick (lit. to acquire sickness)
nurse
when
at what time (Obliq.)
weather
from
Lhaji particle
(the invariable form)
starting from, since
contraction of
not only?
younger brother
younger sister
(female’s)
west
that or whether
(complementizer)
relative clause market
particle for adverbial
construction
nominal suffix (see 14.3.5)
tomorrow
New Year’s Eve
airplane
airport
weather
to get married
earring
pen
I suppose (conjecture marker)
dumpling, jiaozi
Bai Li (person)
photo shop
to take pictures
camera
Beijing
the Potala
Huamo Tso (person)
bookstore
book
library
spring
sibling
originally
restroom
father and mother
hometown
pork
to lose
elder brother
Puntsok (person)
ticket (Ch. piao)
belly
to have diarrhea
to get, to catch (cold)
outside (location)
foreigner
foreigner
afternoon
back (returning)
back (Obliq.)
rich
rich
late
incorrect, wrong
vehicle
Nepal
daughter
Wachung (person)
son
to go out, to get out
(spoken) Tibetan
Tibetan-Chinese
Tibetan Buddhism
Tibetan-English
Tibetan food
(written) Tibetan
(Tibetan) alphabet
Tibetan (ethnicity)
sky burial
job
Tibet (TAR)
child
chicken (as food)
north
to pay
coral
to write (past tense)
state of being busy (busy-ness)
taste (e.g. of a dish)
Labrang (place)
to sing
Lobzang (person)
Rhangmo (person)
U-Tsang
summer
summer vacation
summer robe
Islam (Ch.)
(spoken) English
England
(written) English
to make distinction, to distinguish to fall (snow, rain)
station
to give (honorific)
to invite, to ask to come
corn
Drepung Monastery
female yak
to write, to do (homework) notebook
medium one
herdsman
practice (n.)
stamp
post office
only
prayer wheel
husband
amount, quantity
a lot of, many, much
more
Mangra (place)
Mary (person)
mao (one tenth of a yuan) to rest
not (negation for future, imperative)
er (Genitive)
she, her
difference
Renminbi (Chinese currency) to be not
throat
train
the US (Ch.)
US dollar
flower
not have
mao (one tenth of a yuan)
sentential particle (see 11.3.16)
to remember
her
her (Genitive)
to experience, to taste (e.g., hardship) people
name
famous (lit. name big)
 experiential aspect marker
red
medicine
(medical) doctor
a little (amount), (n. / adj.)
sanitary, clean
to look for, to try to find
to sell
boot
easy, cheap
to make it cheaper
to teach
tsampa (either flour or dough)
the side (either left or right)
to plan
to mathematics
to play, to have fun, to play (sports) dance
to sit down
to try
to have a fever
for, as far as...is concerned
lamb skin
orange
to finish
to return (goods for refund)
beer
to try
vegetable
eldest grandson
philosophy (in Buddhist studies)
Qinghai (place)
ring
class (said of students)
in (our) class
knead (imperative)
to make, to let (imperative)
to put (imperative)
waiter
watermelon
girl
boy
Xi’an (place)
farming village
farmer
week (day)
research
tasty, delicious
the tasty one (n.)
very
yoghurt
to make, to let (imperative)
to put (imperative)
morning
to ride
next door
hat
other (adj.)
other (n.)
after (+ clause)
in the future
late
next
to put (past tense)
to put (past tense)
to put (used in oral spelling)
four
decade marker 40+
to eat
restaurant
food
ate (past tense)
Xining (place)
to say, to call, to be called
to tell (imperative)
eat (imperative)
to herd livestock
September, 9th month
August, 8th month
May, 5th month
last month
November, 11th month
December, 12th month
October, 10th month
February, 2nd month
January, 1st month
wind
Ladon particle
cellular phone
bracelet
hand
to stand
Lanzhou (place)
road
to do
work (place, company)
work, task
lucky
sheep
sheep skin
mutton
cat
body
body temperature
*Lhaji particle (see 13.3.7)
to take (temperature)
to order
year
history
young

Happy New Year
to recover
of course (+ V)
sure it's OK, of course
robe

meat
meat dish
half (hour)
est
to die
cup
bottle
to know
come (imperative)
to tell (imperative)
to speak

Ergative Case marker
Instrumental Case marker
Sagyapa
region
map

place
address
marker of imminent
future
next year
Sichuan (place)
fruit
who
thirty
decade marker 30 +
whose
the Big Three
(monasteries)
Sera Monastery
yellow
just now
Sophie (person)
et cetera
thickness (lit. thin-
thick)
younger sister
(male's)
to study
classroom
class (lecture
meeting)
classmate
school
university
professor

Sonam (person)
Sonam Jid (person)

very much
probably
good
France
Lhamo (person)
Lhasa
more than (+
quantity)
shoe
to drop
south

Akimi (person)
uncle
elder sister
Amdo
aunt
father
mother
America
grandpa
grandma
America (abbreviated)
hi
What a pity!
reincarnated buddha
number
digital (e.g. camera)
Amdo dialect
Russia
interrogative adverb (see 4.3.8)

English-Tibetan Glossary

A
abbot
above, more than
activity
address
addressee
after (+ clause)
after (+ clause)
afternoon
again
airplane
airport
Akimi (person)
alone
(Tibetan) alphabet
although
together
Amdo
Amdo dialect
America

America (Ch.)
amount, quantity
any
appearance
apple
April, 4th month
to arrive
art
as soon as
to ask
assembly hall
at that time
at the time of
at, in, on
ate
August, 8th month
aunt
author
autumn

B


<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>back (location)</td>
<td>བཀུན་(འེ་)</td>
</tr>
<tr>
<td>back (Obliq.)</td>
<td>བཀུན་(འེ་)</td>
</tr>
<tr>
<td>back (returning)</td>
<td>བཀུན་(འེ་)</td>
</tr>
<tr>
<td>bad</td>
<td>སྣ་ཞིག་(ས་བཞིག་)</td>
</tr>
<tr>
<td>bag, case</td>
<td>སློ་(སུ་)</td>
</tr>
<tr>
<td>Bai Li (person)</td>
<td>བཟའི་ཟིལ་(བཟའི་ཟིལ་)</td>
</tr>
<tr>
<td>bank</td>
<td>འབུ་(འབུ་)</td>
</tr>
<tr>
<td>basketball</td>
<td>རྣོབ་(རྣོབ་)</td>
</tr>
<tr>
<td>to be able to</td>
<td>ཐོ་(ཐོ་)</td>
</tr>
<tr>
<td>to be born (past)</td>
<td>འོ་(འོ་)</td>
</tr>
<tr>
<td>to be cured, to recover</td>
<td>ཐོ་(ཐོ་)</td>
</tr>
<tr>
<td>to be interesting</td>
<td>ཐོ་(ཐོ་)</td>
</tr>
<tr>
<td>to be not</td>
<td>ཐོ་(ཐོ་)</td>
</tr>
<tr>
<td>to be sick</td>
<td>ཐོ་(ཐོ་)</td>
</tr>
<tr>
<td>to be staying, be living</td>
<td>ཐོ་(ཐོ་)</td>
</tr>
<tr>
<td>to be (subjective or default)</td>
<td>ཐོ་(ཐོ་)</td>
</tr>
<tr>
<td>to be (objective)</td>
<td>ཐོ་(ཐོ་)</td>
</tr>
<tr>
<td>beautiful</td>
<td>དཔེ་(དཔེ་)</td>
</tr>
<tr>
<td>beautiful one (n.)</td>
<td>དཔེ་(དཔེ་)</td>
</tr>
<tr>
<td>beer</td>
<td>རྣོ་(རྣོ་)</td>
</tr>
<tr>
<td>before (+ clause)</td>
<td>རྣོ་(རྣོ་)</td>
</tr>
<tr>
<td>before, in the past</td>
<td>རྣོ་(རྣོ་)</td>
</tr>
<tr>
<td>Beijing</td>
<td>བཟའི་(བཟའི་)</td>
</tr>
<tr>
<td>to believe</td>
<td>ཐོ་(ཐོ་)</td>
</tr>
<tr>
<td>belly</td>
<td>བཀུན་(འེ་)</td>
</tr>
<tr>
<td>belt</td>
<td>ལྟེ་(ལྟེ་)</td>
</tr>
<tr>
<td>best (had better), making suggestions</td>
<td>ལྟེ་(ལྟེ་)</td>
</tr>
<tr>
<td>beverage, drink</td>
<td>ལྟེ་(ལྟེ་)</td>
</tr>
<tr>
<td>bicycle</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>big</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>the Big Three (monasteries)</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>birthday</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>black</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>blue</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>body</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>body temperature</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>book</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>bookstore</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>boot</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>bottle</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>bottom (location word)</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>bowl</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>boy</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>boy or girl friend</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>bracelet</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>bread</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>to bring, to take (animate object)</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>brown</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>bus, vehicle in general business</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>busy-ness, the state of being busy (n.)</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>but</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>butter</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>butter tea</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>to buy</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>C</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>to call, to say</td>
<td>ལྟེ་(ལྟེ)</td>
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<td>camera</td>
<td>ལྟེ་(ལྟེ)</td>
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<td>can (permission)</td>
<td>ལྟེ་(ལྟེ)</td>
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<td>Canada</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>cat</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>to cause trouble</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>cellular phone</td>
<td>ལྟེ་(ལྟེ)</td>
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<tr>
<td>chair</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>cham (dance)</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>Chando (place)</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>chang, liquor</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>change (n.)</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>to change</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>chicken (as food)</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>child</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>China (Ch.)</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>(Han) China</td>
<td>ལྟེ་(ལྟེ)</td>
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<tr>
<td>(spoken) Chinese</td>
<td>ལྟེ་(ལྟེ)</td>
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<tr>
<td>(written) Chinese</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>chopsticks</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>cigarette</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>class (meeting)</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>class (students)</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>classmate</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>classroom</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>clear (adj)</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>clothes</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>coffee</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>cola (via Ch.)</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>cold (n.)</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>cold (adj)</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>(monastic) college</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>color</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>to come</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>come (imperative)</td>
<td>ལྟེ་(ལྟེ)</td>
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<tr>
<td>comfortable</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
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<td>computer</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>convenience</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>cool</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>coral</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>correct</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>costume</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>country</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
<tr>
<td>culture</td>
<td>ལྟེ་(ལྟེ)</td>
</tr>
</tbody>
</table>
cup

to cut
dance
dark (said of color)
daughter

degree (Celsius)
Degyi (person)
desk
to develop (photo)
(local) dialect
dictionary
to die
difference
difficulty, hardship
digital (e.g. camera)
dish, plate
to do
doctor (medical)
dog
Dondrup (person)
door
Dorje (person)
dormitory
downtown
Drepung
to drink
drink (imperative)
to drive
Drolma (person)
Drolma Tso (person)
to drop
dumpling, jiaozi

E

early
earring
east
easy
easy, cheap
to eat
eat (imperative)
eight
eighteen
eighty
elder brother
elder sister
eldest grandson
eleven
England
(spoken) English
(written) English
envelope
Ergative Case marker
et cetera
Europe
even if, no matter

F

to fall (snow, rain)
family
family, household
famous
far (lit. distance long)
farmer
farming village
fast
fast, soon
father
father and mother
feast
February, 2nd month
to feel nauseous
female yak
festival
fifteen
fully, completely funny, interesting

G
Gabzang (person)
game
Gandan Monastery
Gargyupa
Gelukpa
Germany
to get married
to get sick
to get, to catch (cold)
girl
to give
to give (honorable)
to go
to go out, to get out

goat
Golmud (place)
Golok (place)
good
good, suspicious day
good-sounding
granddaughter
grandma

G
Grandpa
grandson
grape
grassland
green
gyama

H
half (hour)
Han Chinese
hand
to hang
happy
Happy New Year
hat
to have, to be
(locative)
to have (a holiday or
a vacation)
to have a fever
to have diarrhea
to have enough
money (adj.)
he, him
head
headaddress
to hear, to understand
heat
heavy

height
height, a person's
to help
er
her
to herd livestock
herdsman
here
hi
his
history
home
hometown
homework
hospital
hot
hot pepper
hotel
house
how many
how, how about
how, in what manner
Huamo Tso (person)
hundred
hungry
to hurt (vi.)
to hurt, to be sick
husband
I
me
identical, same
if
if compared to, than
I'm sorry
important
in (one's) class
in my opinion
in that case, then
in the future
in these, among these
incorrect, wrong
indeed
India
interest (n.)
interrogative adverb
to introduce
to invite
Islam
Islam (Ch.)
It is said (hearsay) (v.)

January, 1st month
Japan
job
John (person)
Jokhang Monastery
July, 7th month
June, 6th month
just now

K
Kandro (person)
khada
to kill (past tense)
knead (imperative)
knead (past tense)
to knead (tsampa)
knife
to know
knowledgeable
Korea
Kunbum Monastery

L
Labrang (place)
Ladon particle
lamb skin
language
Lanzhou (place)
large
last
last month
last night
last week (n.)
last year
late
later
to laugh
left side (location)
to lend
to lend
length, size
lesson
letter, words written
Lhamo (person)
Lhasa
library
light (said of color)
light (said of weight)
to like
like this, so

M
magazine
to make a phone call
to distinguish
to make, to let
to sew
to make, to take
male yak
Mangra (place)
mao (one tenth of a
yuan)
march, 3rd month
map

long
to look for
Look! (imperative)
to look, to seem
to lose
a lot of, many, much
lucky
lunch

to listen to
little, small
a little (amount)
a little (degree)
Lobzang (person)

incorrect, wrong
indeed
India
interest (n.)
interrogative adverb
to introduce
to invite
Islam
Islam (Ch.)
It is said (hearsay) (v.)

J

516

517
perhaps (aux)  perhaps, if (adv.)  person who (pron.)  philosophy  photo shop  picture  pill  pink  place, aspect  plan  to plan  to play (sports), to have fun  police  pork  post office  (tea) pot  Potala  practice  prayer wheel  pretty  price  probably  professor  to prostrate  a protestant  protestant religion  Puntsok (person)  to put (imperative)  to put (past)  to put (present)  Qinghai (place)  quality  Q  to race horse  rain  to read  rear, back (location)  reason being that?  Rebgong (place)  recently  to recover  red  region  reincarnated buddha  relative clause marker  religion  to remember  Renchen (person)  Renminbi  reporter, journalist  to rest  restaurant  restroom  to return (goods)  Rhangmo (person)  rice  rich  to ride  right away  right now  right side (location)  ring  road  robe  Russia  Saturday  to say  school  season  seat  secondly  (religious) sect  to see  See you tomorrow!  self  to sell  to send  September, 9th month  Sera Monastery  seven  seventeen  seventy  several  she, her  sheep  sheep skin  shirt  shoe  shoe store  to show  sibling
Sichuan (place) སྦྱུར་川
side སྦྱེ་
silver སྦྱེ་
to sing སྦྱེ་
to sit down སྦྱེ་
six སྦྱེ་
sixteen སྦྱེ་
sixty སྦྱེ་
size སྦྱེ་
to sleep (present) སྦྱེ་
to sleep (past) སྦྱེ་
slow སྦྱེ་
small སྦྱེ་
to smoke སྦྱེ་
snow སྦྱེ་
some སྦྱེ་
some, certain སྦྱེ་
something to +V སྦྱེ་
son སྦྱེ་
Sonam (person) སྦྱེ་
Sonam Jid (person) སྦྱེ་
song སྦྱེ་
Sophie (person) སྦྱེ་
sour སྦྱེ་
south སྦྱེ་
to speak སྦྱེ་
spring སྦྱེ་
stamp སྦྱེ་
to stand སྦྱེ་
to stand up (imperative) སྦྱེ་
starting from, since སྦྱེ་
station སྦྱེ་
to stay སྦྱེ་
stay (imperative) སྦྱེ་
to steal (past tense) སྦྱེ་
still སྦྱེ་
store, shop སྦྱེ་
strangeness སྦྱེ་
street སྦྱེ་
student སྦྱེ་
to study སྦྱེ་
style, kind སྦྱེ་
suddenly སྦྱེ་
sugar སྦྱེ་
summer སྦྱེ་
summer vacation སྦྱེ་
Sunday སྦྱེ་
sure, of course སྦྱེ་
sweet སྦྱེ་
sweet tea སྦྱེ་
table སྦྱེ་
to take སྦྱེ་
to take (past tense) སྦྱེ་
transportation སྦྱེ་
to take exams སྦྱེ་
to take pictures སྦྱེ་
to talk (lit. to do talking) སྦྱེ་
taste (e.g. of a dish) སྦྱེ་
to taste, to experience སྦྱེ་
tasty, delicious སྦྱེ་
tasty one (n.) སྦྱེ་
tea སྦྱེ་
tea cup སྦྱེ་
to teach (+ NP) སྦྱེ་
to teach (how to + VP) སྦྱེ་
teacher སྦྱེ་
teahouse སྦྱེ་
team སྦྱེ་
telephone སྦྱེ་
telephone སྦྱེ་
television སྦྱེ་
to tell (imperative) སྦྱེ་
temperature སྦྱེ་
ten སྦྱེ་
ten thousand སྦྱེ་
tent སྦྱེ་
textbook སྦྱེ་
Thank you! སྦྱེ་
that (dem.) སྦྱེ་
that (comp.) སྦྱེ་
that over there སྦྱེ་
the top (above an object) སྦྱེ་
the two of (people) སྦྱེ་
there (near you) སྦྱེ་
there (over there) སྦྱེ་
therefore, (lit. that way now?) སྦྱེ་
therefore, so སྦྱེ་
these སྦྱེ་
they, them སྦྱེ་
thickness (lit. thin-thick) སྦྱེ་
thief སྦྱེ་
to think (of + V) (n. heart) སྦྱེ་
thirsty སྦྱེ་
thirteen སྦྱེ་
thirty སྦྱེ་
this སྦྱེ་
this (+ adj.), to this extent སྦྱེ་
this month སྦྱེ་
this time སྦྱེ་
this way (referring to manner) སྦྱེ་
this year སྦྱེ་
those
thousand
tonight
too, and
top (location)
train
to translate
Trashi (person)
"Trashi Telek"
traveling (n.)
to treat (a disease)
Trika (place)
truck (Ch.)
to try
trial
tsampa (either flour or dough)
Tserang (person)
Tserang Gyal (person)
Tuesday
turquoise
twelve
twenty
two
two (quantity, not number)
type, class, category

university
until when
US dollar
to use
to use (an urcha)
U-Tsang

V
vegetable
vehicle
very much
very much; the most
vicinity
village

W
to wait
waiter
to want
warm
to wash
to watch, to look at, to read
water
watermelon (Ch.)
way (method)
we, us
to wear
to wear (clothes)
to wear (head piece)
weather
wedding
Wednesday
week
week (day) (Ch.)
weekend
weight
weight
well
west
what
What a pity!
when
when (+ clause)
(at) where (locative)
which (one)
which day (of the month)
which day (of the week)
which month
white