Key Grammar Points in Lesson Eighteen:

1. Experiential Marker གཏུར་
2. བོད་ Before and བོད་ རེ་ After clauses
3. Adverbial Construction with བོད་
4. Perception Verbs: བོད་ to See and བོད་ to Hear
5. As Soon As: VP 1 (past) བོད་ + V2 (past) + བོད་

18.1 Dialogue

Have You Been to Yulshul?

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18.1 Dialogue

Have You Been to Yulshul?
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. སྦིུུས་ཤིང་། n. winter vacation
2. འབུ་། v. to have (holiday/vacation)
3. ནོ་། conj. after (+ clause)
4. ལོ་བུམ་ཚོ། n. opinion, thought
5. ལེག། v. to play, to have fun, to play (sports)
6. MR% aux. experience aspect marker
7. A.R adj. (attr.) beautiful
8. v. to hear, to understand
9. adv. indeed
10. *AR v. to get married
11. R%, n. husband (=སློབ་)
12. adj. (it is) so, like this
13. R%, n. year 2003
14. R% v. to get married
15. n. contraction of སློབ་
16. farming village (=གྲུབ་)
17. n. difference
18. adv. first
19. n. (local) dialect, speech
20. n. Amdo dialect
21. adj. same
22. n. Yulshul marked Ergative (as Agent)
23. adv. thirdly
24. adj. (attr.) rich
25. n. costume
26. n. head
27. v. to wear (headpieces, etc.)
28. n. body
29. v. to wear (clothes, etc.)
30. n. U-Tsang
31. n. Amdo
32. n. region
33. phrasal conj. therefore; so then
### 18.2.2 Additional Vocabulary

<table>
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<td>n.</td>
<td>way / method to look</td>
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<td>at what time (marked Obliq)</td>
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<td>38</td>
<td>རྒྱུན།</td>
<td>v. (O-V)</td>
<td>to race horses</td>
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<td>མྱིར།</td>
<td>n.</td>
<td>festival</td>
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<td>40</td>
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<td>adj. (attr.)</td>
<td>famous</td>
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<td>41</td>
<td>རྒྱུན། [རྒྱུན།]</td>
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<td>མ་ཏྱིང་པོ་</td>
<td>adj. (N-A)</td>
<td>hospitable (lit. hospitality big)</td>
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<td>45</td>
<td>འབྲུག་ཡུལ།</td>
<td>v.</td>
<td>to invite</td>
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<td>46</td>
<td>རྫུ་པ་ [རྫུ་པ་]</td>
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<td>n. / adv.</td>
<td>next year (= རྫུ་པ་)</td>
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<td>48</td>
<td>རྫུ་བྱུང་།</td>
<td>n.</td>
<td>summer vacation</td>
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<tr>
<td>49</td>
<td>རྫུ་བྱུང་།</td>
<td>conj.</td>
<td>before (+ clause)</td>
</tr>
</tbody>
</table>

### Vocabulary

50 འོ་བོ་ | adv. | before, in the past |
51 རེ་དྭ་ | n. | *cham* (Tibetan religious dance) |
52 རྡི་ | n. | traditional (Tibetan) dance |
53 དབང་པོ་ | adv. | never (in a negative sentence) |
54 འོ་ཤུག་ | adj. (attr.) | good-sounding |
55 ནང་། | adj. (pred.) | slow |
56 འབྲས་པ་ | adj. (pred.) | fast |
57 འོ་བོ་ | adj. (pred.) | late |
58. to be born (past)
59. earring
60. necklace
61. clothes
62. ring
63. bracelet
64. foreigner ( = རིག་རིགས་)
65. laugh
66. country (in country use Ladon: དབུ་)
67. birthday

❖ 18.3 Grammar Notes

► 18.3.1 Subordinate Clauses: བརྡ་་ བལ་ བལ་ བལ་ བལ་

The conjunctions བརྡ་་ before and བལ་ after take a subordinate clause as their English counterparts.

(1) Before... རིག་ (Neg.) + Verb (past) + བརྡ་་ + main clause
After... Verb (past) + བལ་ + main clause
cf. When... Verb (present) + བལ་ + 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 བརྡ་་ before and བལ་ after clauses are in the past tense. In both cases, the past tense is employed in its sense of anteriority. Examples:

(1) བལ་ལོ་བསྟོན་ བལ་ལོ་བསྟོན་ བལ་ལོ་བསྟོན་ བལ་ལོ་བསྟོན་ བལ་ལོ་བསྟོན་
Let's go to the street after we eat.

(2) བལ་ལོ་བསྟོན་ བལ་ལོ་བསྟོན་ བལ་ལོ་བསྟོན་ བལ་ལོ་བསྟོན་ བལ་ལོ་བསྟོན་
Before I go to Yulshul, I will study the Kham dialect.

(3) བལ་ལོ་བསྟོན་ བལ་ལོ་བསྟོན་ བལ་ལོ་བསྟོན་ བལ་ལོ་བསྟོན་ བལ་ལོ་བསྟོན་
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 खिर्न. In example (5), खिर्न Qinghai which literally means blue sea, is marked with खिर्न (खिर्न). The last two syllables of the phrase खिर्न to Qinghai are not to be confused with the conjunction खिर्न.

18.3.2 खिर्न: Experiential Aspect Marker

The syntactic property of खिर्न is straightforward, it follows a verb in past tense; खिर्न for negative form; and खिर्न for yes-no interrogative form. Semantically, खिर्न 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) खिर्न खिर्न खिर्न खिर्न Have you ever been to Yulshul?
(2) खिर्न खिर्न खिर्न खिर्न I have never been to Beijing.
(3) खिर्न खिर्न खिर्न खिर्न I have eaten tsampa before.
(4) खिर्न खिर्न खिर्न खिर्न Have you studied Tibetan before?
(5) खिर्न खिर्न खिर्न खिर्न Tom had never drunk butter tea before he came to Qinghai.
(6) खिर्न खिर्न खिर्न खिर्न Granny Drolma had never seen an American before.

The adverb खिर्न before, in the past is often used in the above examples, expressing experience in the past. Note that for I have been to..., Tibetan uses खिर्न (past tense of खिर्न to go) and not खिर्न 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 खिर्न:

(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) འབྲི་མེད་ལེན་དྲུགམས་ལེན། Have you seen Tom today?

(10) གོ་བོམ་ལེན་དྲུགམས་ལེན། Have you had breakfast yet?

Try not to equate འབྲི་ with English present perfect.

► 18.3.3 འབྲི་ to See and ལེན། to Hear

The perception verbs འབྲི་ to see and ལེན། to hear are different from the volitional action verbs འབྲི་ to watch, to look at, and ལུགས་ to listen. Recall that འབྲི་ and བཐོུ་ are Object-Ladon verbs, which mark their direct object Oblique Case with འབྲི་, ལེན། and ་ུྲུ། 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) འབྲི་དེ་བོ་ཞེན་ལ་དངོས་པོ འབྲི་

You can see lots of beautiful costumes in Yulshul.

(2) ལེན།་དེ་བོ་ཞེན་ལ་དངོས་པོ ལེན།

I have never heard of cham dance before.

(3) ལེན།་དེ་བོ་ཞེན་ལ་དངོས་པོ འབྲི་

Granny Degyi Drolma has never seen an American before.

The adverb དེར་རྩེ་never is frequently used in a negative sentence with འབྲི་, 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 འབྲི་ or ལེན། take a finite clause as complement, evidenced by the use of the complementizer ལེན། 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 ] + ལེན། + འབྲི་ or ལེན།

Examples:

(5) འབྲི་རིན་པོ་ཆེ་དེ་བོ་ཞེན་ལ་དངོས་པོ ཡིང་ཚེ་ཉེར།

I saw Trashi and Dondrup go to the library together.

(6) ལེན།་དེ་བོ་ཞེན་ལ་དངོས་པོ འབྲི་

Did you see him talk to the teacher?

(7) འབྲི་རིན་པོ་ཆེ་དེ་བོ་ཞེན་ལ་དངོས་པོ ཡིང་ཚེ་ཉེར།

I have heard Drolma Tso sing that beautiful song.
When is the better/best time to go?

When Teacher Wuchung recalls his experience in Yulshul, he says:

4 The pattern is compatible with the adverb phrase.

Note that in (2) the word its sub is: VP (past) +  

► possible to use objective particles or auxiliaries in the embedded clause. Recall that, since (14)

Compare the embedded clauses in (12), (13) with that in (14)

(12)  

I have heard that that is a beautiful place.

(13)  

I know that he is not coming today.

(14)  

The teacher said that he was not coming today.

Recall that, since to say /  to ask take direct quote as complement, it is possible to use objective particles or auxiliaries in the embedded clause.

18.3.4 ... vs. ... and the Adverbial Construction

When the adjective good takes a  clause, it means it is better if... The pattern is: VP (past) +  +  . Note that the verb in the  if clause is in past tense, reflecting its subjunctive (irrealis) usage. Examples:

1  

What is better for us to eat? (Lit. It is better if we ate what?)

2  

When is it good for me to go?

3  

Which bus is better to take?

Note that in (2) the word when is marked by the indefiniteness marker , then the phrase  is marked with temporal ( ), meaning in what time. The verb went is in past tense, required by the pattern.

The pattern is compatible with the adverb very much. Its addition ( +  very much) renders an even stronger suggestion from it's better... to it's best... Example:

4  

When is the better/best time to go?

When Teacher Wuchung recalls his experience in Yulshul, he says  I had a good time. The sentence also ends with but it is an entirely different structure, most
notably with the particle དེ་. We call this pattern the Adverbial Construction.

(5) Adverbial Construction: VP (past) + དེ་ + རིག་ (or other adjectives)
The structure changes the interpretation of the adjective རིག་good to a manner adverb well. དེ་ 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 དེ་ in the above pattern is not limited to རིག་- མཚན་. More examples:

(6) རིག་པར་འདྲི་བྱེད། ཡེ་ཤེས། You are dressed nicely.
(7) རིག་པར་འདྲེས་བོར་ཞེས། སྨིན་ཤེས། She sings beautifully.
(8) རིག་པར་འདྲེས་བོར་ཞེས། སྨིན་ཤེས། He wrote slowly.
(9) རིག་པར་འདྲེས་བོར་ཞེས། སྨིན་ཤེས། This horse runs fast.
(10) རིག་པར་འདྲེས་བོར་ཞེས། སྨིན་ཤེས། He studies well (lit. He reads books well.)
(11) རིག་པར་འདྲེས་བོར་ཞེས། སྨིན་ཤེས། 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 + དེ་ + Adj." does the job. Recall in Lesson 13, we introduced the structure of the relative clause, which also ends with the same functional word དེ་. The two དེ་'s have quite different functions. One དེ་ is to lead a relative clause and the other དེ་ to introduce (or rather, to turn an adjective into) a manner adverb. Compare the following two sentences:

(12) [ རིག་བཞིན་ཤེས། རིག་པར་འདྲི་བྱེད།] The letter/words that he wrote is/are good.
(13) [ རིག་པར་འདྲི་བྱེད། རིག་པར་འདྲི་བྱེད།] 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 རིག་ཤེས། the letter/words, which leads the relative clause. In (13), the clause has no missing element, the subject རིག་ and the object རིག་ are both there before the verb རིག་. It is patently not a relative clause. The དེ་ in (12) is pronominal, standing for what he wrote, and can take Genitive Case དེ་ before it is connected to the head noun. The དེ་ 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) རིག་པར་འདྲི་བྱེད། རིག་པར་འདྲི་བྱེད། Ngawang came very late.
(15) རིག་པར་འདྲི་བྱེད། རིག་པར་འདྲི་བྱེད། We all slept well.
Drolma speaks Tibetan fast.

He runs fast.

She sings beautifully.

Again, none of the part that appears before ཞ in the above examples can be sensibly interpreted as a relative clause.

**18.3.5 In Year 2005**

Recall that for གཉེན thousand the numerical that quantifies it must follow it, e.g. ཚོས་ཀྱིས་གཙུག་གིས  three thousand. For the calendar year 2003, the word order is the opposite: ངོན་པ་གཙུག་གིས. Remember to put the word མཐ་ 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, སྲིད་ཀྱི་གཙུག་གིས བོད་ལྷུན་ 1998, which literally reads as year one-nine-ninety-eight. Examples:

1. མཐ་ལོ་ལ་པ་ What year is this year?
2. ངོན་པ་གཙུག་གིས It is the year 2005.

For the adverbial preposition phrase in + year, one needs to add མཐ་ to the word མཐ་ year. Since མཐ་ is an open syllable, the མཐ་ (ཉ) is not audible in colloquial Amdo, but the written form མཐ་ clearly shows that it is marked Oblique. Examples for this temporal phrase of year:

1. ངོན་པ་གཙུག་གིས What year did you go to Lhasa?
2. ངོན་པ་གཙུག་གིས I went there in the year 1987.
3. ངོན་པ་གཙུག་གིས When did you come to the United States?
4. ངོན་པ་གཙུག་གིས I came here in 1975.
5. ངོན་པ་གཙུག་གིས When were you born?
6. ངོན་པ་གཙུག་གིས 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 ངོན་པ་གཙུག་གིས (Genitive) བཟོན་པ་གཙུག་གིས (Genitive) སྲིད་ཀྱི་གཙུག་གིས. 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 ཚོས་ཀྱི་ལྷུན་ཤེས་བ་མཐ་ མཐ་ ༡༤ བཟོན་པ་གཙུག་གིས ༡.
Lesson 17 introduced the word གཞི་ཨི་ the same as, which appears in a sentence of equal comparison, for example:

1. གཞི་ཨི་ཨི་ ཆོས་ལོང་བཟོ is as tall as you.
2. གཞི་ཨི་ཨི་ཨི་ དབྱུལ་མ་ དགོས་མ་ དཔལ་མ་ ཁྱོགས་མ་ Drolma sings as well as you.

In the lesson, Wuchung says གཞི་ཨི་ཨི་ཨི་ཨི་ཨི་ དེ་ཉིད་དེ་ཉིད་ Their language (dialect) is not the same as Amdo dialect, using the morpheme གཞི་ same as an independent word. གཞི་ same is an adjective, able to modify the demonstrative རཱ་ཤེས like that (pronounced [tandra] ). For example: རཱ་ཤེས་ཉིད་ It's indeed like that. གཞི་ is also part of the word གཞི་ different [mandra], literally not same. Both གཞི་ and གཞི་ can take the morpheme གཞི་ to become nouns གཞི་ and གཞི་ that means sameness and difference, respectively. Examples:

3. གཞི་ཨི་ཨི་ཨི་ What's the difference?
4. གཞི་ཨི་ཨི་ཨི་ There are many differences.

ཨི, literally place, means aspect here. It is combined with a number of adjectives to form nouns: གཞི་ཨི་ difficulty, གཞི་ཨི་ easy, གཞི་ཨི་ good, གཞི་ཨི་ quickness,
Examples:

5. གཞི་ཨི་ཨི་ཨི་ཨི་ཨི་ གཞི་ཨི་ཨི་ཨི་ཨི་ཨི་ གཞི་ཨི་ཨི་ཨི་ཨི་ཨི་ Tibetan is hard, but there are also aspects that are easy.
6. གཞི་ཨི་ཨི་ཨི་ཨི་ཨི་ གཞི་ཨི་ཨི་ཨི་ཨི་ཨི་ གཞི་ཨི་ཨི་ཨི་ཨི་ཨི་ My hometown is a beautiful place, but there are also aspects that are not so good.
7. གཞི་ཨི་ཨི་ཨི་ཨི་ཨི་ibri ཁྱོགས་མ་ ཁྱོགས་མ་ ཁྱོགས་མ་ Are there differences between Yulshul and your farming village?

In (7), for the phrase between the two A and B, one says A གཞི་ B གཞི་. More examples:

8. གཞི་ཨི་ཨི་ཨི་ཨི་ཨི་ གཞི་ཨི་ཨི་ཨི་ཨི་ཨི་ གཞི་ཨི་ཨི་ཨི་ཨི་ཨི་ What's the difference between this word and that word?
9. གཞི་ཨི་ཨི་ཨི་ཨི་ཨི་ཨི་ གཞི་ཨི་ཨི་ཨི་ཨི་ཨི་ གཞི་ཨི་ཨི་ཨི་ཨི་ཨི་ What's the difference between a Han Chinese and a Tibetan?

ཨི is a bound morpheme, to use the word aspect independently, one needs to say གཞི་. For example:

10. གཞི་ཨི་ཨི་ཨི་ཨི་ཨི་ཨི་ཨི་ཨི་ཨི་ གཞི་ཨི་ཨི་ཨི་ཨི་ཨི་ What's the difference between this place and that place?
Tibetan employs two verbs that mean to wear: འདེིན་ and ཐཐོར་. 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. འདེིན་
   བོད་དབང་པོས་ to wear earrings; སྤྱེད་ུན་དབང་པོས་ to wear a necklace.

2. ཐཐོར་
   སྤྱེད་ཨིང་ to wear clothes; དུང་ཨིང་ to wear a hat; སྤྱེད་ཡིག་ཟློག་ to wear a ring; སྤྱེད་དབྱུར་ཟློག་ to wear a bracelet.

For the expression As soon as + clause 1, clause 2, Tibetan employs the following pattern, with a conjunction གྲོས་:

(1) 
VP 1 (past) བོད་པར + VP 2 (past) + ཐཐོར་ or past tense ending

Example:

(2) བོད་པར་བྱེད་པ་བཤད་པ་བསྟན་པའི་བཟང་པོ་བཤད་པ།
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) བོད་ is the verbal measurement, usually translated as a little. (ii) ཐཐོར་ is the default/objective to be in embedded clause; ཐཐོར་ would be incorrect. (iii) གྲོས་ is the complementizer that, selected by བཤད་. Although the English sentence does not have the overt that due to the interrogative pronoun who, the Tibetan sentence obligatorily has གྲོས་. (iv) Lastly, with assertion structure V ཐཐོར་, the yes-no question is formed with the grammatical particle བཤད་ཀྱིས་, which takes the variant བཤད་ after ཐཐོར་.

In the lesson, Tom's question is longer than the above example, containing three parallel embedded clauses, all of which need the overt complementizer གྲོས་.

(3) བཤད་ཀྱིས་བཤད་པ་[ཨིང་] [བོད་པར་] [བོད་པར་] [བོད་པར་]
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) As soon as I spoke Tibetan, they knew that I was a foreigner.

(5) As soon as Drolma arrives, let me know (lit. tell me).

In (4), the verb \( \text{to speak} \) is the imperative form of the verb \( \text{to tell} \). In this context, it means \( \text{to tell} \). The object \( \text{is marked Oblique with Ladon.} \)

Below are examples of Verb 2 ending with past tense auxiliary:

(6) As soon as I listened, I understood.

(7) He knew how (to do it) as soon as he watched.

(8) Rhangmo laughed as soon as I spoke Tibetan.

18.3.9  \( V + \text{方式} \)

\( \text{方式} \) is a morpheme that combines with a verb to form a noun that means \( \text{way(s) to V.} \) For example: \( \text{way(s) to eat, way(s) to use, way(s) to write, etc.} \)

The resulting noun \( (V + \text{方式}) \) goes frequently with main such verbs as \( \text{have, to know, to teach and to learn.} \)

Examples:

(1) This piece of clothing has two ways to wear it.

(2) The Ladon particle has many different usages (ways to use it).

(3) This dance has only way to do it. (Lit. to dance it.)

In this lesson, Wuchung tells Tom \( \text{If I teach you the way to look at costumes...} \) Note that the verb \( \) marks the direct object with \( \text{even when it combines with \( \text{方式} \) to form a noun \( \text{the way/method to look at.} \) Compare the grammar note on \( \text{how to V in 16.3.7.} \)

18.4 Cultural Notes

18.4.1 Horseracing Festivals ( HORSE RACING)

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 an 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  Ми (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) + ་ + (བོར་བོ) གཉེན།

(1) བོར་བོ་ཁྱད་བཞིན་པར་ན་བོར་བོ་གཉེན།
   It’s better if you go have fun with Tibetan friends.

(2) བོར་བོ་ཁྱད་བཞིན་པར་ན་བོར་བོ་གཉེན།
   It’s better if you go during a horseracing festival.

(3) བོར་བོ་ཁྱད་བཞིན་པར་ན་བོར་བོ་གཉེན།
   It’s better to buy her a necklace.

(4) བོར་བོ་ཁྱད་བཞིན་པར་ན་བོར་བོ་གཉེན།
   For Lhama's birthday, what is the best that I could buy her?

(5) བོར་བོ་ཁྱད་བཞིན་པར་ན་བོར་བོ་གཉེན། བོར་བོ་ཁྱད་བཞིན་པར་ན་བོར་བོ་གཉེན།
   It is best for you to buy a necklace for her. She will surely like it.

(6) བོར་བོ་ཁྱད་བཞིན་པར་ན་བོར་བོ་གཉེན།
   Where is the best place for us to go this summer?

18.5.4 Experience Marker རིན།

(1) རིན་པ་དེ་དག་ཐོབ་ནོ།
   Have you been to Yulshul?

(2) རིན་པ་དེ་དག་ཐོབ་ནོ།
   Have you ever drunk milk tea?

(3) རིན་པ་དེ་དག་ཐོབ་ནོ།
   I have never been to America.

(4) རིན་པ་དེ་དག་ཐོབ་ནོ།
   I have never heard her name before.

(5) རིན་པ་དེ་དག་ཐོབ་ནོ།
   I have used it before.

(6) རིན་པ་དེ་དེ་ཐོབ་ནོ།
   I have seen her.

(7) རིན་པ་དེ་དག་ཐོབ་ནོ། རིན་པ་དེ་དག་ཐོབ་ནོ།
   I have heard that Naqu's horseracing festival is very famous.

18.5.5 Difference Between A and B
Does she sing well?

Is there any difference between Yulshul and your hometown?

There are many differences between my brother and me.

Their spoken language is different from Amdo dialect.

The new computer is different from the old one.

The costumes from Kham and Amdo are very different.

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18.5.6 Adverbial Construction: VP +  + 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.

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18.5.7 Direct Quote  and  (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.

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18.5.8  and  to Wear
What they wear on the head and what they wear on the body are both beautiful.

What she wears on her belt is called "sholung" in Tibetan.

She wears a coral necklace.

What she wears is not winter robe.

My brother likes to wear fox fur hats.

18.5.9 As Soon As

As soon as you see a person you know where he is from.

As soon as you hear him talk you'll know whether he is Tibetan or not.

As soon as her friends arrived, she took them to see her new house.

As soon as summer vacation starts, I will go to see my parents.

As soon as Tom arrived at Yulshul, he took lots of pictures.

As soon as you two arrive in Beijing, let me know.

18.6 Exercises

18.6.1 Listening Comprehension

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?

18.6.2 Fill in the Blanks

(1) དགུ་དང་དགུ་དང་གིས་འཐད་ཤིང་བཤད་ཅིང་།
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) མི་ཐོབ་བཏོན་གཅིག་གི་གཞུང་།
   (to see its horseracing festival)

(2) མི་བོད་ལྟེག་སུན་གཅིག་གི་གཞུང་།
   (learn Amdo dialect; before..)

(3) མི་དོན་ཐམས་ཅད་བདེ་བ་ཐུན་་རེ་
   (it’s the best time to…; summer)

(4) མི་བོད་ལྟེག་སུན་གཅིག་གི་གཞུང་།
   (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?