

Lesson 6 I Have a Tibetan Textbook

ང་འ་བོད་ཡིག་གི་སློབ་དེབ་ཡོད།

🔑 Key Grammar Points in Lesson Six:

1. Existential Verb ཡོད Expressing Possession
2. Demonstrative Adjectives: འདི *this*, དེ *that*, and གན *that over there*
3. Objective Perspective Marker: Sentential Particle གི
4. Variant Forms and Pronunciation of ལ་དོན
5. Indefiniteness Marker: ཟློག

❖ 6.1 Dialogue

ལྗོང་། སློེ། ཁྱོད་འདི་འདྲི་ཡོད། འདི་མི་ཟློག་ལེད།

སློེ། འདི་དེ་བོད་ཡིག་གི་སློབ་དེབ་ལེད།

ལྗོང་། དེ་མི་ཟློག་ལེད། དེ་དེ་བོད་ཡིག་གི་སློབ་དེབ་ཨེ་ལེད།

སློེ། དེ་སློབ་དེབ་མ་ལེད། དེ་མིག་མཛོད་ལེད།

ལྗོང་། མི་ཟློག་གི་མིག་མཛོད་ལེད།

སློེ། བོད་དབྱིན་མིག་མཛོད་ལེད། ཁྱོད་འདི་བོད་ཡིག་གི་སློབ་དེབ་ཡོད་ལ།

ལྗོང་། ཡོད། ཡིན་ན་ར་ར་འ་བོད་དབྱིན་མིག་མཛོད་མེད། བོད་རྒྱ་མིག་མཛོད་ཟློག་ཡོད།

སློེ། ལྷོ་ལྷོ་གི་ཆའོ་ཁྱོད་ཨེ་ཡིན།

ལྗོང་། ཡིན། འདི་ཆའོ་དེ་ལྷོ་ལྷོ་གི་ཡིན།

སློེ། ལྷོ་གི་ལྷོ་གན་ལེད།

ལྗོང་། དེ་ཆའོ་གི་དགོ་ཆན་ན་ལྷོ་གི་ལྷོ་གི་ཡོད་ལ། གན་དགོ་ཆན་གི་ལེད།

སློེ། ཁྱོད་འདི་ལྷོ་ལེད།

སྤྱོད། རི་བོད་མྱིང་ང་ཚོ་རིང་རྒྱལ་ཟེར་ར།

སོ་སྤྱོད། ང་ལ་ར་བོད་མྱིང་ཡོད། མྱིང་ང་སྤྱོད་ལ་མ་མཚོ་ཟེར་ར།



Tibeta

n Children at Lhamo Monastery Elementary School, Zoige, Ngaba

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.	འདི།	dem.	this
2.	བོད་ཡིག	n.	(written) Tibetan
3.	སྒྲིབ་དེབ།	n.	textbook
4.	དེ། [དེ]	dem.	that
5.	ཚིག་མཛོད།	n.	dictionary
6.	བོད་དབྱིན་ཀློང་།	n.	Tibetan-English
7.	ཡོད།	v. (subj.-ladon)	to have
8.	ཡིན་ན་ར། [ཡིན་ཡང་]	conj.	but
9.	མེད།	v. (neg.)	not have
10.	བོད་སྐད་ཀྱི།	n.	Tibetan-Chinese
11.	སྒྲིབ་སྒྲིབ་ཀྱི།	n.	ball-point pen
12.	དེ་ཚོ། [དེ་ཚོ]	dem. (pl.)	those
13.	འདི་ཚོ། [འདི་ཚོ]	dem. (pl.)	these
14.	སྒྲིབ་སྐད་ཀྱི།	n.	computer
15.	གཞན།	dem.	that over there
16.	སྐད་ཀྱི།	pro.	whose
17.	གི།	sent. part.	objective marker
18.	ཚེ་རིང་རྒྱལ།	person	Tserang Gyal
19.	སྐད་ཀྱི་མ་མཚོ།	person	Drolma Tso

6.2.2 Additional Vocabulary

20.	བོད་སྐད་ཀྱི།	n.	(spoken) Tibetan
21.	དབྱིན་སྐད་ཀྱི།	n.	(spoken) English

22.	དབྱིན་ཡིག	n.	(written) English
23.	ཁྱེད་སྐད་	n.	(spoken) Chinese
24.	ཁྱེད་ཡིག	n.	(written) Chinese
25.	དཔེ་ཆ	n.	book
26.	ཞུ་སྒྲུབ	n.	pencil
27.	འདུག་མ	n.	seat
28.	འབྲི་དེབ	n.	notebook
29.	སྒྲུབ	n.	map
30.	ཙོག་ཙོག	n.	desk, table
31.	ཁྱེད་ཀྱི་མ	n.	chair
32.	མྱོ་	n.	door
33.	ངེ་མ། [མྱོ་ལུང་]	n.	window
34.	ལུག་མ	n.	bag, case
35.	ཉི་མ	person	Nyima
36.	བསོད་ནམས་སྐྱིད།	person	Sonam Jid
37.	ལྷ་བྲང་།	place	Labrang (<i>Ch. Xiahe</i>)
38.	ཆབ་མདོ།	place	Chamdo (<i>Ch. Changdu</i>)
39.	ཕྱི་དགེ།	place	Derge (<i>Ch. Dege</i>)
40.	ལྷུ་ལྷུ།	n.	pen (generic term)
41.	ཕྱག་སྐྱུ་ལྷུ།	n.	fountain pen
42.	དབལ་མཁའ་མ།	person	Hwalkar

❖ 6.3 Grammar Notes

▶ 6.3.1 Demonstrative Adjectives / Pronouns

Tibetan makes a three-way distinction in its use of demonstratives, namely, འདི *this*, དི *that*, and གཞན *that over there*, similar to Spanish (*este, ese, and aquel*) and Japanese (*kono, sono, and*

ano). 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་ཡིག་གི་སློབ་དེབ་འདི། this Tibetan textbook
- (2) སློབ་ཁྲིམས་གཞན། that computer over there

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

- (3) དགོ་ཚུལ་འདི་ཚེལ། these teachers
- (4) ལྷུ་མ་སྐྱུ་དེ་ཚེལ། those pens
- (5) སློབ་མ་གན་ཚེལ། 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 *དགོ་ཚུལ་ཚེལ་འདི་.

► 6.3.2 Languages: ལྐད་ and ཡིག་

Tibetan makes a clear distinction between the spoken language (ལྐད་) and the written language (ཡི་གེ་). In fact, the language class in the Tibetan region is called ལྐད་ཡིག་ (derived from ལྐད་+ ཡི་གེ་), 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 ལྐད་ or ཡིག་, to give Tibetan, English, Chinese, etc.; (ii) names that take the entire transliteration of the proper name (e.g., Japan, Russia, France) attached to གི་ཡི་གེ་, rendering Japanese, Russian, French, etc.

Language	Spoken (ལྐད་)	Written (ཡི་གེ་)
Tibetan	བོད་ལྐད་	བོད་ཡིག་
English	དབྱིན་ལྐད་	དབྱིན་ཡིག་
Chinese	ཁྱུ་ལྐད།	ཁྱུ་ཡིག་
Japanese	འཇར་པན་གི་ལྐད་	འཇར་པན་གི་ཡི་གེ་

French	ལྷ་རན་སི་གི་སྐད	ལྷ་རན་སི་གི་ཡི་གེ
Russian	ལྷ་རུ་སི་གི་སྐད	ལྷ་རུ་སི་གི་ཡི་གེ

While there is only one (i.e., classical) written Tibetan (therefore one བོད་ཡིག), different places in the entire Tibetan speaking world tend to have their own vernacular speech or dialect called སྐད. A person from Labrang (ལྷ་བླང), then, speaks ལྷ་བླང་གི་སྐད; a person from Chamdo (ཚབ་མདོ) speaks ཚབ་མདོའི་སྐད; a person from Derge (ལྷེ་དགེ) speaks ལྷེ་དགེའི་སྐད, etc. The morpheme སྐད cannot be used as an independent word, for the word (spoken) *language*, one needs to say སྐད་ཚ by adding the nominal suffix ཚ. For example, འདི་ཚི་བེག་གི་སྐད་ཚ་རེད། *What language is that?*

► 6.3.3 Interrogative ཚི་བེག

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

Like the *what* in English, ཚི་བེག can be used as an interrogative pronoun such as འདི་ཚི་བེག་རེད། *What is this?* It can even take genitive marker གི་ such as འདི་ཚི་བེག་གི་སློབ་དཔ་རེད། *What textbook is this?* Literally, it means: *This is a textbook of what?* More examples:

- (1) ལྷོ་ཚི་བེག་གི་དགེ་རྒན་ཡིན། What kind of teacher are you? (Lit. a teacher of what?)
- (2) འདི་ཚི་བེག་གི་ཚིག་མཛོད་རེད། What kind of dictionary is this?

Try not to associate the indefinite marker བེག 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 བེག in Tibetan.

► 6.3.4 The Existential Verb ཡོད་ Expressing Possession

This lesson introduces the first of the two essential usages of the verb ཡོད as a main verb: expressing possession. The second function, expressing location, will be introduced in the next lesson.

When ཡོད 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) + ཡོད

The interrogative and negative forms of ཡོད are ཞེ་ཡོད *have or not* and མེད *not have*, respectively. Examples:

(2) ང་འབོད་མྱིང་ཡོད། I have a Tibetan name.

(3) ཁྱོད་ལ་སྐུམ་སྐུལ་ཞེ་ཡོད། Do you have a pen?

(4) ཁྱོད་ལ་དབྱིན་ཡིག་གི་ཚིག་མཛོད་ཞེ་ཡོད། Do you have an English dictionary?

(5) ང་ལ་དབྱིན་ཡིག་གི་ཚིག་མཛོད་མེད། I don't have an English dictionary.

(6) རི་ཚའོ་འཕ་མེ་རི་ཀ་གི་གྲོགས་པོ་མེད། We don't have an American friend.

► 6.3.5 Variant Forms of ལ་དོན

Starting from this lesson, one will notice a particle འ appearing in positions where *Ladon* is supposed to. This འ, like ང in རི་མྱིང་ང་ཐོ་ལུ་ཟེར་ར། *My name (Obliq) is Tom*, is a variant of *Ladon*. འ appears when the noun it is marking ends with a vowel, for example, ང་འ *I (Obliq)* and ཁྱོད་འ *you (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 ལ, which is mute, does not count.)

(1) Variant forms of ལ་དོན:

Variant	Preceding sound (vowel or suffix)	Example X (Obliq) has a book.
འ	vowel	ནི་མ + འ <i>Nyima</i>

མ	[m] མ	བསོད་ནམས་ + མ <i>Sonam</i>	དེ་ཆ་ཡོད་གི <i>has a book.</i>
ལ	[l] ལ or ལ	དོ་རྗེ་སྲིད་ + ལ <i>Dorje Jid</i>	
ག	[x] ག	ཕུན་ཚོགས་ + ག <i>Puntsok</i>	
ན	[n] ན	དགེ་ཤེས་ + ན <i>Teacher</i>	
ར	[ng] ར	གླལ་བཟར་ + ར <i>Gabzang</i>	
ར	[r] ར	དཔལ་མཁར་ + ར <i>Hwalkar</i>	
བ	[b] or [v] བ	དོན་གྲུབ་ + བ <i>Dondrup</i>	

Starting from this lesson, whenever the *Ladon* takes the form of འ, it is printed in a smaller font, as already seen in ར་འ and རྩོེ་འ. 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. དེ་མི་འདྲ་པོ་ my name (Obliq)), only when the preceding syllable is open (i.e. ends with a vowel) does the variant take the form of འ. All the other variants are pronounced as a full syllable, as expected from the writing. The "complication" is that this particular *Ladon*-འ 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* - འ

Vowel before <i>Ladon</i> -འ	Vowel combined with <i>Ladon</i> -འ	Example: (Noun + <i>Ladon</i> -འ)
[a] ཨ	[a] unchanged	དྲོལ་མ་འ [drolma] <i>Drolma</i>
[ə] ཨི	changed to [e]	ལུ་རུ་སི་འ [ərəse] <i>Russia</i>
[ə] ལུ	changed to [e]	སུ་འ [se] (to, for) <i>whom</i>
[e] ཨེ	[e] lengthened	དོ་རྗེ་འ [dorje] <i>Dorje</i>
[o] ཨོ	[o] unchanged	དཔལ་མོ་མཚོ་འ [hwamotso] <i>Huamo Tso</i>

In the cases of ལུ་རུ་སི་འ [ərəse] and ལུ་འ [se], the pronunciation contrasts with the absolute ལུ་རུ་སི [ərəsə] and ལུ [sə]. In the cases of the other three vowels [a], [e], and [o], there is hardly any audible effect of the *Ladon*-འ. Learners should bear in mind that Case marking is in principle obligatory in the native speaker's mind. Therefore, the writing of this *Ladon*-འ 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 འ should be treated differently from a regular syllabic འ.

► 6.3.6 Objective Perspective: Sentential Particle གི

One of the most crucial yet most tricky grammatical concept in Amdo Tibetan is the usage of གི as a sentence-final particle. The fundamental function of this particle གི is to mark the objective perspective of the statement. Alternatively, one can regard གི as a particle that removes the subjective perspective from the statement. The contrast between ཡོད and ཡོད་གི parallels that between ཡིན and རེད. The negative and interrogative forms are མེད་གི and ཞེ་ཡོད་གི. Examples:

(1) ང་འ་དབྱིན་ཡིག་གི་ཚིག་མཛོད་ཡོད། སོ་རྗེ་འ་བོད་ཡིག་གི་ཚིག་མཛོད་ཡོད་གི།

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

(2) རྩོལ་བོད་མིང་ཞེ་ཡོད། Do you have a Tibetan name?

(3) ང་འ་བོད་མིང་མེད། ཡིན་ན་ང་འ་དབྱིན་ཇི་གི་མིང་ཟེག་ཡོད།

I don't have a Tibetan name but I have an English name. (ཡིན་ན་ར *but*)

(4) ཁི་དག་འ་སློབ་ཀྱང་ཞེ་ཡོད་གི། Does he have a computer?

(5) མེད་གི། ཁི་དག་འ་སློབ་ཀྱང་མེད་གི། No, he does not have a computer.

Note that the objective perspective is expressed by attaching གི 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 གི and the objective verb རེད *to be*) normally do not appear.

The particle གི is compatible with all verbs and adjectives, probably with ཡིན being the only exception where རེད is used as the objective counterpart instead. For example, the contrast between *what is your name* and *what is her name* is expressed by ཟེར་ར and ཟེར་གི. Thus, རྩོལ་མྱིང་ང་ཚེ་ཟེག་ཟེར་ར། and མོ་ལུ་མྱིང་ང་ཚེ་ཟེག་ཟེར་གི། The answers to the two questions are, say, ངེ་མྱིང་ང་སྐལ་བཟང་ཉི་མ་ཟེར་ར། *My name is Gabzang Nyima* and མོ་ལུ་མྱིང་ང་སྐལ་མ་མཚོ་ཟེར་གི།, *Her name is Drolma Tso*, respectively.

► 6.3.7 The Use of ཡིན Revisited

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 ཡིན and རེད, despite its apparent association of person (e.g. first vs. three), is in fact the subjective vs. objective perspective. The verb ཡིན is used for expressing the subjective perspective, while རེད is used for expressing objectivity. This lesson offers another example of the "flexibility" or "relativity" of the subjective perspective. In the sentence ལྷུ་མ་སྐྱུ་ག་དེ་ཚེ་ངེ་ཡིན། *These ball-point pens are mine*, the speaker uses ཡིན and not རེད. This is because *the pens*, belonging to the speaker, are considered an extension or an in-group member of the speaker.

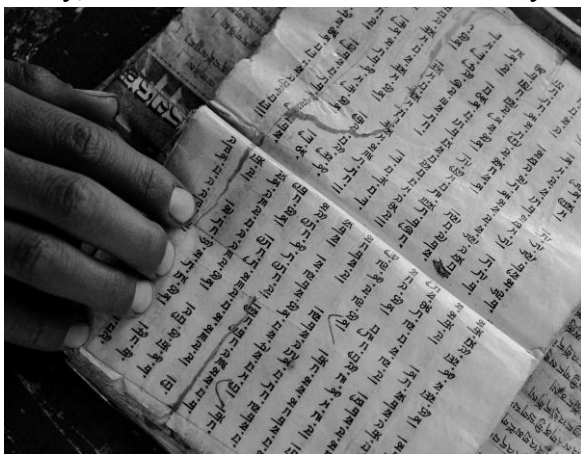
❖ 6.4 Cultural Notes

❖ 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 *Dagyig* (དག་ཡིག), 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 *Dagyig*, and in so doing, acquire the rules of Tibetan orthography. *Dagyig* and the other two traditional books, *Sumjiwa* (སུམ་ཇུབ)

and *Tagjug* (རྟུག་པོ་འཇུག་པོ་), known collectively as སྐུམ་རྟུག་པོ་དག་གསུམ་, 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 དག་ཡིག་ཟ་མ་ཉིག་ *Treasure Box of Orthography* by Master འཇུག་ལོ་ལྷོ་བོ་ and དག་ཡིག་ངག་གི་སྒྲོན་མ་ *The Light of Words* by Master དབལ་ཁང་ལོ་ལྷོ་བོ་, both written in the sixteenth century, as shown below in active use today.



Traditional Tibetan Textbook དག་ཡིག

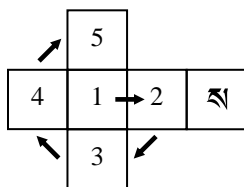


School Children, Zoige, Ngaba

❁ 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 འདི, དྲ, དེབ, གདན, ལྷོད are all listed under the letter ད, but not དེ or དགེ, in which cases the letter ད is a prefix. དེ and དགེ are therefore listed under ར and ག, 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 ས) > 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 ཏ in a dictionary, for instance, can be grouped into four divisions: Division A (simple root ཏ, may be suffixed) precedes Division B (subjoined ཏ), which precedes Division C (prefixed ཏ), which precedes Division D (superjoined ཏ). For example, ཏེབ (suffixed, thus Division A) precedes ཏྱ (subjoined, thus Division B), which in turn precedes ཏདན (prefixed, thus Division C), which precedes ཏོན (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 ཡ་བཏགས, ར་བཏགས, and ལ་བཏགས. The much less frequent ས་བཏགས, when attached to a root letter, precedes all other subjoined letters. For example: ཏྱ > ཏྱྱ > ཏྱྲ > ཏྱླ. Within Division C, sections are arranged according to the five prefixes: ཏ་ད་བ་མ་འ, in that order. For example: ཏམྱིང > ཏགྱ > ཏམཀར > ཏམྱིག. Similarly, within Division D, the sections are arranged according to the superfixes ར་མགོ, ལ་མགོ, and ས་མགོ. For example: ཏྱ > ཏྱོད > ཏྱྱ > ཏྱྲ > ཏྱླ > ཏྱྴ. 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 ཨ [a], ཨི [i], ཨུ [u], ཨེ [e], and ཨོ [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 ཏ, root letter ཏ (+suffix, post-suffix) with vowel [a] precedes the entire group with the vowel [i] starting from ཏི, then the whole group of ཏུ, of ཏེ, and lastly, to the ཏོ group. For example: ཏ > ཏར > ཏམ > ཏས > ཏི > ཏིང > ཏུ > ཏུག > ཏུས > ཏེ > ཏེབ > ཏོ > ཏོག > ཏོགས > ཏོང. (Note the treatment of the post suffix ས 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) བ > བག > བགས > བི > བིར > (B) བྲ > བྲག > བྲི > བྲིག > (C) དཔག > དཔིར > དཔྱ > དཔྱར > དཔྱིར > དཔྱལ > དཔྱི > (D) ལྷ > ལྷགས > ལྷ > ལྷག > ལྷིན > ལྷོས > ལྷ > ལྷ > ལྷིད > ལྷ > ལྷི > ལྷིག.

Example (2): (A) ག > གག > གངས > གི > གུར > (B) གྲ > གྲ > གྲར > གྲི > གྲིག > གྲ > གྲག > གྲགས > གྲི > གྲིག > གྲ > གྲག > གྲགས > གྲི > གྲིར > (C) དགའ > དགོང > དགོངས > དགེ > དགེད > དག > དགི > དགིར > དགག > དགེ > དགེའ > མགར > མགོགས > མགིན > འགའ > འགེག > འགིག > (D) རྩ > རྩོད > རྩ > རྩ > རྩ > རྩ > རྩད > རྩལ > རྩག > རྩད > རྩག.

❖ 6.5 Key Sentence Patterns

■ 6.5.1 འདི *This*, དེ *That*

- (1) འདི་ཚི་ཟིག་ཅེད། What is this?
- (2) དེ་ཚི་ཟིག་ཅེད། What is that?
- (3) འདི་ཚོ་ཚི་ཟིག་ཅེད། དེ་ཚོ་ཚི་ཟིག་ཅེད། What are these/What are those?
- (4) གན་ཚོ་ཚི་ཟིག་ཅེད། What are those over there?

■ 6.5.2 རེད *to Be* (Objective), མ་རེད (Negative), ཡི་རེད (Interrogative)

- (1) འདི་བོད་ཡིག་གི་སློབ་དེབ་མ་རེད། དེ་བོད་ཡིག་གི་སློབ་དེབ་མ་རེད།
This/that is not a Tibetan textbook.
- (2) འདི་ཚོ་སློབ་དེབ་མ་རེད། These are not textbooks.
- (3) དེ་ལྷུང་གོའི་ས་བྲུ་ཡི་རེད། Is that a map of China?
- (4) དེ་ཚོ་རྒྱུ་ལྷུག་ར་ཅོག་ཅོ་རེད། Those are chairs and tables.
- (5) འདི་འི་བོད་དབྱིན་ཚིག་མཛོད་རེད། This is my Tibetan-English dictionary.
- (6) དེ་འི་འབྲི་དེབ་མ་རེད། That is not my notebook.
- (7) དེ་ཚོ་སྒྲ་མ་རེད། དེ་ཚོ་ངྲ་མ་རེད། Those are not doors. Those are windows.

- (8) འདི་ཚའོ་དི་སྐུ་གུ་རེད། These are my pens.
- (9) དེ་མེ་ཚ་དི་ཚའོ་དབྱིན་ཡིག་གི་སློབ་དེབ་རེད། Those books are English textbooks.
- (10) སྐུ་གུ་དི་ཚའོ་ཁྱེད་ཨིན། Are those pens yours?
- (11) འདྲུག་ས་འདི་ཁྱེད་ཨིན། Is this seat yours?
- (12) ཞ་སྐུག་དི་ཚའོ་འཇར་པན་གི་ཨིན་རེད། Are those pencils from Japan?

■ 6.5.3 ཚི་ཟེག་ *What, What kind of*

- (1) ཚིག་མཛོད་དི་ཚི་ཟེག་གི་ཚིག་མཛོད་རེད། What kind of dictionary is that dictionary?
- (2) དིའི་ཕྱིང་ང་ཚི་ཟེག་ཟེར་ར། What is its name?
- (3) ཁྱོ་ཚི་ཟེག་གི་དགོ་ཚུན་ཡིན། What teacher are you? (What are you a teacher of?)
- (4) འདི་ཚི་ཟེག་གི་དེ་མེ་ཚ་རེད། What (kind of book) is this?

■ 6.5.4 Possessor-Ladon (Obliq) + Property (Abs) + ཡོད / ཡོད་གི

- (1) ང་འཇར་པན་གི་སློབ་ཀྱང་ཡོད། I have a Japanese computer
- (2) ང་འབོད་ཡིག་གི་ཚིག་མཛོད་མེད། I don't have a Tibetan dictionary
- (3) ཁྱོ་འདབྱིན་ཡིག་གི་ཕྱིང་ཨི་ཡོད། Do you have an English name?
- (4) རོ་རྗེ་རྒྱུད་ལ་འདྲུག་ས་མེད་གི། Dorje Jid doesn't have a seat.
- (5) དི་ཚོ་འདྲུག་ཚུན་ལ་སློབ་ཀྱང་མེད་གི། Our teacher doesn't have a computer.
- (6) ཚེ་རིང་རྒྱལ་ལ་ཨ་མ་རིའི་གྲོགས་པོ་ཡོད་གི། Tserang Gyal has American friends.
- (7) སློང་ང་བོད་ཕྱིང་ཡོད་གི། John has a Tibetan name.
- (8) དོན་གྲུབ་བ་ར་ཕུགས་སྐུ་གུ་ཡོད་གི། Dondrup also has a fountain pen.
- (9) དི་དི་ཁྱུག་མ་མ་རེད། ང་འཁྱུག་མ་མེད། 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) ཀ ཀྱི་ _____ ?
 ལ ལ་ འདི་ཚཱོ་ _____ . (English textbooks)
 ཀ _____ ?
 ལ ལ་ ཇི་ཚཱོ་ _____ . (Tibetan textbooks)
- (2) ཀ ལྷོ་ག་གྲུང་འདི་སྤུའི་རེད།
 ལ _____ . (སྤོལ་མ་མཚོ་)
 ཀ དཔེ་ཆ་དི་ཚཱོ་སྤུའི་རེད།
 ལ _____ . (སྐལ་བཟང་ཉི་མ)
 ཀ ཚིག་མཛོད་འདི་ཚཱོ་བྱོལ་ཨེ་ཡིན།
 ལ མིན། _____ .
 ཀ _____ .
 ལ འདི་ཚཱོ་ _____ . (English-Tibetan dictionary)
- (3) ཀ _____ ?
 ལ མིད། ང་འ་སྤྱུ་གུ་མིད།

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

Example : ལྷོ་འ་བོད་བྱིང་ཨེ་ཡིད།

(Yes, I have...; My Tibetan name is...)

ཡིད། ང་འ་བོད་བྱིང་ཨེ་ཡིད། ཇི་བོད་བྱིང་ང་ཚོ་རིང་སྤྱིད་ཟེར་ར།

(1) ལྷོལ་བྱིང་ང་ཚི་ཟེག་ཟེར་ར། ལྷོལ་བོད་བྱིང་ང་ཚི་ཟེག་ཟེར་ར།

(My name is...)

(2) ལྷོ་འ་ཚི་ཟེག་གི་ཚིག་མཛོད་ཡིད།

(I have...; I also have...; English dictionary; English-Tibetan dictionary)

(3) ལྷོལ་དག་ཀན་ཨེ་མེ་རི་ལ་གི་ཨེ་རེད།

(He is not...; Russian)

