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 11 to 19 and Multiples of Ten
3. Reduplication of Interrogative Words: བུ་
4. Singular, Dual, and Plural Nouns
5. Definiteness Marker རི་/བོ on Numbers

8.1 Dialogue

་མ། འབུབས། རྗེ་བཙོ། སྤེལ། རྗེ་བཙོ། སྤེལ།
ལས། རིང་ལོག་སིང་ སྤེལ། སྤེལ།
ལས། ིིག་ངེས་པ་སོ། སྤེལ།
ལས། ིིག་རྗེ་སྤེལ།
ལས། ིིག་ནང་ལྷེགས་སྐབས།
ལས། ིན་ལོང་ལྷེགས་སྐབས། ིིག་དབང་པོ།
ལས། ིིག་ཐོམ་པོ་སྐབས།
ལས། ིིག་བལྟ་མེད་སྐབས།
ལས། ིིག་ལྷེགས་སྐབས།
ལས། ིིག་ལྟོག་ཝང་སྐབས་སྐབས།
ལས། ིིག་ལྟོག་ཝང་སྐབས་སྐབས།
ལས། ིིག་ལྟོག་ཝང་སྐབས་སྐབས།
Whose picture is this?

It’s my picture. This is my father. This is my mother.

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. རུམ་ རུམ་ n. picture
2. བོད་ n. father
3. བོད་ n. mother
4. བོད་ [སྒྲུབ] n. boy
5. བོད་ བོད་ adj. small, little
6. བོད་ n. younger brother
7. བོད་ person David
8. བོད་ n. year
9. བོད་ n. this year
10. བོད་ བོད་ num. eleven
11. སྒྲ་སྐུ། num. eighteen
12. བོད། num. twenty
13. བདགས། n. ancestral home, hometown
14. དུགསྡུག། place Yulshul (Ch. Yushu)
15. སྦུ་། n. home
16. སོམས། n. family
17. ཕུ་། n. elder brother
18. རོ། n. elder sister
19. དུས། n. (female's) younger sister
20. སྒྲུ་། n. sibling
21. སྐབས། num. (definite) the three, those three
22. སྐེར། [སེར།] n. family
23. སྐློབས། phrase Look! (imperative)
24. སྐོར་[སོར་] pro. suffix the two of (people)
25. དཔོན། n. grandpa
26. དབོ། n. grandma
27. དིམ། num. seventy
28. སྒོ། n. goat
29. སྡུ། n. sheep
30. སྡོམ། num. fifty

8.2.2 Additional Vocabulary

31. དུས། n. (male's) younger sister
32. བོད། n. husband
33. སྒྲོ། n. wife
34. དཔོན། n. aunt (often used generically)
35. བློ། n. uncle (often used generically)
36. སྒྲུ། n. son
Colloquial Amdo Tibetan (2005, Revised), Kuo-ming Sung & Lha Byams Rgyal

<table>
<thead>
<tr>
<th>No.</th>
<th>Tibetan</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>37.</td>
<td>བདེ་མ།</td>
<td>n. daughter</td>
</tr>
<tr>
<td>38.</td>
<td>བདེ་མ། [བདེ་མ།]</td>
<td>n. girl</td>
</tr>
<tr>
<td>39.</td>
<td>བདེ།</td>
<td>n. dog</td>
</tr>
<tr>
<td>40.</td>
<td>བུ་བ། [དུ་བ།]</td>
<td>n. cat</td>
</tr>
<tr>
<td>41.</td>
<td>ལུགས།</td>
<td>n. male yak</td>
</tr>
<tr>
<td>42.</td>
<td>ལུགས།</td>
<td>n. female yak</td>
</tr>
<tr>
<td>43.</td>
<td>དབུག་གསེར།</td>
<td>num. twelve</td>
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<td>44.</td>
<td>དབུག་གསེར།</td>
<td>num. thirteen</td>
</tr>
<tr>
<td>45.</td>
<td>དབུག་བི།</td>
<td>num. fourteen</td>
</tr>
<tr>
<td>46.</td>
<td>དབུག་ག།</td>
<td>num. fifteen</td>
</tr>
<tr>
<td>47.</td>
<td>དབུག་སྐོ།</td>
<td>num. sixteen</td>
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<tr>
<td>48.</td>
<td>དབུག་གཏེ།</td>
<td>num. seventeen</td>
</tr>
<tr>
<td>49.</td>
<td>དབུག་གཏེ།</td>
<td>num. nineteen</td>
</tr>
<tr>
<td>50.</td>
<td>སྤོངསྤྱོན།</td>
<td>num. thirty</td>
</tr>
<tr>
<td>51.</td>
<td>སོམས་ཀྱི།</td>
<td>num. forty</td>
</tr>
<tr>
<td>52.</td>
<td>སོམས་ཀྱི།</td>
<td>num. sixty</td>
</tr>
<tr>
<td>53.</td>
<td>སོམས་ཀྱི།</td>
<td>num. eighty</td>
</tr>
<tr>
<td>54.</td>
<td>སོམས་ཀྱི།</td>
<td>num. ninety</td>
</tr>
<tr>
<td>55.</td>
<td>སོམས་ཀྱི།</td>
<td>n. Husband (= རྱིན་པ)</td>
</tr>
</tbody>
</table>

8.3 Grammar Notes

8.3.1 Numerals དབུག་གསེར། 11 to དབུག་གསེར། 19 and Multiples of Ten

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

11. དབུག་གསེར།  14. དབུག་བི།  17. དབུག་གཏེ།
12. དབུག་གསེར།  15. དབུག་ག།  18. དབུག་གཏེ།
Numerals that are multiples of ten are formed by placing the single digit numeral in front of the word ten, for example, 4 + 20 becomes 2-40. Note that twenty is irregular and that the word 3 is shortened to in thirty. As for the word 20, there are two variants, 2 and 20, in this group of combinations. The rule is simple: the prefix 2 of 20 is retained only when the preceding syllable is open (i.e. ends with a vowel) such as 40, 50, and 90. Otherwise, omit the 2 as in 30, 60, 70, and 80.

Recall that when we learned the numeral ten, it consisted of the numeral 2 and the word even. 2 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 20.

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

(1) 11-19: 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19
(2) 10-90: 10 20 30 40 50 60 70 80 90

There is a peculiar distinction that (Amdo) Tibetan makes: 3 is a morpheme attached to a numeral to mark the noun phrase as definite. Compare the following two sentences:

(1) ལེགས་བོད་ལ་ཐོབ་ There are three sheep here.
(2) ལེགས་བོད་ལ་ཐོབ་ These three sheep are mine.

In the first sentence the phrase ལེགས་བོད་ three sheep is indefinite and in the second sentence ལེགས་བོད་ These three sheep is definite. Note that in the second sentence, ལེགས་ this is usually not marked plural (*འེགས་) because the plurality of the noun is already overtly expressed by the numeral ལེགས་. In the lesson, Lhamo answers ལེགས་བོད་ ལེགས་བོད་ ལེགས་བོད་ I have only these
three siblings, using the definiteness marker མི in with the numeral to form གཞིས. Note that
speakers of Amdo Tibetan have a rather relaxed attitude towards the word order between the
numeral (མི) and the demonstrative in a noun phrase. *These three sheep* can be either གཞིས གཞིས གཞིས མི or གཞིས གཞིས གཞིས མི, with the latter being more common. For duality *the two*, one says གཞི་ཞེན, not *གཞི་ཞེན. More examples:

(3) གཞི་ཞེན་ལྡན་གཞི་ཞེན་ལྡན་གཞི་ཞེན མི These two Americans are my friends.

(4) གཞི་ཞེན་ལྡན་གཞི་ཞེན་ལྡན་གཞི་ཞེན མི Those three textbooks are not mine.

(5) གཞི་ཞེན་ལྡན་གཞི་ཞེན་ལྡན་གཞི་ཞེན མི These five students are from Europe.

(6) གཞི་ཞེན་ལྡན་གཞི་ཞེན་ལྡན་གཞི་ཞེན མི The two seats over there are Tserang's parents'.

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

(7) 4, 5, 9, 10 (བཐོ སྤ སྤ སྤ) + མི
1, 2, 3, 6, 7, 8 (བཐོ སྤ སྤ སྤ སྤ སྤ སྤ) + མི

8.3.3 Family / Kinship Terms

Like in most Asian cultures, Tibetans distinguish དུན་elder brother and སྲིད elder sister from
སྦྱིར younger brother and འབྲིལ འབྲིལ younger sister. The less specific term sister or brother does
not exist. Note that for the expression younger sister, there are two words འབྲིལ and འབྲིལ. They
are not synonymous. འབྲིལ is used when it relates to an elder brother and འབྲིལ relates to an elder
sister. For example, Tom's younger sister is his འབྲིལ and Mary's younger sister is her འབྲིལ.
Tibetan does have the equivalent for the more general term sibling: མི. It is often used in a
question such as མི། རྟེ་སེང་གོ། *how many brothers and sisters do you have?* As Tibetans tend to
have larger families, the plural form མི་རོགས་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 आई aunt and the other is आज 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 आज or her आई. The term आज is also used to refer to and as a direct address to monks in the Amdo region.

8.3.4 Reduplication of Interrogative: जूजू 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 जू who to जूजू who all. In the lesson, Tom asks Lhamo to tell him all of her family members by reduplicating the interrogative: तुम्हालाई मैं जूजू जूजू

Other interrogative words can also be reduplicated:

1. जूजू जूजू जूजू जूजू Who (all) are our teachers? (for जू, see 8.3.5)
2. जूजू जूजू जूजू जूजू Who (all) are now in Lhasa?
3. जूजू जूजू जूजू जूजू Where are all your siblings? (Lit. where all)
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(4) བོད་ལོག་བོད་ལོག་ལོག་ལོག་ཏུ་ཤེས་པ་ What are (all) the names of your English friends?

(5) དབེན་པའི་དབེན་པའི་དབེན་པའི་དབེན་པའི་ What are (all) these books?

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

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 ས་ནི། 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>
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<th>Colloquial</th>
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<tr>
<td></td>
<td>sing.</td>
<td>pl.</td>
<td>sing.</td>
</tr>
<tr>
<td>First person</td>
<td>གྷ་</td>
<td>ཉཅ་</td>
<td>གྷ་</td>
</tr>
<tr>
<td>inclusive we</td>
<td></td>
<td></td>
<td>ཉིས་</td>
</tr>
<tr>
<td>Second person</td>
<td>ཉཱ་</td>
<td>ཉུས་</td>
<td>ཉཱ་</td>
</tr>
<tr>
<td>Third person m.</td>
<td>ཉཱ་</td>
<td>ཉུ་</td>
<td>ཉཱ་</td>
</tr>
<tr>
<td>Third person f.</td>
<td>ཉཱ་</td>
<td>ཉུ་</td>
<td>ཉཱ་</td>
</tr>
</tbody>
</table>

Each of the plural pronouns also has a trisyllabic alternative form: ཉིས་ (= ཉིས་) we/us, ཉཱ་ (= ཉཱ་) you, and ཉིས་ (= ཉིས་) they/them. The colloquial plural suffix ཉིས་ can be attached to regular noun phrases such as ཉིས་ལོག་བོད་ལོག་ལོག་ཏུ་ཤེས་པ་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 ཁོ་ to ཁོ་, then attach the appropriate dual or plural suffixes to form the inclusive ཁོ་ཨི།. ཁོ་ཨི།, and ཁོ་ཨི།.

In the lesson, Tom asks གཞི་གཟུགས། Who are they two? The pronoun is duly marked with the dual suffix ཁོ་ཨི།. More examples:

(3) གཞི་གཟུགས། དེ་དེའི་གཟུགས་(neutral *we*)
A: Who are you two?
B: We two are students of Teacher Dorje Tserang.

(4) གཞི་གཟུགས། དེ་དེའི་གཟུགས་(inclusive *we*)
You have a Tibetan name, I have a Tibetan name. We both have Tibetan names.

Other examples of duality marking:

(5) གཞི་གཟུགས། དེ་དེའི་གཟུགས།
They two are from Japan. Where are you (pl.) from?

(6) གཞི་གཟུགས། དེ་དེའི་གཟུགས།
My husband and I both are Tibetan language teachers.

(7) གཞི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགས། དེ་དེའི་གཟུགs

**Hometown** is ཅུལ་. When ཅུལ་ (or colloq., ཅུལ་) 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, ཁམས་. Therefore, one can say ཁམས་ I miss home and not ཁམས་ I miss house. (The subject ཁམས་ is marked ergative, an important grammar point to be introduced in L9.) However, the distinction is not always clear-cut: ཁམས་ and ཁམས་ can be used interchangeably if they combine with a person's
name, thus the synonymous ཡིན་པོ་ཆེན་ཡུལ་ and ཡིན་པོ་ཆེན་ Tserang's place. Note that ཡིན་ can directly form a compound with a personal name without the genitive case marker ཟོ། linking the two. That is, one does not say ཡིན་པོ་ཆེན་. In the dialogue, Tom asks about the hometown of Lhamo, using ཤུས་, as in (1). When he asks about Lhamo's family "at home," he uses ཤུས་ with the preposition །, as in (2).

(1) རྩུས་ནས་བུ་ལུསང་། Where is your hometown?
(2) རྩུས་ལུས། ཡུལ་ལས་བུ་ལུས། 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 ཤུས་ or ཤུས་. 

(3) ཤུས་ནི་བུ་ལུས། This is our family's (photo). (གཞི) (Gen))
(4) ཤུས་ནི་ཁྲི་བུ་ལུས། My family has twenty sheep. (ཁུན་ (Obliq))

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

(5) ཤུས་པོ་མི་བུ་ལུས་། Who are all the people in your family?
(6) ཤུས་པོ་མི་བུ་ལུས་། 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.

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 མིག་ རེ་ མིག་ རེ་ པོ་, རེ་ མིག་ རེ་ པོ་, and རེ་ མིག་ རེ་ པོ་ 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. (ཤུག་ ཡུལ་, 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 ཤ་ (two-year-old male sheep) from a ར་ (three-year-old male sheep), or a ས་ (three-year-old female yak) from a ས་ (four-year-old female yak). For our purposes, it is good to know the generic term ར་ 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.

### Terms for Yaks

<table>
<thead>
<tr>
<th>Gender</th>
<th>Age</th>
<th>Generic</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Generic</td>
<td></td>
<td>zok nak</td>
<td>hjak</td>
<td>mdrön</td>
</tr>
<tr>
<td></td>
<td>1 year-old</td>
<td>wi lə</td>
<td>ho wi</td>
<td>mo wi</td>
</tr>
<tr>
<td></td>
<td>2 year-old</td>
<td>ja rə</td>
<td>ho jar</td>
<td>mo jar</td>
</tr>
<tr>
<td></td>
<td>3 year-old</td>
<td>Xat</td>
<td>ho xat</td>
<td>mo xat</td>
</tr>
<tr>
<td></td>
<td>4 year-old</td>
<td>--</td>
<td>so hnyi</td>
<td>mo hnyi</td>
</tr>
<tr>
<td></td>
<td>5 year-old</td>
<td>--</td>
<td>so wzhɔ</td>
<td>so wzhɔ ma</td>
</tr>
<tr>
<td></td>
<td>4 and 5</td>
<td>--</td>
<td>hjɔ xɔ</td>
<td>thu ma</td>
</tr>
<tr>
<td></td>
<td>6 year-old</td>
<td>--</td>
<td>so trʰak</td>
<td>so trʰak ma</td>
</tr>
<tr>
<td></td>
<td>7 year-old</td>
<td>--</td>
<td>kha kang</td>
<td>kha kang ma</td>
</tr>
<tr>
<td></td>
<td>6 and 7</td>
<td>--</td>
<td>hjak sar</td>
<td>mdrön mo</td>
</tr>
<tr>
<td></td>
<td>8 year-old</td>
<td>kha kang lo hchəx</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td></td>
<td>9 year-old</td>
<td>kha kang lo nyi</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td></td>
<td>10 +</td>
<td>--</td>
<td>hjak rgan</td>
<td>mdzə rgan</td>
</tr>
</tbody>
</table>
Now, can we spot the くなりました (three-year-old female sheep) in the picture below?

Sheep Grazing in Grassland, Mewa, Ngaba

8.5 Key Sentence Patterns

■ 8.5.1 གཞི་… How old…?
(1) གཞི་པོ་ལེན། How old are you this year?
(2) གཞི་ལེན། I am twenty this year.
(3) གཞི་ལེན། How old is your younger brother?
(4) གཞི་ལེན། He is nine years old.
(5) གཞི་ལེན། How old is your elder sister?
(6) གཞི་ལེན། She is thirty years old.

■ 8.5.2 Numbers from གཞི་ 20 to གཞི་ 90
(1) གཞི་བདུན་ How many pictures do you have?
(2) གཞི་བདུན། I have twenty pictures.
(3) གཞི་བདུན། How many books do you have?
(4) གཞི་བདུན། I have eighty books.
8.5.5  Family Terms

1.  མབོད་པར་ཤེས་ཐོ་དྲ་མེད་པའི་དངོས་པོ། How many Tibetans are there in your school?

2.  འབདུན་དྲེ་བཞིན། There are seventy.

3.  བཟུར་དཔོད་པའི་དངོས་པོ། This textbook has twenty lessons.

4.  སྒྲོ་སྨོན། 8.5.3 སྐད་Whose

1.  རེ་ཁོད་སྟེ། Whose dog is this?

2.  རེ་ཁོད་སྟེ། That is my book.

3.  རེ་ཁོད་སྟེ། Whose picture is that?

4.  རེ་ཁོད་སྟེ། (Male speaker) That is my younger sister's picture.

5.  རེ་ཁོད་སྟེ། Whose yaks are those over there?

6.  རེ་ཁོད་སྟེ། Those are the Uncle Lobzang's yaks.

5.  སྒྲོ་སྨོན། 8.5.4 Interrogative Words (Review)

1.  འབདུན་དྲེ་བཞིན། Who all do you have in your family?

2.  རེ་ཁོད་སྟེ། རྩ་བོད་དོན་ཨོ་བུམ་པེ་དེ་ནི། What are all these books?

3.  རེ་ཁོད་སྟེ། བཟུར་དཔོད་པའི་དངོས་པོ། Where are all our Tibetan classmates?

4.  རེ་ཁོད་སྟེ། Who are both these two people?

5.  སྒྲོ་སྨོན། སྒྲོ་སྨོན། Whose are all these pictures?

5.  སྒྲོ་སྨོན། 8.5.5 Family Terms

1.  རེ་ཁོད་སྟེ། རྩ་བོད་དོན་ཨོ་བུམ་པེ་དེ་ནི། Where is Sophie's younger sister?

2.  རེ་ཁོད་སྟེ། རྩ་བོད་དོན་ཨོ་བུམ་པེ་དེ་ནི། Dorje's wife is an English teacher.

3.  རེ་ཁོད་སྟེ། རྩ་བོད་དོན་ཨོ་བུམ་པེ་དེ་ནི། My grandfather and grandmother are farmers.

4.  རེ་ཁོད་སྟེ། རྩ་བོད་དོན་ཨོ་བུམ་པེ་དེ་ནི། I don't have brothers or sisters.

5.  རེ་ཁོད་སྟེ། རྩ་བོད་དོན་ཨོ་བུམ་པེ་དེ་ནི། That little girl is Aunt Sonam Drolma's daughter.

6.  རེ་ཁོད་སྟེ། རྩ་བོད་དོན་ཨོ་བུམ་པེ་དེ་ནི། Dawa Drolma's husband is my mother's elder brother. He is my uncle.

5.  སྒྲོ་སྨོན། 8.5.6 Numeral + ཞི་ in Definite NP's

1.  རེ་ཁོད་སྟེ། རྩ་བོད་དོན་ཨོ་བུམ་པེ་དེ་ནི། We have only these three computers.

2.  རེ་ཁོད་སྟེ། རྩ་བོད་དོན་ཨོ་བུམ་པེ་དེ་ནི། I have these four siblings.
(3) _colsusum_ahsang-wa_: Whose are these three pencils?
(4)  gslugshebsum-mo-ma-ma_: Those ten American students are still in Tibet now.
(5)  dbang-rgyal-ma_: 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

A: My Grandparents

Questions for Image A:

(1)  dETSiDJawGjikRicyFjik (grandparents)
(2)  dETSiDjiiGjikRicyFjik (Tserang, Sonam Jid)
(3)  dETSiDjiiGjikRicyFjik (both 60 years old)
(4)  dETSiDjiiGjikRicyFjik (farmers)
(5)  dETSiDjiiGjikRicyFjik (Trika, Qinghai)
Questions for Image B:

1. རྒྱལ་མཚན་མེད། (my wife, her mother, my daughter, son)
2. དོལ་མྱེ་ཚོ། (Drolma Tso, Tserang Jid, Gabzang, Sangji Lhamo)
3. སྒྲུབ་མཚན། (6 years old and 3 years old)
4. གཞི་སྒ་སྒད། (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.?