Lesson 10  Where Will You Go?

Key Grammar Points in Lesson Ten:

1. Future Tense and the Auxiliary ༤ and བོད་
2. Directional Ladon Indicating Goal and Destination
3. Sentential Particle ཤ: Making Suggestions
4. Clock Time and Temporal Prepositions ཤ / བོད་
5. Adjectives as Predicates: Adj. + ཤ

10.1 Dialogue

སྒྲ་སྐྱེལ། སྒོམས་བོད་ལོ་དུ་མེད
སྒྲ་སྐྱེལ། བོད་ལོ་དུ་མེད་ནི་མི་བོད་ལ་དུ་མེད
སྒྲ་སྐྱེལ། སྒོམས་བོད་ལོ་དུ་མེད།
སྒྲ་སྐྱེལ། སྒོམས་བོད་ལོ་དུ་མེད། སྒོམས་བོད་ལོ་དུ་མེད།
སྒྲ་སྐྱེལ། སྒོམས་བོད་ལོ་དུ་མེད།
སྒྲ་སྐྱེལ། སྒོམས་བོད་ལོ་དུ་མེད། སྒོམས་བོད་ལོ་དུ་མེད། སྒོམས་བོད་ལོ་དུ་མེད།
སྒྲ་སྐྱེལ། སྒོམས་བོད་ལོ་དུ་མེད།
སྒྲ་སྐྱེལ། སྒོམས་བོད་ལོ་དུ་མེད། སྒོམས་བོད་ལོ་དུ་མེད། སྒོམས་བོད་ལོ་དུ་མེད།
སྒྲ་སྐྱེལ། སྒོམས་བོད་ལོ་དུ་མེད།
སྒྲ་སྐྱེལ། སྒོམས་བོད་ལོ་དུ་མེད།
སྒྲ་སྐྱེལ། སྒོམས་བོད་ལོ་དུ་མེད།
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

<table>
<thead>
<tr>
<th>No.</th>
<th>Tibetan</th>
<th>English Description</th>
<th>Kandro</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ོགོས།</td>
<td>person</td>
<td>Kandro</td>
</tr>
<tr>
<td>2.</td>
<td>བོད། [བོད།]</td>
<td>v.</td>
<td>to go</td>
</tr>
<tr>
<td>3.</td>
<td>སྐྱིད། སྐྱིད།</td>
<td>aux.</td>
<td>(see 10.3.1)</td>
</tr>
<tr>
<td>4.</td>
<td>དཀར་མིགས།</td>
<td>n.</td>
<td>library</td>
</tr>
<tr>
<td>5.</td>
<td>ཀྱི།</td>
<td>adv. (neg.)</td>
<td>not (future, imperative)</td>
</tr>
<tr>
<td>6.</td>
<td>ཁོ་པ།</td>
<td>n.</td>
<td>restaurant</td>
</tr>
<tr>
<td>7.</td>
<td>དུས་པ།</td>
<td>n.</td>
<td>time, hour, o’clock</td>
</tr>
<tr>
<td>8.</td>
<td>ཉིག ཁུན།</td>
<td>adv.</td>
<td>exactly</td>
</tr>
<tr>
<td>No.</td>
<td>Word</td>
<td>Parts of Speech</td>
<td>Meaning</td>
</tr>
<tr>
<td>-----</td>
<td>-------</td>
<td>----------------</td>
<td>---------</td>
</tr>
<tr>
<td>9.</td>
<td>ལུད་ཤིག [ལུད་ཤིག]</td>
<td>adj. (pred.)</td>
<td>hungry</td>
</tr>
<tr>
<td>10.</td>
<td>སྟེགས་ [སྟེགས་]</td>
<td>adv.</td>
<td>together</td>
</tr>
<tr>
<td>11.</td>
<td>ོ།</td>
<td>v.</td>
<td>to eat</td>
</tr>
<tr>
<td>12.</td>
<td>གཉིིད། [འབྲེན]</td>
<td>sent. part.</td>
<td>(see 10.3.3)</td>
</tr>
<tr>
<td>13.</td>
<td>ལོང་ [ལོང་]</td>
<td>adj. (pred.)</td>
<td>okay</td>
</tr>
<tr>
<td>14.</td>
<td>ཆུང་ [ཁྲིན]</td>
<td>aux.</td>
<td>contraction of ཁྲིན།</td>
</tr>
<tr>
<td>15.</td>
<td>རུ་</td>
<td>n.</td>
<td>food</td>
</tr>
<tr>
<td>16.</td>
<td>ནོང་ [ཐོན]</td>
<td>adv. interv.</td>
<td>how, how about</td>
</tr>
<tr>
<td>17.</td>
<td>སྐོར་ [སྐོར་དེན]</td>
<td>adj. (pred.)</td>
<td>tasty, delicious</td>
</tr>
<tr>
<td>18.</td>
<td>སྐོར་ […ི….]</td>
<td>structural part.</td>
<td>(see 10.3.7)</td>
</tr>
<tr>
<td>19.</td>
<td>སྐོར་ [སྐོར་]</td>
<td>adv.</td>
<td>very</td>
</tr>
<tr>
<td>20.</td>
<td>དགུང་ [དགུང་]</td>
<td>adj. (pred.)</td>
<td>expensive, difficult</td>
</tr>
<tr>
<td>21.</td>
<td>གི། [ལམ]</td>
<td>affix</td>
<td>nominalizer (see 10.3.3)</td>
</tr>
<tr>
<td>22.</td>
<td>དིང་འཁྲི།</td>
<td>n.</td>
<td>Tibetan food</td>
</tr>
<tr>
<td>23.</td>
<td>ཤིས།</td>
<td>n.</td>
<td>vicinity</td>
</tr>
<tr>
<td>24.</td>
<td>རྐྱེན་</td>
<td>person</td>
<td>Trashi</td>
</tr>
<tr>
<td>25.</td>
<td>བྲོན།</td>
<td>n.</td>
<td>dumpling</td>
</tr>
<tr>
<td>26.</td>
<td>རྒྱལ།</td>
<td>adj.</td>
<td>long</td>
</tr>
<tr>
<td>27.</td>
<td>རྒྱལ་དེན།</td>
<td>adj. (N-A)</td>
<td>far (lit. distance long)</td>
</tr>
<tr>
<td>28.</td>
<td>དང་ [ཐུང་]</td>
<td>n.</td>
<td>half (hour)</td>
</tr>
<tr>
<td>29.</td>
<td>སོགས། [སོགས་]</td>
<td>n.</td>
<td>class (meeting)</td>
</tr>
<tr>
<td>30.</td>
<td>ཕྱིན།</td>
<td>v.</td>
<td>to arrive</td>
</tr>
<tr>
<td>31.</td>
<td>བློ།</td>
<td>aux.</td>
<td>to be able to</td>
</tr>
<tr>
<td>32.</td>
<td>བྲོ།</td>
<td>adv. interv.</td>
<td>when</td>
</tr>
<tr>
<td>33.</td>
<td>བྲོ།</td>
<td>v.</td>
<td>to come</td>
</tr>
<tr>
<td>34.</td>
<td>བསྟོིན། [བསྟོིན]</td>
<td>adv.</td>
<td>in that case, (if so) then</td>
</tr>
</tbody>
</table>

### 10.2.2 Additional Vocabulary
<table>
<thead>
<tr>
<th>No.</th>
<th>Colloquial Amdo Tibetan</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>35.</td>
<td>མོ་ །</td>
<td>v. to drink</td>
</tr>
<tr>
<td>36.</td>
<td>ཡོག །</td>
<td>n. cola (Eng.)</td>
</tr>
<tr>
<td>37.</td>
<td>ཨྲ</td>
<td>n. water</td>
</tr>
<tr>
<td>38.</td>
<td>སྲོང་གོ</td>
<td>n. street (Ch.), town center</td>
</tr>
<tr>
<td>39.</td>
<td>སྤེལྲས</td>
<td>n. market</td>
</tr>
<tr>
<td>40.</td>
<td>སྤེལྲས</td>
<td>n. minute</td>
</tr>
<tr>
<td>41.</td>
<td>སྦྲེལློང ། [མདོའི]</td>
<td>n. / adv. tomorrow</td>
</tr>
<tr>
<td>42.</td>
<td>སྲིང་ །</td>
<td>n. dormitory</td>
</tr>
<tr>
<td>43.</td>
<td>སྲིང་སྲུང</td>
<td>n. beverage, drink</td>
</tr>
<tr>
<td>44.</td>
<td>སྲུང་ །</td>
<td>n. beer</td>
</tr>
<tr>
<td>45.</td>
<td>སྲུང་ །</td>
<td>n. tea</td>
</tr>
<tr>
<td>46.</td>
<td>སྲུང་ །</td>
<td>n. teahouse</td>
</tr>
<tr>
<td>47.</td>
<td>སྲུང་ །</td>
<td>n. work place, company</td>
</tr>
<tr>
<td>48.</td>
<td>དུས་ །</td>
<td>adj. (N-A) near, close (lit. distance short)</td>
</tr>
<tr>
<td>49.</td>
<td>དུས་ ། [དུས་]</td>
<td>adj. (pred.) thirsty</td>
</tr>
<tr>
<td>50.</td>
<td>དུས་ ། [དུས་]</td>
<td>adj. (pred.) small</td>
</tr>
<tr>
<td>51.</td>
<td>དུས་ ། [དུས་]</td>
<td>adj. (pred.) big</td>
</tr>
<tr>
<td>52.</td>
<td>སྲུང་ །</td>
<td>n. / adv. next year</td>
</tr>
<tr>
<td>53.</td>
<td>སྲུང་ །</td>
<td>n. / adv. the day after tomorrow</td>
</tr>
<tr>
<td>54.</td>
<td>སྲུང་ །</td>
<td>place Lake Koko Nor, Qinghai Lake</td>
</tr>
</tbody>
</table>

10.3 Grammar Notes

**10.3.1 Future Tense and the Auxiliary ཀྲུ་ + ལེག་/ཞིག**

The future tense is expressed by the present/future form of the verb plus ཀྲུ་ + ལེག་/ཞིག. The choice between ལེག་ and ཞིག follows our previous discussion on subjective vs. objective perspectives. The combination ཀྲུ་ལེག་ can be contracted to ཀྲུ་, while the objective ཀྲུ་ཞིག 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. བཏགས་ཏིག་ཞེས་ཏི་(འག་) What will we eat? (What are we going to eat?)
2. བཏགས་ཏིག་ཞེས་ཏི་(འག་) Where are we going (to go) now?
3. བཏགས་ཏིག་ཞེས་ཏི་(འག་) I will study Tibetan art.
4. བཏགས་ཏིག་ཞེས་ཏི་(འག་) 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 ལེགས་ to a different preposition གཞི་. 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 བཏགས་རིན་: verb + རིན་/ིན་ (negative) and verb + རིན་/ིན་ (interrogative). Examples:

5. བཏགས་རིན་/རིན་པའི་ཞེས་ཏི། Are you going to take a lot of pictures?
6. བཏགས་རིན་/རིན་/ཞེས་ཏི། I will not go to the library.
7. བཏགས་རིན་/རིན་/ཞེས་ཏི། Are you going to eat American food?
8. བཏགས་རིན་/རིན་/ཞེས་ཏི། Hwalkar will not come today.

In some cases, when the context is clear, the future auxiliary can be omitted. In the lesson, Kandro says, བཏགས་ཏིག་/འཕོ་བོ་/ར་/འཕོ་ལ་/བོང་ས་/དུ་/ལ་/ལ་/འ་/ཉིང་ I will not go to the library. I will go to a restaurant. The phrase ར་/འཕོ་ལ་/བོང་ས་/དུ་/ལ་/ལ་/འ་/ཉིང་ here means དུ་/ལ་/ལ་/འ་/ཉིང་ will not go. Note that the prefix ལ་ in དུ་ in (12) is now pronounced: ང་[mən] More examples:

9. བཏགས་རིན་(འག་) Where will they go?
10. བཏགས་རིན་/རིན་/ཞེས་ཏི། སདུ་(འག་) What will Rinchen study?
11. བཏགས་རིན་/རིན་/ཞེས་ཏི། གཞི་(འག་) What will he sing?
12. བཏགས་རིན་/རིན་/ཞེས་ཏི། 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 ཉི to is used. (Another preposition ཉི also exists, which makes the ཉི/ཉི contrast an interesting peculiarity in Amdo grammar. We will discuss this issue in Lesson 15.) If the preposition phrase is thematically the goal or destination of an action, then the oblique case marker Ladon གཞི is used. We call this usage of Ladon Directional. Compare the following sentences:

1. གཞི་ལོ་ཞིང་, སྐེས་ རོལ་ མི་ཤེས་ ཕྱེད། ཡོངས་ སྤེལ་ བྱེད། སྐེ་ སྤེལ་ བྱེད། གཞི་ བྱེད། I teach Chinese in Xining. (Locative: ཉི)

2. གཞི་ལོ་ཞིང་, སྐེ་ རོལ་ མི་ཤེས་ ཕྱེད། ཡོངས་ སྤེལ་ བྱེད། གཞི་ བྱེད། He will go to Lake Koko Nor. (Directional Ladon: གཞི)

3. གཞི་ལོ་ཞིང་, སྐེ་ རོལ་ མི་ཤེས་ ཕྱེད། ཡོངས་ སྤེལ་ བྱེད། གཞི་ བྱེད། Where is your Chinese friend? (Locative: ཉི)

4. གཞི་ལོ་ཞིང་, སྐེ་ རོལ་ མི་ཤེས་ ཕྱེད། ཡོངས་ སྤེལ་ བྱེད། གཞི་ བྱེད། Where are you going now? (Directional Ladon: གཞི)

5. གཞི་ལོ་ཞིང་, སྐེ་ རོལ་ མི་ཤེས་ ཕྱེད། ཡོངས་ སྤེལ་ བྱེད། གཞི་ བྱེད། I will go to Yulshul now. (Directional Ladon: གཞི)

By now, one should be somewhat familiar with Ladon, which has appeared in different sentence structures. As we mentioned earlier, the variants are decided by the sound preceding the Ladon. This explains the ཉི in གཞི་ལོ་ཞིང་ to Yulshul and the ཉི in གཞི་ལོ་ཞིང་ to Xining. Here are a few more examples:

6. གཞི་ལོ་ཞིང་, སྐེ་ རོལ་ མི་ཤེས་ ཕྱེད། ཡོངས་ སྤེལ་ བྱེད། གཞི་ བྱེད། to Tibet གཞི་ལོ་ཞིང་, སྐེ་ རོལ་ མི་ཤེས་ ཕྱེད། ཡོངས་ སྤེལ་ བྱེད། གཞི་ བྱེད། to Lhasa གཞི་ལོ་ཞིང་, སྐེ་ རོལ་ མི་ཤེས་ ཕྱེད། ཡོངས་ སྤེལ་ བྱེད། གཞི་ བྱེད། to Qinghai གཞི་ལོ་ཞིང་, སྐེ་ རོལ་ མི་ཤེས་ ཕྱེད། ཡོངས་ སྤེལ་ བྱེད། གཞི་ བྱེད། to Golok གཞི་ལོ་ཞིང་, སྐེ་ རོལ་ མི་ཤེས་ ཕྱེད། ཡོངས་ སྤེལ་ བྱེད། གཞི་ བྱེད། to the US གཞི་ལོ་ཞིང་, སྐེ་ རོལ་ མི་ཤེས་ ཕྱེད། ཡོངས་ སྤེལ་ བྱེད། གཞི་ བྱེད། to Lake Kono Nor

Go to the library is གཞི་ལོ་ཞིང་, སྐེ་ རོལ་ མི་ཤེས་ ཕྱེད། ཡོངས་ སྤེལ་ བྱེད།, but go to the restaurant is གཞི་ལོ་ཞིང་, སྐེ་ རོལ་ མི་ཤེས་ ཕྱེད། ཡོངས་ སྤེལ་ བྱེད།. The word གཞི is inserted between the noun གཞི and the directional Ladon གཞི, this is because, instead of saying "to the restaurant", Amdo Tibetan literally says to the inside of the restaurant. This is a peculiarity that one needs to remember. Lesson 15 covers many location words like གཞི inside.
The sentential particle -regexp can be attached to a present/future verb, indicating a suggestion. Examples:

1. ཀྲུན་ཏུ་བཟོཏི་ེ།  Let's two go.
2. གྲིུ་ལོགས་ེ།  Let's eat Tibetan food.
3. དུས་དབྱངས་འཐད་ེ།  Let's listen to songs. (N. B. གྲི་ is an Object-Ladon verb)

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

(4) Making a Suggestion:

(i) Affirmative: Verb + -regexp
(ii) Negative ཐེ་ + Verb + ཐེ་ + -regexp

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

(4) ཀྲིུ་ལོགས་ེ་ེ།  Let's not eat this.
(5) གྲིུ་ལོགས་ེ་ེ།  Let's not watch TV.
(6) དུས་དབྱངས་འཐད་ེ་ེ།  Let's not go downtown. (lit. to the street)

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

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

(1) གཉིས་འདྲུན་ེ་ེ།  What time is it now?
(2) གཉིས་འདྲུན་ེ་ེ། གཉིས་འདྲུན་ཚིགས་ེ་ེ།  It's one o'clock, two o'clock, etc.

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

(3) གཉིས་འདྲུན་བཞི་འཇུག་པ་ེ་ེ།  It's eleven o'clock sharp.
In Lesson 9, we introduced the locative (related to locale) interpretation of ो in धेराडौ झेंक भदौ। In this lesson, we will learn the temporal (related to time) interpretation of ो. 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 ो cannot take clock time directly, giving the ungrammatical *clock time + ो. One extra step must be taken, which involves ऑ. The pattern is:

(1) Clock Time + ऑ (Genitive Case) + ऑ + ो

Examples:

(2) वास्तवमा बर्षाला उच्चारण सम्बन्धमा वर्णित हुनेका भनिएका राँगिनी ऑ वी प्रेमी भर्दा। We have a class at nine o'clock.

(3) धूलामालकको विद्यालय जाने र जीवन बिजेको दुर्दशा जाने र धूलामालकको जिणु राँगिनी ले।

Drolma Tso's English class is at 3:50.

Amdo Tibetan has a peculiar semantic restriction on the type of preposition phrase led by ो. That is, when a temporal phrase is led by ो, such as धूलामालकको जिणु राँगिनी ले at 2 o'clock, 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 डन्जा। 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) धूलामालकको विद्यालय जाने र जीवन बिजेको दुर्दशा जाने र धूलामालकको जिणु राँगिनी ले। I have an art class at eight today. (use डन्जा)

(6) धूलामालकको विद्यालय जाने र जीवन बिजेको दुर्दशा जाने र धूलामालकको जिणु राँगिनी ले।

But, I will go to the market at five. (use डन्जा)

(7) धूलामालकको विद्यालय जाने र जीवन बिजेको दुर्दशा जाने र धूलामालकको जिणु राँगिनी ले। I will come at 12:30. (use डन्जा)

We will discuss more detail about the डन्जा contrast in Lesson 12 and Lesson 15.
10.3.6 Adjectives as Predicates

We have seen the citation (or attributive) form of adjectives such as ཤ་ཁོ་ and ཤ་ཆོས་ 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) རུས་རེ [ན་ཁོར་ཁོ་] འིན་ཆི

They have tasty dumplings. (ཁོར་tasty modifying dumpling is an attributive.)

(2) རུས་རེ [ན་ཁོར་] འིན་ཆི

Their dumplings are tasty. (ཁོར་tasty 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 མི་ or ཁོ་ to be. When used as predicate, the attributive suffix རེ (or its equivalent) is omitted and the sentential particle འདི་ is attached. For instance,

(3) རུས་རེ [ན་ཁོར་] འདི་ I will take a lot of photos. (ཁོར་, attributive)

(4) རུས་རེ [ན་ཁོར་] འདི་ There are many photos (Lit. photos are many). (ཁོར་, predicative)

The འདི་ is exactly the same འདི་ we encountered in Lesson 6: the objective perspective marker in མི་, ཕུན་, རུས་, etc. Note that when it comes to predicative adjectives, འདི་ 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, རུས་རེ [ན་ཁོར་] I am hungry and རུས་རེ [ན་ཁོར་] འདི་ The dumpling is very tasty both use འདི་ at the end. Simply put, "subject + predicate adjective" is normally expressed as an objective assessment, therefore always taking the objective marker འདི་.

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

10.3.7 Adj. + རེ + Adj. + འདི་ Granted It's + Adj., However...

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. ཚོས་ རོ་ + main clause (the concern/objection)

Examples:

(2) གཞན་གཟུར་གཟུར་ལེགས་ཐོས་རགས་སོགས་

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

(3) གཞན་གཟུར་གཟུར་ལེགས་ཐོས་རགས་

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

(4) གཞན་གཟུར་གཟུར་ལེགས་ཐོས་རགས་

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

Not to be confused with the subjectivity particle མ་ (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 རིག་ and རིག

The English modal can is usually translated by རིག་ or རིག་ in Tibetan, yet the two Tibetan words are very different. རིག་ to be able to indicates ability/capability and རིག་ 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, རིག་ is better translated by the adjectival phrase to be all right or to be OK, indicating permission/prohibition. རིག་ 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 རིག་ སོགས་ སོགས་, ཿམ་ སོགས་ སོགས་ not OK, and རིག་ སོགས་ སོགས་ is it OK? More complicated sentences such as Is it OK for me to take a picture will be introduced in our next lesson.

ཨུས་ is more like the English modal can in that it directly takes an infinitival VP before it. ཨུས་ is verb-like in that it is compatible with the future tense auxiliary: ཨུས་ + སྣེ་/ཐར་. (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 consists of the infinitive arrive, the verb can, and the future auxiliary (negative) to not arrive.

Finally, be advised that when can means know how to, Tibetan usually uses a different verb 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](image1.png) ![The Colonel Is Doing Great](image2.png)

Muslim restaurants are plenty, selling superb hand-stretched beef noodle soup (*川味拉面*) 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 (ཤང་།) 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 ིི་ཤུ་ Shotun Festival at སྦེ་རི་གནས། 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 (Pelkor Chöde, Gyantse), founded in 1418. It is famous for its stupa (Gyantse Kumbum) that contains 10,000 sculptures and mural frescoes. The third was taken from Gonchen Monastery (Gonchen, Gyantse) 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. Where will you go? We will go to the library.

2. What will you do? I will read the textbook. (N.B. the verb is གི་ to watch)

3. What beverage will she drink? She will drink beer.

4. She will eat dumplings.

5. Where will your friend travel? (Lit. to where, directional)

6. My friend will travel in Tibet.

7. What Tibetan food are we going to eat?

10.5.2 Directional Ladon
10.5.3 Clock Time and Temporal Phrases

(1) རྒྱུན་ཆོས་འཛིན་བདག་ལ་ོཏ་བསྡུས།
    Will you go to the library?

(2) བོན་གྱིས་སོགས་པ་དང་སོགས་བསྡུས།
    Will we two go to the market?

(3) དེ་བུ་ལྡན་བདག་ལ་མི་བཞིན་ཡིན།
    Will your elder brother go to the teahouse?

(4) སྐུལ་བརྟེན་བཤད་བཅད་གྲགས་པོ་བསྡུས།
    Drolma Tso and Sonam (two) will go to the street the day after tomorrow.

(5) མིང་དཔོན་བཞིན་གཞི་བཞིན་ལ་འདོད་དུ་བྱས།
    My grandparents are going to Beijing.

■ 10.5.4 མ་ When

(1) རྟོག་ཕྲད་ལ་བཞིན་བྱས།
    When will you go to Europe?

(2) ཁྲུལ་བཞིན་གྲགས་པོ་དང་སོགས་བསྡུས།
    When will your husband come to Xining?

(3) རསྐུལ་སྐུལ་བཞིན་བྱས།
    When will Kandro arrive?

(4) སྐུལ་བཞིན་གྲགས་པོ་དང་སོགས་བསྡུས།
    When will you go to your work place/company?

(5) མིང་དཔོན་བཞིན་གཞི་ལ་འདོད་དུ་བྱས།
When will you travel with your classmates?

■ 10.5.5 Adjective as Predicate

(1) ཀོང་བོ་ཞི་། རེ་འོག་ཡུལ་ཞི་།
   I am hungry. Are you hungry?

(2) ཆོས་བསད་བཞི་ནི་ཞི་།
   The restaurant is very far.

(3) གོང་བོ་བཞི་ནི་ཞི། རེ་འོག་ཞི་།
   Is the classroom far? It’s not near.

(4) ཁོ་ཁོང་ཁོ་ཞི་། རེ་འོག་ཞི་།
   I am very thirsty. Do you have water?

(5) ཆོས་བསད་བཞི་ནི་ཞི་། རེ་འོག་ཞི་།
   The restaurant is small; however, the food is very tasty.

(6) ཀོང་བོ་བཞི་ནི་ཞི་། རེ་འོག་ཞི་། རིན་ཆེན་པོ་ཞི་།
   The library of this university is very big. They have a lot of books.

■ 10.5.6 Making a Suggestion with རི།

(1) རི་ཁམས་པའི་ངེས་པའི་ཞི་།
   Let’s go to the market together.

(2) རི་ཁམས་པའི་སྐེར་ཞི་།
   Let’s speak Tibetan now.

(3) རི་ཁམས་པའི་ཤེས་ཅིས་གཞི་ཁོ།
   Let’s not watch television.

(4) རི་ཁམས་པའི་ཤོར་ཤུ་བཞི་ཤི་།
   Let’s take a picture here.

(5) རི་ཁམས་པའི་ཤེས་ཅིས་གཞི་ཁོ། རི་ཁམས་པའི་ཤོར་ཤུ་བཞི་ཤི་།
   I’m thirsty. Let’s go the teahouse and drink tea.

■ 10.5.7 རི་ and རི།

(1) རི་ཁམས་པའི་སྐེར་ཞི་། རི། རི།
   We don’t have beer here, is cola OK?

(2) རི་ཁམས་པའི་སྐེར་ཞི་། རི། རི། རི། རི། རི།
   Can you come to Teacher Wuchung’s class at 10:00 tomorrow?

(3) རི་ཁམས་པའི་སྐེར་ཞི་། རི། རི། རི། རི། རི། རི།
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>6:00</th>
<th>10:15</th>
<th>12:20</th>
<th>1:30</th>
<th>4:50</th>
<th>7:40</th>
<th>8:10</th>
<th>11:40</th>
</tr>
</thead>
</table>

10.6.3 Tense Conversion

Example:

(1) སྙིང་དེ་བོད་ནི་བོད་ལ་བོད་པའི་གི་རིག་པོ་ལ་ཐོབ་དོན་མཛད་མ་རྩེ་།
(གནོད་དང་།)

(2) སྙིང་དེ་བོད་ནི་བོད་ལ་བོད་པའི་གི་རིག་པོ་ལ་ཐོབ་དོན་མཛད་མ་རྩེ་།
(དོན་དང་།)
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

(3) བོད་ཀྱི་བོད་ཀྱི་ལུགས་པ་ཞིབས་པ་བཞི་

(4) བོད་ཀྱི་བོད་ཀྱི་ལུགས་པ་ཞིབས་པ་བཞི

(5) བོད་ཀྱི་བོད་ཀྱི་ལུགས་པ་ཞིབས་པ་བཞི

Colloquial Amdo Tibetan (2005, Revised), Kuo-ming Sung & Lha Byams Rgyal
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>12:00</td>
<td>lunch</td>
</tr>
<tr>
<td></td>
<td></td>
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</table>