Labrang Is a Big Monastery in Amdo

Key Grammar Points in Lesson Twenty-One:
1. མི་དེ། Revisited
2. Summary of Functions of Ladon
3. Clause 1 རྒྱ་རྒྱ་ + Clause 2 Although
4. ནེ་དེ། ད་ལ་ Either… Or…
5. འབྲུམ་སྦྱོང་ བེས་པོ་… and འབྲུམ་སྦྱོང་ Unless…
6. Summary of Clausal Conjunctions

❖ 21.1 Text:

དེ། མི་མཐའ་དགག་པོ་སེམ་ཐོག་པོ། མི་མཐའ་དགག་པོ་སེམ་ཐོག་པོ་
དེ། མི་མཐའ་དགག་པོ་སེམ་ཐོག་པོ། མི་མཐའ་དགག་པོ་སེམ་ཐོག་པོ།
དེ། མི་མཐའ་དགག་པོ་སེམ་ཐོག་པོ། མི་མཐའ་དགག་པོ་སེམ་ཐོག་པོ།
དེ། མི་མཐའ་དགག་པོ་སེམ་ཐོག་པོ། མི་མཐའ་དགག་པོ་སེམ་ཐོག་པོ།
དེ། མི་མཐའ་དགག་པོ་སེམ་ཐོག་པོ། མི་མཐའ་དགག་པོ་སེམ་ཐོག་པོ།
དེ། མི་མཐའ་དགག་པོ་སེམ་ཐོག་པོ། མི་མཐའ་དགག་པོ་སེམ་ཐོག་པོ།
དེ། མི་མཐའ་དགག་པོ་སེམ་ཐོག་པོ། མི་མཐའ་དགག་པོ་སེམ་ཐོག་པོ།
དེ། མི་མཐའ་དགག་པོ་སེམ་ཐོག་པོ། མི་མཐའ་དགག་པོ་སེམ་ཐོག་པོ།
དེ། མི་མཐའ་དགག་པོ་སེམ་ཐོག་པོ། མི་མཐའ་དགག་པོ་སེམ་ཐོག་པོ།
དེ། མི་མཐའ་དགག་པོ་སེམ་ཐོག་པོ། མི་མཐའ་དགག་པོ་སེམ་ཐོག་པོ།

387
Labrang Monastery, Labrang, Gannan
Sophie: Is this Labrang Monastery? I didn’t think it’d be so big.
Teacher: Labrang Monastery is one of the big monasteries in Amdo region. It’s as famous as Kunbum Monastery in Qinghai and Lhasa’s Big Three --- Sera, Drepung, and Ganden monasteries. It’s a big monastery of the Gelukpa sect of Tibetan Buddhism.

Sophie: There must be many monks at Labrang.
Teacher: I heard that in the past there used to be probably several thousand monks at its peak. Now there became less, but there are still more than a thousand.

Sophie: What is the monk over there doing?
Teacher: That’s not a monk. She’s a nun. She is prostrating. The person beside her is holding a prayer wheel. He is turning the prayer wheel.

Sophie: What's that building over there?
Teacher: It must be either the College of Medicine or the College of Philosophy. I don’t know for sure.

Sophie: Is it okay to take pictures inside the Assembly Hall?
Teacher: Outside is okay, I guess. Probably it’s not okay to photograph inside.

Sophie: In some monasteries, unless you pay money, it's not okay to take pictures.
Teacher: At Labrang Monastery, even if you pay, you cannot take pictures.

Sophie: No matter whether you are Tibetan or foreign, you can't take pictures?
Teacher: That's right.

Sophie: Besides Gelukpa, what other sects are there as well?
Teacher: There are also Nyingmapa, Sagyapa, Gargyupa, etc. If you are interested in Tibetan Buddhism, let me recommend a book to you.

Sophie: I can’t read Tibetan books yet.
Teacher: The book has been translated into English. The author is a Rinpoche from Labrang. Very knowledgeable. I have finished reading it. I can lend it to you.

Sophie: I’m really busy recently. I don’t have time to read it.
Teacher: Then maybe later.
### 21.2 Vocabulary:

#### 21.2.1 Vocabulary from the Dialogue

<table>
<thead>
<tr>
<th>No.</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ཏྲ་བྲང་།</td>
<td>Labrang</td>
</tr>
<tr>
<td>2.</td>
<td>རྱི་ནང་།</td>
<td>monastery</td>
</tr>
<tr>
<td>3.</td>
<td>གཤེན་ཞུན།</td>
<td>the Kunbum Monastery</td>
</tr>
<tr>
<td>4.</td>
<td>སྣ་</td>
<td>Sera Monastery</td>
</tr>
<tr>
<td>5.</td>
<td>རྟོལ་བསྟན་</td>
<td>Drepung Monastery</td>
</tr>
<tr>
<td>6.</td>
<td>ཇོ་བོ་དབང་།</td>
<td>Ganden Monastery</td>
</tr>
<tr>
<td>7.</td>
<td>བོ་དབང་པོ་བྲེལ་དགུ་</td>
<td>the Big Three (Monastery)</td>
</tr>
<tr>
<td>8.</td>
<td>དེ་བྲག༉</td>
<td>identical, same</td>
</tr>
<tr>
<td>9.</td>
<td>དྲ་མོ་ནོར་གསུམ་</td>
<td>Tibetan Buddhism</td>
</tr>
<tr>
<td>10.</td>
<td>རློབ་ཐོན་</td>
<td>Gelukpa</td>
</tr>
<tr>
<td>11.</td>
<td>ཁུ་མ་ཤེས་</td>
<td>(religious) sect</td>
</tr>
<tr>
<td>12.</td>
<td>ན་མ་</td>
<td>type, class, category</td>
</tr>
<tr>
<td>13.</td>
<td>སྤ་</td>
<td>monk</td>
</tr>
<tr>
<td>14.</td>
<td>མཛད་པོ་</td>
<td>It is said (hearsay)</td>
</tr>
<tr>
<td>15.</td>
<td>དོ་ན་</td>
<td>yet still</td>
</tr>
<tr>
<td>16.</td>
<td>ས་བོ་</td>
<td>above, more than</td>
</tr>
<tr>
<td>17.</td>
<td>སྤྲོ་</td>
<td>nun</td>
</tr>
<tr>
<td>18.</td>
<td>དེ་བྲག་བོད་</td>
<td>to prostrate</td>
</tr>
<tr>
<td>19.</td>
<td>སོགས་རྨ་མ་</td>
<td>prayer wheel</td>
</tr>
<tr>
<td>20.</td>
<td>དེ་བྲག་ནམ་</td>
<td>to circumambulate, to do the kora</td>
</tr>
<tr>
<td>21.</td>
<td>རློབ་དོན་</td>
<td>college (in a monastery)</td>
</tr>
<tr>
<td>22.</td>
<td>མཆོག་དམོ་</td>
<td>philosophy (Buddhism)</td>
</tr>
<tr>
<td>23.</td>
<td>གཤེན་པོ་</td>
<td>clear</td>
</tr>
<tr>
<td>24.</td>
<td>གཞི་བཞི་ནོར་ནག་པོ་</td>
<td>assembly hall</td>
</tr>
<tr>
<td>25.</td>
<td>དེ་བྲག་</td>
<td>to take pictures (=བཏོན་པར་བེན་)</td>
</tr>
<tr>
<td>26.</td>
<td>སོགས་</td>
<td>some, certain (number of)</td>
</tr>
</tbody>
</table>
21.2.2 Additional Vocabulary

43. གྱི་རིང༌།  n.  Jokhang
44. གྱི་དོན་  n.  the Potala
45. རྣམ་པར་  n.  vehicle
46. རྣམ་རིག་པོ་[དོན་རིག་པོ་]  adv.  authentically
47. འཛམ་ཞིབ་  v.  to lend (money, food, etc.)
48. རྡོ་རྗེ་ནག  v. (O-V)  to do sky burial
49. རྗེ་དཔོན་  n.  abbot
50. གཙོ་བུག་  n.  religion
51. དཔེ་རྒྱལ་དབང་  v. (O-V)  to translate, to interpret
52. དཔོན་པོ་བཤད་  n.  Islam (Ch.)
21.3 Grammar Notes:

The auxiliary འཛུགས་ first appeared in lesson 13 with verbs in past tense to indicate "focused" past. When it is preceded by verbs in present tense, the structure is usually intended to focus on one particular piece of information in the sentence for the purposes of clarification, emphasis, and contrast.

This lesson opens with a འཛུགས་ sentence: འཇིག་ེན་ལོ་བོད་པ་ལེགས་པར་ེན་ The sentence is translated as *Is that Labrang Monastery?*, but it is different from the "regular" interrogative sentence འཇིག་ེན་བོད་པ་ལེགས་པར་ེན་, using འཛུགས་. The auxiliary འཛུགས་ here implies that the speaker has previous knowledge about (the existence of) Labrang Monastery. His question is to identify what he sees in front of him with what he has previously heard. Here is a similar scenario: If the speaker X has heard about the existence of his friend Y's young daughter when X sees Y walking towards him with a little girl. It is appropriate for X to use the འཛུགས་ structure: འཇིག་ེན་ Is this the daughter of yours (that we previously talked about)? If X has no prior knowledge about her existence, most likely he will simply ask འཇིག་ེན་ Is this your
daughter?

The structure is seen in two other sentences in the lesson, both of which are intended for identifying purposes:

(1) སྣོད་ཆུ་ེ་རླུ་བོ་མེན་པོ་བོ་ སྤྱིན་པོ་(དོན་དོན་) She is prostrating.
(2) སེམས་པོ་ཙུག་བོ་མེན་པོ་བོ་ སྤྱིན་པོ་ He is circumambulating.

A more accurate translation should be "It is prostrating that she is doing." and "It is circumambulating that he is doing." Another Example:

(3) སྤྱིན་པོ་(དོན་དོན་) Is this the book that Tserang wrote?

21.3.2 སྤིང་བུ་བཞི་སོགས།

The three biggest and most prestigious Gelukpa Monasteries in and around Lhasa beside the Jokhang (སྦོ་རྒྱ་) are སེ་ར་ Sera, སྦྱེ་ན་པོ་ Drepung, and སྦྱབ་བཞུན་ Ganden.

The three of them are often referred to as སྤིང་བུ་བཞི་སོགས།, a compound formed by first shortening the names of the Big Three by their initial syllable then adding the numeral སྤྱིན་པོ་ three at the end. This morphological mechanism of clipping and compounding requires a prosodic structure of precisely four syllables. There is often a semantic shift, a more collective or abstract sense, from the three members included in the compound. Here are a few examples:

(1) སེ་ར་་སོ་ན་ལམ་གྲྭ་སོགས། 'summer-winter-autumn-three' → the four seasons
(2) སྨོ་འཕོ་གུ་སོགས། 'horse-cow-sheep-three' → the livestock
(3) སྨོ་ཅང་གསར་སོགས། 'outside-inside-center-three' → everywhere
(4) སྨོ་དུ་ལུག་སོགས། 'Mdo-U-Kham-three' → entire Tibetan area

Examples:
(5) སྨོ་དུ་ལུག་སོགས།། སོགས་གསར་སོགས། 'The grassland is full of livestock.'
(6) སེ་ར་་སོ་ན་ལམ་གྲྭ་སོགས།། སྨོ་འཕོ་གུ་སོགས། སོགས་པར་གཅིག་ སོགས། 'His house is clean "inside and out."'
(7) སྨོ་དུ་ལུག་སོགས།། སོགས་ཐུབ་སོགས།། སྨོ་དུ་ལུག་སོགས།། སོགས་པར་གཅིག་ སོགས། 'There are Gelukpa monasteries in all Tibetan areas. (སོགས་ཆུ་སོགས་སོགས།)'

21.3.3 Transitive O-V Verb

Some English verbs, both transitive and intransitive, are expressed in Tibetan by
verbs that have a built-in intrinsic object. These verbs have the morphological shape of Object-Verb (O-V). (See 9.3.3) Verbs such as योग्यांत्रिक to travel (Lesson 9), which has this O-V structure, literally means to do traveling. O-V verbs such as योग्यांत्रिक to study, to do study, differ from योग्यांत्रिक in that योग्यांत्रिक to study may need to take an extra (semantic) object. We call verbs of the योग्यांत्रिक type that take an extra object transitive O-V verbs, and those of the योग्यांत्रिक type intransitive O-V, to show this difference.

The semantic object of a transitive O-V, such as the subject of study, is marked Oblique with योग्यांत्रिक. This is because the verb's ability to take an object has already been accounted for by the intrinsic object, i.e. the O part of the O-V, receiving Absolutive Case from the verb. Thus, the semantic object needs to be case marked by something else, namely, the Oblique योग्यांत्रिक. For example: योग्यांत्रिक(Obliq) योग्यांत्रिक to study English. Literally, the structure of the phrase sounds more like to do studies "on" English. Example:

(1) योग्यांत्रिक(Obliq) योग्यांत्रिक I studied Tibetan for two years.

In this lesson, there are two transitive O-V verbs, namely, योग्यांत्रिक to do research on, to investigate into, and योग्यांत्रिक to introduce, to recommend. When the teacher offers to lend Sophie a book about Tibetan Buddhism, he says:

(2) योग्यांत्रिक(Obliq) योग्यांत्रिक If you like to do research on Tibetan Buddhism, I can recommend a book to you.

The sentence merits some analysis. First, the if clause is not only marked by the conjunction योग्यांत्रिक but also has योग्यांत्रिक appearing in the clause-initial position. Here, योग्यांत्रिक has the same meaning of if, but it is adverbial so it cannot replace योग्यांत्रिक. Second, the semantic object योग्यांत्रिक Tibetan Buddhism of the transitive O-V is duly marked with योग्यांत्रिक. Third, the main clause is supposed to have two योग्यांत्रिक's: Dative योग्यांत्रिक marking the phrase योग्यांत्रिक to you, and the योग्यांत्रिक marking योग्यांत्रिक the book, the semantic object of the transitive O-V verb. However, the colloquial usage of योग्यांत्रिक is like a regular transitive verb, taking the Absolutive form of योग्यांत्रिक as direct object.

--- 21.3.4 योग्यांत्रिक of Change of State and the Summary of योग्यांत्रिक ---

In a sentence such as the weather has become (even) colder, the phrase योग्यांत्रिक...
(even) colder is marked with ladon: བེད་བསྡུས་. The adverb བེད་(even) more precedes the adjective it modifies. This particular usage of བེད་ is called བེད་. Ladon of change, in traditional Tibetan grammar. In expressions such as water has turned into ice, the noun phrase ice also receives marking of this བེད་. In our view, this usage seems to be semantically related to the directional བེད་, since a "change" automatically implies the transformation from one state to another, thus directional in nature.

In the lesson, the teacher says the number of monks has become lower: འབོད་པར་ཐལ། After the adjective phrase འབོད་, there is འབོད་. This is the བེད་ of change (བེད་), which we just discussed. Another example:

(1) འབོད་པར་ཐལ་བོད་པར་བོད་པར་ཐལ་བོད་པར་ཐལ། Vehicles become more than before.

Later in the lesson, the teacher recommends a book that has been translated into English. He says ཕན་པར་བཤད་པར་ཕན་པར་བཤད་པར་ཐལ། This book has been "turned into" English. The noun phrase English is marked with བེད་, indicating the change.

The བེད་ of change is the last usage of བེད་ that this textbook introduces. We feel that here is a good place to summarize the different usages of this incredibly versatile and vitally important Case marker in Amdo Tibetan. Note that the terms subject, object, indirect object, etc. are notions referring to the syntactic properties of noun phrases in the equivalent English sentences. The number in front indicates the lesson where a particular function of བེད་ was first introduced. བེད་ in each sentence is highlighted with brackets. The phrase marked with the བེད་ in question is italicized in the English translation.

(2) Summary of Different Usages of བེད་

<table>
<thead>
<tr>
<th>Usage</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>L4 Subject-བེད verb</td>
<td>བེད་ནི་ན་ཁོག་གི་བཞིན་པར།</td>
</tr>
<tr>
<td></td>
<td>What's your name?</td>
</tr>
<tr>
<td>L6 Possession</td>
<td>བེད་ཁས་བཤད་པར་གསུང་བཞིན་པར།</td>
</tr>
<tr>
<td>(marking possessor)</td>
<td>The teacher has a computer.</td>
</tr>
<tr>
<td>L9 Object-བེད verb</td>
<td>བེད་པར་བཤད་པར་བཤད་པར་ཐལ།</td>
</tr>
<tr>
<td></td>
<td>Lobzang is watching television.</td>
</tr>
<tr>
<td>Line</td>
<td>Feature</td>
</tr>
<tr>
<td>------</td>
<td>-------------------------------------------</td>
</tr>
<tr>
<td>L10</td>
<td>Direction (destination, goal)</td>
</tr>
<tr>
<td>L10</td>
<td>Temporal Phrase (action-oriented)</td>
</tr>
<tr>
<td>L11</td>
<td>Quoting Price</td>
</tr>
<tr>
<td>L13</td>
<td>Dative / Beneficiary (for/to phrase)</td>
</tr>
<tr>
<td>L14</td>
<td>Comparison Phrase</td>
</tr>
<tr>
<td>L19</td>
<td>Duration</td>
</tr>
<tr>
<td>L19</td>
<td>Transportation</td>
</tr>
<tr>
<td>L19</td>
<td>Marking causee in a causative sentence</td>
</tr>
<tr>
<td>L20</td>
<td>Manner</td>
</tr>
<tr>
<td>L20</td>
<td>Frequency</td>
</tr>
<tr>
<td>L20</td>
<td>End Point (from... to...)</td>
</tr>
<tr>
<td>L21</td>
<td>Change of State</td>
</tr>
<tr>
<td>L21</td>
<td>Semantic Object of a Transitive O-V Verb</td>
</tr>
</tbody>
</table>
In traditional Tibetan grammar, the following usages are also attributed to འབར་. Since they are of free-standing invariable forms, we did not call them འབར་ and simply treated them as prepositions.

<table>
<thead>
<tr>
<th>Function</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>L7 Locative (ི)</td>
<td>མོ་ལོ་ནག་མེད་ཀྱི་ཡིག་[ི] འིན་པོ།</td>
</tr>
<tr>
<td></td>
<td>Huamo Tso is in Xining.</td>
</tr>
<tr>
<td>L10 Temporal (ི)</td>
<td>འོ་མོ་ཤུག་པོ་[ི] ཤེལ་བོད།</td>
</tr>
<tr>
<td></td>
<td>We have a class at 9:00.</td>
</tr>
<tr>
<td>L12 Locative or Temporal (ི)</td>
<td>མོ་མོ་ཤུག་པོ [ི] ཤེལ་བོད།</td>
</tr>
<tr>
<td></td>
<td>He studied in Rebgong.</td>
</tr>
<tr>
<td>L12 VP + purpose (ི)</td>
<td>བོད་ཁལ་ཤུག་[ི] ཤེལ་བོད།</td>
</tr>
<tr>
<td></td>
<td>I will go to see my parents.</td>
</tr>
</tbody>
</table>

► 21.3.5 Clause 1 ཚར་, བོ་། Clause 2: Although

is a conjunction that introduces the although clause, the main clause that follows is usually modified by the adverb ཕུ་ still, nonetheless. In this lesson, ཕུ་ཅེ་ུ་ཅེ་ བོ་། ལྷ་བུ་ལོ་གུང་སྟོན་ཡོན་ཏན། Although they have become less now, there are still over a thousand monks. More examples:

1. མོ་ཤུག་པོ་[ི] ཤེལ་བོད། བོད་ཁལ་ཤུག་[ི] ཤེལ་བོད།
   Although he likes to take pictures, he does not have the money to buy a camera.

2. མོ་མོ་ཤུག་པོ [ི] ཤེལ་བོད།
   Although he has studied Tibetan for three years, still he can't speak it well (lit. authentically).

3. བོད་ཁལ་ཤུག་[ི] ཤེལ་བོད། བོད་ཁལ་ཤུག་[ི] ཤེལ་བོད།
   Although Drolma doesn't sing that well, everybody likes her.

► 21.3.6 ... དེ་, ... ཉི་ Either... Or...

The idea that there are only two alternatives (and not a third one) is expressed in Tibetan by the pattern ... དེ་, ... ཉི་, literally, if not A (then) is B. For example: དེ་ གཉུམ་ཁྱེད་[ི་] ཉི་ ཉི་ If it's not Draxi, then it's Tserang. In this lesson, the statement is
framed in a conjectural tone by the structure …

(1) ဖြစ်တဲ့အရာများနှစ်ဆယ်ခုကို ဤကိုယ်စားနိုင်ဖို့ သူက ကြန်စွာကြည့်

If it is not the Medical College, it must be the College of Philosophy.

Other examples:

(2) ကျွန်တော်က ဗိုလ်ချုပ်အတွက် အထူးပြုလုပ်ခြင်းများကို လက်ချောင်းများ ကူညီရန် လိုအပ်ပါသည်။

On Sundays, my father either goes to the monastery or watches TV at Grandma Drolmatso's place.

(3) သားတော် စောရှင် မှု့နောက်ဆုံး ဆောင်ရွက်သို့ သူကြည့်

That's a very small restaurant. One can only eat either dumplings or noodles there.

► 21.3.7 ဗုဒ္ဓဟူး Besides... and ဗုဒ္ဓဟူး Unless...

The word ဗုဒ္ဓဟူး was introduced as early as in Lesson 7 with the meaning only or except (for). The same word also can mean besides. The two different meanings are predictable according to the following pattern:

1. a.  only, except for  → ဗုဒ္ဓဟူး phrase in a negative sentence
   b. besides  → ဗုဒ္ဓဟူး phrase in an affirmative sentence (with ရှိသည်)

Examples:

(2) ကျွန်တော် ဒီနေ့ စိုက်ပျိုးသော အခြေစိုက် အပေါ် အခြေစိုက်ပြီး ပျိုးမှုများ

I only drank a little bit of chang.

(3) ဆုံးသော်လည်း ဗုဒ္ဓဟူး ဒါတိုက် စိုက်ပျိုးသော ဆုံးကို အခြေစိုက်ပြီး ပျိုးမှုများ

Besides Tibetan, Dawa also knows English and Chinese.

In this lesson, Sophie asks about the other sects of the Tibetan Buddhism by saying:

(4) ဗုဒ္ဓဟူး ဗုဒ္ဓဟူး ဗုဒ္ဓဟူး ဗုဒ္ဓဟူး ဗုဒ္ဓဟူး ဗုဒ္ဓဟူး

Besides Gelukpa, what other sects are there?

Note that the word ဗုဒ္ဓဟူး other follows the noun it modifies.

Adding the conjunction word ကာ  if to the word ဗုဒ္ဓဟူး, we get a conjunction that means unless. Note that the verb in the ဗုဒ္ဓဟူး unless clause uses past tense, again, in a subjunctive sense. Examples:

(5) ဗုဒ္ဓဟူး ဗုဒ္ဓဟူး ဗုဒ္ဓဟူး ဗုဒ္ဓဟူး ဗုဒ္ဓဟူး ဗုဒ္ဓဟူး

Unless you pay money, you can't take pictures.

(6) ဗုဒ္ဓဟူး ဗုဒ္ဓဟူး ဗုဒ္ဓဟူး ဗုဒ္ဓဟူး ဗုဒ္ဓဟူး ဗုဒ္ဓဟူး

Unless you listen to the doctor, you won't recover.
Unless you yourself have a car, you will need to take the bus.

21.3.8 Even if or No Matter

We are already familiar with the conjunction རེ་, which leads a conditional if clause. This lesson introduces another conjunction ར་, which leads a hypothetical even if clause. In the lesson, the teacher says ར་ ཐེ་ དབས་ཀ喃་ལོངས་སྒོར་ཐོག་ཏུ་ དུ་རབ་ཀུན་སྣེ་ཚོགས། At Labrang Monastery, even if you pay, you cannot take pictures. More examples:

1. ར་ ཞེས་བ་ལེ་བའི་མདོར་བྱས་པ་རྒྱུད་པའི་ཁྲིམས་
   Even if I am really hungry, I don't want to eat in this restaurant.

2. ར་ སྣར་སྤུན་ལྡན་ལས་དབང་ལོ་བསལ་བོད་པའི་ཁྲིམས་
   Even if I have to take the plane to come, I want to come and see the horse-racing festival.

3. ར་ རྩོད་ཆེན་པོ་རྩ་གཉིས་ལམ་ལྕགས་པའི་ཁྲིམས་
   Even if I have the time, I still don't want to travel to Kham.

When the ར་ clause is of an interrogative form, the translation becomes no matter. For example:

4. ར་ རྩ་བུ་བུམ་པའི་མདོར་བྱས་པ་རྒྱུད་པའི་ཁྲིམས་
   No matter who drives the vehicle, my parent won't let me go.

5. ར་ ཞེས་བ་ལེའི་མདོར་བྱས་པ་དེ་ཁྲིམས་
   No matter how you say it, I still don't understand.

6. ར་ ཚད་ཡིན་ཏེ་རྩ་བུ་བུམ་པའི་ཁྲིམས་
   No matter how cheap this is, I don't want to buy it.

7. ར་ རྩོད་ཆེན་པོ་རྩ་གཉིས་ལམ་ལྕགས་པའི་ཁྲིམས་
   No matter if it rains or snows, I will come to see you.

8. ར་ རྩོད་ཆེན་པོ་རྩ་གཉིས་ལམ་ལྕགས་པའི་ཁྲིམས་
   No matter if he is rich or poor, I want to be with him.

21.3.9 Verb + དུས་

The compound "Verb + དུས་" means (to have the) time to V, e.g. ཕུ་བོས་པའི་time to
play/to have fun. The whole phrase is treated as a noun phrase: ཕུ་བོས་པའི་have
(no) time to play. Other examples:
(1) John has no time to read books.

(2) Do you think we have time to go see that place?

(3) I have no time to sleep and no time to eat.

When གཉིས་ is used by itself, it's treated as a stative adjective with the negative and interrogative forms as གཉིས་ and གཉིས་་. If one wants to use it as a noun without the modifying verb, one has to add the nominal suffix -༔, e.g., གཉིས་༔/སྟེར་ have (no) time.

(4) I told Drolma to come today, but she said she didn't have time.

Tibetan doesn't have the directional distinction between *to lend* (A→B) and *to borrow* (A←B). The direction is made clear by the use of proper case marker and preposition on the lender or borrower. However, Tibetan does make a distinction between two kinds of borrowing, by using two different verbs གོ་ནི་ and གོ་སྟེར་. གོ་ནི་ is about borrowing some object (e.g. cart, horse, tools, etc.) that, after its use, the owner expects the same object to be returned. གོ་སྟེར་, on the other hand, is about borrowing money or food (e.g. 500 yuan, 10 kilos of rice, one bag of tsampa), when the lender expects the equivalent value of the amount and not the same object to be returned.

Note that both the lender or the borrower can get Ergative Case, the direction of borrowing is made clear by the case on the other noun phrase: (A and B are two people.)

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>A borrows thing from B</td>
<td>A (Erg) B (Gen) thing + གོ་ནི་ or གོ་སྟེར་</td>
</tr>
<tr>
<td>A lends thing to B</td>
<td>A (Erg) B (Ladon) + thing + གོ་ནི་ or གོ་སྟེར་</td>
</tr>
</tbody>
</table>

Examples:

(1) Lhamo borrowed a book from Drolma.

(2) Trashi lent his bicycle to his girlfriend.

(3) He doesn't like borrowing money from his parents.
I lent 3500 yuan to Dawa.

I am reading this book right now, I can't lend it to you.

To express the phrase to be busy doing something, Tibetan uses རིགས་, the nominal form of the word busy, in the following pattern:

(1) VP + བྱིར་ + རིགས་ + རྡོག་

Literally, it says, the busy state of someone's doing something is big. Example:

(2) གླུ་བུ་བོད་ལྟ་བོད་ལྟ་བོད་ལྟ།

I am busy doing my work.

(3) ཕྱིར་བོད་ལྟ་བོད་ལྟ།

All the students are busy studying.

ཨིས་ can also be used verbally, as in the following pattern:

(4) VP + བྱིར་ + རིགས་ + རྡོག་(་)

Example:

(5) བིང་བོད་ལྟ་བོད་ལྟ་བོད་ལྟ་ བིང་བོད་ལྟ་བོད་ལྟ་བོད་ལྟ།

I am sorry. I am busy talking to my mother on the phone.

Note that the subject of the VP does not have Ergative Case. This is because the subject is considered the subject of to be busy, therefore marked as Absolutive. Without the accompanying VP, one can express to be busy by simply saying རིགས་(་) Example:

(4) བིང་བོད་ལྟ་བོད་ལྟ་བོད་ལྟ་(་)

I am not too busy lately.

(5) བིང་བོད་ལྟ་བོད་ལྟ།

If you are too busy right now, can I come back tomorrow?

Here, we rather loosely put all particles, words, and phrases that connect two clauses into one bag and call them clausal conjunctions. They actually fall into two groups: Group A: clause-level adverbs; and Group B: sentential particles, nominalizers, or auxiliaries. Generally speaking, a clause-level adverb goes with clause 2 in the sentence initial position, with a pause between itself and clause 1; whereas sentential particles or auxiliaries form an integral part with clause 1, the pause, if any, comes after them.
Conjunctions are effective and crucial communication devices to convey the speaker's logic and reasoning. Although far from being exhaustive, the list of conjunctions covered in this textbook gives the learner a powerful array of building blocks that link sentences into coherent discourse passages. Below is a summary of these building blocks. Pay attention to whether the conjunction is considered a part of clause 1 or clause 2.

Group A: clause-level adverbs

1. clause 1, बिन्दुः + clause 2 "clause 1, but clause 2" (L6)
2. clause 1, विभेदक + clause 2 "clause 1, in that case/then, clause 2" (L10)
3. clause 1, दुर्लक्षक + clause 2 "because of that (referring to clause 1, clause 2)" (L18)
4. clause 1, तथाक्रिया + clause 2 "clause 1, then (soon) clause 2" (L19)
5. (however) clause 2, "originally clause 1, but (turned out)
6. clause 1, विरुध्द + clause 2 "clause 1, otherwise, clause 2" (L20)

Group B: sentential particles and auxiliaries

7. clause 1 + तर्क, clause 2 "because clause 1, clause 2" (L9)
8. clause 1 + योग, clause 2 "loose connection, suggests but/yet for clause 2" (L10)
9. clause 1 + योग, clause 2 "If clause 1, then clause 2" (L11)
10. clause 1 + योग, clause 2 (= योग, which can also link two VPs) (L15)
11. clause 1 + तर्क, clause 2 "When clause 1, clause 2" (L16)
12. clause 1 + तर्क, clause 2, "after clause 1, clause 2" (L18)
13. clause 1 + तर्क, clause 2, "before clause 1, clause 2" (L18)
14. clause 1 + योग, clause 2 जैसे "as soon as clause 1, clause 2" (L18)
15. clause 1 + योग, clause 2 "Although clause 1, clause 2" (L21)
16. clause 1 + योग, clause 2 जैसे "Either clause 1, or clause 2" (L21)
17. clause 1 + अन्तर्यांत्यां, clause 2 "Unless clause 1, clause 2" (L21)
18. clause 1 + जैसे, clause 2 "Even if or No Matter clause 1, clause 2" (L21)

❖ 21.4 Cultural Notes:

❖ 21.4.1 Life in a Monastery
Buddhism is so deeply rooted in Tibetans' minds and souls that religious practices seem to permeate all aspects of their daily life. In the past, families with more than one son used to send the most intelligent one(s) to monasteries to become monks. They are financially supported by the family and are allowed to go home to visit their parents, so they are not completely isolated from the family.

Besides Buddhist texts, monks study other traditional subjects including philosophy (Buddhist metaphysics), astrology, medicine, etc. Some monasteries hold daily courtyard debates and periodic examinations to monitor the monks' progress. During the exam, a monk is summoned in front of the teacher to answer questions with a microphone, so everyone (numbering in the hundreds) in the chanting hall can hear his response. Unprepared students are usually relentlessly ridiculed by the laughter of his peers in such an exam. Those few who study hard for years may pass a major oral exam that resembles that for a doctorate degree in the western education system. This degree is called J Murphy, a title for someone with great virtue and knowledge.

Most monks won't make it to J Murphy, which may require 15 to 25 years of arduous religious and academic training. The majority, nonetheless, serves an important social role outside their cloistered monasteries: they hold religious activities that meet the need of and bring peace of mind to the entire population in the secular world.
Prostrating Monk  Monk Turning Prayer Wheels at Labrang

Moment of Enlightenment, Drepung Monastery, Lhasa

Afternoon Studies, Jokhang Monastery  Painting Mandala with Sand
Tibetans’ dedication to religion is manifested in many facets of their daily life. Burning of the juniper incense, for example, is done throughout the day. Every household has an incense burner where they burn dried cow dung and ground juniper with barley flour on top. After sprinkling a little water, they pray for their protection from their guardian deities.

Tibetans also visit monasteries to worship Buddha. The Jokhang in Lhasa is believed to be the most sacred monastery of all. Many pilgrims from Amdo and Kham head for the Jokhang from as far as a thousand miles away, prostrating during the entire journey. Doing prostration every three steps at an altitude above 10,000 feet for months requires extreme physical perseverance and mental determination.

On sacred places, mountain passes, or riverbanks, Tibetans also offer *mani stones*, pieces of rock carved with the six-syllable prayer *ཨོི<algorithm error> om mani pad me hom*. Piles of mani stones are a common sight in all Tibetan regions. It is customary to circle around it clockwise three times, while praying.

Besides turning prayer wheels to gain merit in one's karma, one also brings butter to monasteries to offer to the lamps laid in front of deities. Some may even crawl under
bookcases containing Buddhist sutras, believing that in so doing they will gain the credit of reciting those sutras.
Is that man a monk? ("monk" as a notion that we talked about.)

Although the robe is very pretty, the price is too high.

Although I have never seen a sky burial, I have heard about it.

Although he is very knowledgable, he doesn't like to talk a lot.

Although you write very slowly, your writing is very beautiful.

I want to research on Islam and Christian religions in Qinghai.

Trashi Nyima is doing research on the Tibetan religion.

Can you help me translate?

Can you recommend an English teacher for me?

Studying religions is very interesting.

I have heard that the abbot of this monastery is very knowledgable. Is that monk the abbot?

21.5.2 Transitive O-V Verb

(1) 聽到他們在講解什麼

Studying religions is very interesting.

(2) 請問您是哪位

Can you recommend an English teacher for me?

(3) 請問您是哪位

Can you help me translate?

(4) 布拉斯基在研究什麼

Trashi Nyima is doing research on the Tibetan religion.

(5) 造福藏民的宗教研究

I want to research on Islam and Christian religions in Qinghai.

21.5.3 Clause 1 虽然，但是 Clause 2: Although

(1) 虽然你写得非常慢，但是你的文章非常漂亮。

Although you write very slowly, your writing is very beautiful.

(2) 虽然他非常知道，但是他不喜欢说话。

Although he is very knowledgable, he doesn't like to talk a lot.

(3) 虽然我没有看过天葬，但是我听说过。

Although I have never seen a sky burial, I have heard about it.

(4) 虽然学习藏文不是那么容易，但是我仍然想说好。

Although learning Tibetan is not easy, I still want to speak it well.

(5) 虽然这条长裙非常漂亮，但是价格太高。

Although the robe is very pretty, the price is too high.

(6) 虽然我吃了一些药，但是我的头仍然痛。

Although I took some medicine, my head still hurts.
21.5.4 Either... Or...

(1) They either went to the movie theater or to the teahouse.

(2) You can buy either this brown one or that blue one.

(3) He is not busy on weekends. He either listens to music or watches TV.

(4) I am thinking of either studying Amdo dialect or U-tsang dialect. I don't think I will study Kham dialect.

(5) My friend from the US will come to see me either this weekend or next week.

(6) Either a white khata or a blue one is okay.

21.5.5 Besides... 

(1) Besides Gelukpa, what other sects are there?

(2) Besides the headache, where else are you not comfortable?

(3) Besides milk tea, I also like butter tea.

(4) Besides a new robe, she also bought a new hat.

(5) Besides the language and the culture, I also like Tibetan costumes.

(6) Besides horse racing and Cham dance, what else do they do at a horse racing festival?

(7) Besides meat and chang, what else do you not like?

21.5.6 Unless... 

(1) Unless Lhamo tells me herself, I don't believe what you just said.
Unless you are a journalist or a foreigner, they won't let you go in.

Unless you show them your passport, they will not sell you the plane ticket.

Unless you have your passport, the bank will not change money for you.

Unless Rhangmo forgot to take your phone number with her, she should call you.

No matter how well you teach me, I still don't know how to use an urcha.

Even if you don't want to, you should still tell your parents.

Even if I had the money, I would not give it to him.

No matter how well you teach me, I still don't know how to use an urcha.

No matter Dorje comes with us or not, we will leave tomorrow.

No matter you are seriously sick or not, in my opinion, you should go to the clinic.

I don't have time to read it.

Do you have time to translate this book into English?

This summer I have time to go home to visit my parents.

He said he didn't have time to teach me.
(5) མི་ཏོན་ཏུ་ཞིང་། མི་ཞུན་དམིགས་པ་ཞིག་ཏུ་ཕྱིན་མཐུན་པས།
I am really busy. I don't have the time to go out this weekend.

(6) གྲུབ་དང་བློ་པ་བན་པ་ཞིག་ཏུ་ཕྱིན་པར་མཐུན་པས།
Don't you even have the time to go watch a movie?

21.5.9 VP + སྤི་ + ཇོ་ + ཆོས
(1) བོད་ལྡན་གཞི་གཞི་བཤེད་པས།
What are you busy doing nowadays?

(2) བོད་ལྡན་གཞི་བཤད་པས།
I am busy writing a book.

(3) བོད་ལྡན་གཞི་བཤད་པས།
She is busy doing housework.

(4) བོད་ལྡན་གཞི་བཤད་པས།
My friends are busy learning English.

(5) བོད་ལྡན་གཞི་བཤད་པས།
Drolma is busy making tea for us.

21.6 Exercises:

21.6.1 Listening Comprehension:
Dialogue 1: Answer the following questions in English:
(1) Who is Huamo Tso? Who is Huadan Yeshi?
(2) Who is Huadan Yeshi?
(3) Where is Huadan Yeshi now?
(4) Why does Mary want to visit Huadan Yeshi?
(5) What are the questions that Akimi wants to ask?

Dialogue 2: Answer the following questions in English:
(1) When did Huadan Yeshi become a monk?
(2) What does Huadan Yeshi study every day in monastery?
(3) Where do monks study together every morning?
(4) How many abbots are there in Kunbum?
(5) What is Huadan Yeshi busing doing nowadays?

21.6.2 Fill in the Blanks:

(1) བོད་ལྡན་གཞི་བཤད་པས། ཁོ་ན་ཁོ་ན་ཁོ་ན་ཁོ་ན་ཁོ་ན་ཁོ་ན་ཁོ་ན་

(2) ཁོ་ན་ཁོ་ན་ཁོ་ན་ཁོ་ན་ཁོ་ན་ཁོ་ན་ཁོ་ན་

CD-R
DISC-2

410
21.6.3 Complete the Dialogues:

(1) A: ______________________________________________________?
    B: You’d better go to see a doctor, otherwise it would be getting worse.
(2) A: ______________________________________________________? (is he)
    B: ______________________________________________________?
(3) A: ______________________________________________________? (besides…)
    B: ______________________________________________________?
(4) A: ______________________________________________________?
    B: ______________________________________________________. (be busy taking care of …)
(5) A: ______________________________________________________?
    B: ______________________________________________________. (Bon religion)

21.6.4 Translation:

(1) A: I am feeling sick. I think I have either caught a cold or eaten something unsanitary.
    B: You’d better go to see a doctor, otherwise it would be getting worse.
(2) A: There have become more vehicles on the road these years.
    B: Yes. So it’s more dangerous driving on the road than before.
(3) A: Are those people circumambulating over there?
    B: Yes, they are. Do you want to do it too?
    A: No, I don’t think I should. My religion is different. I am a Christian.
(4) A: Can you lend me your bicycle?
    B: I can lend you anything except this bicycle.
    A: Why? I can give it back to you soon, either this evening or tomorrow morning.
Answer the following questions in English:

1. What is Sophie interested in? What does she want to know more about?
2. What are the Big Three monasteries in Lhasa?
3. What do people do inside and outside Jokhang?
4. Where is Trashilumpo? Which sect is this monastery?
5. Where can Sophie find big Bon monasteries?
6. Are there many books about Tibetan religion translated into English?