Lesson 8 Do You Have a Picture of Your Family?

ཁྱོ་འ་ནང་མིའི་འདྲ་པར་ཨེ་ཡོད།

☛ Key Grammar Points in Lesson Eight:

1. Kinship Terms for Immediate Family Members
2. Numerals བཅུ་གཅིག *11* to བཅུ་དགུ *19* and Multiples of Ten
3. Reduplication of Interrogative Words: སུ་སུ
4. Singular, Dual, and Plural Nouns
5. Definiteness Marker པོ/བོ on Numbers

❖ 8.1 Dialogue

ལྷ་མོ། ཐའོ་མུའུ། འདྲ་པར་འདི་སུའི་རེད།

ཐའོ་མུའུ། ང་འདྲ་པར་ཡིན། འདི་ངི་ཨ་ཕ་རེད། འདི་ངི་ཨ་མ་རེད།

ལྷ་མོ། ཞི་ལི་ཆུང་ཆུང་འདི་སུ་རེད།

ཐའོ་མུའུ། ཁི་དགེ་ངི་ནུ་བོ་རེད། མྱིང་ང་ཏྲའེ་བེ་ཟེར་ར།

ལྷ་མོ། ཁི་དགེ་ད་ལོ་ལོ་དུ་རེད།

ཐའོ་མུའུ། ཁི་དགེ་ད་ལོ་ལོ་བཅུ་གཅིག་རེད།

ལྷ་མོ། ང་ད་ལོ་ལོ་བཅོ་བརྒྱད་ཡིན། ཁྱོ་ལོ་དུ་ཡིན།

ཐའོ་མུའུ། ང་ལོ་ཉི་ཤུ་ཐམ་པ་ཡིན།

ལྷ་མོ། འདི་ས་ཆ་གང་གི་འདྲ་པར་རེད།

ཐའོ་མུའུ། ངི་ཨ་མེ་རི་ཁ་གི་ཡུལ་གི་རེད། ལྷ་མོ། ཁྱོའུ་ཕ་ཡུལ་གང་ན་ཡོད།

ལྷ་མོ། ངི་ཕ་ཡུལ་ཡུལ་ཤུལ་ན་ཡོད།

ཐའོ་མུའུ། ཁྱོའུ་ཡུའུན་བཟའ་མི་སུ་སུ་ཡོད།

ལྷ་མོ། ངི་ཡུའུན་ཕུ་བོ། ཨ་ཅེ། ནུ་མོ་ཡོད།

ཐའོ་མུའུ ཁྱོ་འ་སྤུན་དུ་ཡོད།

ལྷ་མོ། ང་འ་སྤུན་འདི་གསུམ་པོ་མ་གཏོགས་མེད།

ཐའོ་མུའུ ཁྱོ་འ་ནང་མྱིའི་འདྲ་པར་ཨེ་ཡོད།

ལྷ་མོ། འདི་ན་ང་འ་འདྲ་པར་གསུམ་པོ་འདི་ཡོད། ལྟོས་ར།

ཐའོ་མུའུ ཁི་གཉི་ག་སུ་རེད།

ལྷ་མོ། ཁི་གཉི་ག་ངི་ཨ་མྱེས་ར་ཨ་ཡེ་རེད། ཁི་གཉི་ག་ལོ་བདུན་ཙུ་རེད།

ཐའོ་མུའུ དི་ཚའོ་ཆི་ཞིག་རེད། ར་མ་ཨེ་རེད།

ལྷ་མོ། དི་ཚའོ་ར་མ་མ་རེད། ལུག་རེད། ངི་ཚང་ང་ལུག་ལྔ་བཅུ་ཐམ་པ་ཡོད།

Amdo Farmer's Family, Mangra, Hainan

Lhamo: Whose picture is this?

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

Lhamo: 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.	འདྲ་པར།	n.	picture
2.	ཨ་ཕ།	n.	father
3.	ཨ་མ།	n.	mother
4.	ཞི་ལི། [བུ་ཆུང]	n.	boy
5.	ཆུང་ཆུང་།	adj.	small, little
6.	ནུ་བོ།	n.	younger brother
7.	ཏའེ་བེ།	person	David
8.	ལོ།	n.	year
9.	ད་ལོ།	n.	this year
10.	བཅུ་གཅིག	num.	eleven

11.	བཅོ་བརྒྱད།	num.	eighteen
12.	ཉི་ཤུ།	num.	twenty
13.	ཕ་ཡུལ།	n.	ancestral home, hometown
14.	ཡུལ་ཤུལ།	place	Yulshul (*Ch.* Yushu)
15.	ཡུལྱ། [ཡུལ]	n.	home
16.	བཟའ་མི།	n.	family
17.	ཕུ་བོ།	n.	elder brother
18.	ཨ་ཅེ།	n.	elder sister
19.	ནུ་མོ།	n.	(female's) younger sister
20.	སྤུན།	n.	sibling
21.	གསུམ་པོ།	num. (definite)	the three, those three
22.	ནང་མྱི། [ནང་མི]	n.	family
23.	ལྟོས་ར། [ལྟོས་དང]	phrase	Look! (imperative)
24.	གཉི་ག [གཉིས་པོ]	pro. suffix	the two of (people)
25.	ཨ་མྱེས།	n.	grandpa
26.	ཨ་ཡེ།	n.	grandma
27.	བདུན་ཅུ།	num.	seventy
28.	ར་མ།	n.	goat
29.	ལུག	n.	sheep
30.	ལྔ་བཅུ།	num.	fifty

8.2.2 Additional Vocabulary

31.	སྲིང་མོ།	n.	(male's) younger sister
32.	སྐྱེས་པ།	n.	husband
33.	ཆུང་མ།	n.	wife
34.	ཨ་ནེ།	n.	aunt (often used generically)
35.	ཨ་ཁུ།	n.	uncle (often used generically)
36.	བུ་ཚ།	n.	son

37.	བུ་མོ།	n.	daughter
38.	ཞི་མོ། [བུ་མོ]	n.	girl
39.	ཁྱི།	n.	dog
40.	ལུའུ [བྱི་ལ]	n.	cat
41.	གཡག	n.	male yak
42.	འབྲི།	n.	female yak
43.	བཅུ་གཉིས།	num.	twelve
44.	བཅུ་གསུམ།	num.	thirteen
45.	བཅུ་བཞི།	num.	fourteen
46.	བཅོ་ལྔ་།	num.	fifteen
47.	བཅུ་དྲུག	num.	sixteen
48.	བཅུ་བདུན།	num.	seventeen
49.	བཅུ་དགུ།	num.	nineteen
50.	སུམ་ཅུ།	num.	thirty
51.	བཞི་བཅུ།	num.	forty
52.	དྲུག་ཅུ།	num.	sixty
53.	བརྒྱད་ཅུ།	num.	eighty
54.	དགུ་བཅུ།	num.	ninety
55.	ཁྱོ་ག	n.	Husband (= སྐྱེས་པ)

❖ 8.3 Grammar Notes

► 8.3.1 Numerals བཅུ་གཅིག *11* to བཅུ་དགུ *19* and Multiples of Ten

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

11. བཅུ་གཅིག	14. བཅུ་བཞི།	17. བཅུ་བདུན།
12. བཅུ་གཉིས།	15. བཅོ་ལྔ་།	18. བཅོ་བརྒྱད།

13. བཅུ་གསུམ། 16. བཅུ་དྲུག 19. བཅུ་དགུ

Numerals that are multiples of *ten* are formed by placing the single digit numeral in front of the word *ten*, for example, བཞི *four* + བཅུ *ten* becomes བཞི་བཅུ *forty*. Note that *twenty* is irregular and that the word གསུམ *three* is shortened to སུམ in *thirty*. As for the word བཅུ *ten*, there are two variants, ཅུ and བཅུ, in this group of combinations. The rule is simple: the prefix བ of བཅུ is retained only when the preceding syllable is open (i.e. ends with a vowel) such as 40, 50, and 90. Otherwise, omit the བ as in 30, 60, 70, and 80.

20. ཉི་ཤུ། 50. ལྔ་བཅུ། 80. བརྒྱད་ཅུ།
30. སུམ་ཅུ། 60. དྲུག་ཅུ། 90. དགུ་བཅུ།
40. བཞི་བཅུ། 70. བདུན་ཅུ།

Recall that when we learned the numeral *ten*, it consisted of the numeral བཅུ and the word ཐམ་པ *even*. ཐམ་པ 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 བཅུ་ཐམ་པ.

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

(1) 11-19: ༡༡ ༡༢ ༡༣ ༡༤ ༡༥ ༡༦ ༡༧ ༡༨ ༡༩
(2) 10-90: ༡༠ ༢༠ ༣༠ ༤༠ ༥༠ ༦༠ ༧༠ ༨༠ ༩༠

► 8.3.2 Definiteness Marker པོ: གསུམ vs. གསུམ་པོ།

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

(1) འདི་ན་ལུག་གསུམ་ཡོད། There are three sheep here.
(2) ལུག་གསུམ་པོ་འདི་ངི་ཡིན། These three sheep are mine.

In the first sentence the phrase ལུག་གསུམ *three sheep* is <u>indefinite</u> and in the second sentence ལུག་གསུམ་པོ་འདི *these three sheep* is <u>definite</u>. Note that in the second sentence, འདི *this* is usually not marked plural (*འདི་ཚོ) because the plurality of the noun is already overtly expressed by the numeral གསུམ. In the lesson, Lhamo answers ང་འ་སྐྱུན་འདི་གསུམ་པོ་མ་གཏོགས་མེད། *I have only these*

three siblings, using the definiteness marker པོ with the numeral to form གསུམ་པོ. Note that speakers of Amdo Tibetan have a rather relaxed attitude towards the word order between the numeral (པོ) and the demonstrative in a noun phrase. *These three sheep* can be either ལུག་གསུམ་པོ་འདི or ལུག་འདི་གསུམ་པོ, with the latter being more common. For duality *the two*, one says གཉིས་ག, not *གཉིས་པོ. More examples:

(3) ཨ་རི་བ་འདི་གཉིས་ག་ངི་གྲོགས་པོ་ཡིན། These two Americans are my friends.

(4) སློབ་དེབ་དི་གསུམ་པོ་ངི་མིན། Those three textbooks are not mine.

(5) སློབ་མ་འདི་ལྔ་བོ་ཡོ་རོབ་གི་རེད། These five students are from Europe.

(6) འདུག་ས་གན་གཉིས་ག་ཚེ་རིང་གི་ཕ་མ་གཉིས་གི་རེད། The two seats over there are Tserang's parents'.

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

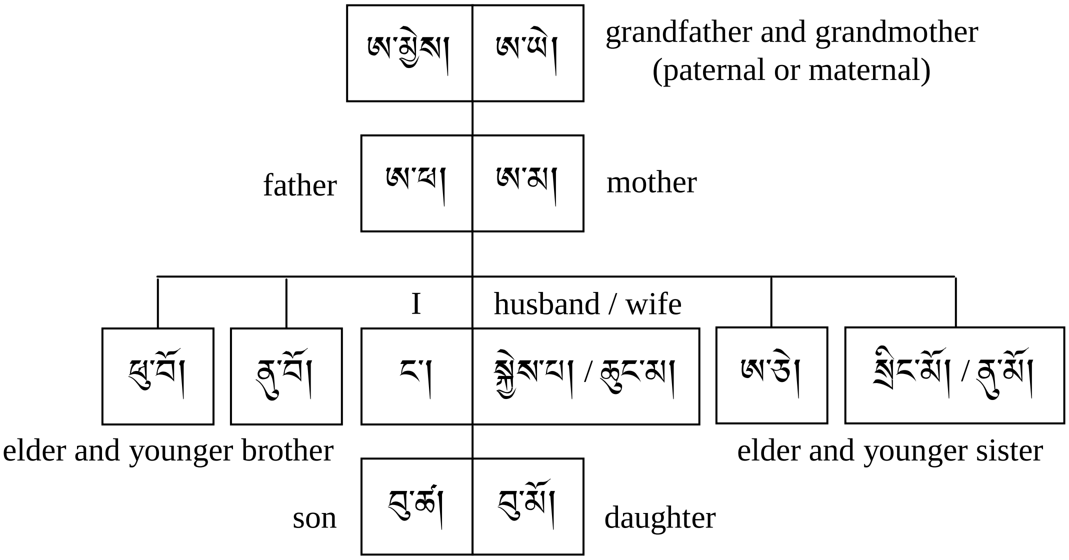
(7) 4, 5, 9, 10 (བཞི། ལྔ། དགུ། བཅུ།) + བོ

1, 2, 3, 6, 7, 8 (གཅིག གསུམ། དྲུག བདུན། བརྒྱད།) + པོ

► 8.3.3 Family / Kinship Terms

Like in most Asian cultures, Tibetans distinguish ཨ་བོ *elder brother* and ཨ་ཅེ *elder sister* from ནུ་བོ *younger brother* and སྲིང་མོ, ནུ་མོ *younger sister*. The less specific term *sister* or *brother* does not exist. Note that for the expression *younger sister*, there are two words སྲིང་མོ and ནུ་མོ. They are <u>not</u> synonymous. སྲིང་མོ is used when it relates to an elder brother and ནུ་མོ relates to an elder sister. For example, Tom's younger sister is his སྲིང་མོ and Mary's younger sister is her ནུ་མོ. Tibetan does have the equivalent for the more general term *sibling*: སྤུན. It is often used in a question such as ཁྱོ་འ་སྤུན་དུ་ཡོད། *how many brothers and sisters do you have?* As Tibetans tend to have larger families, the plural form སྤུན་ཚ་བོ *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 ཨ་ནེ *aunt* and the other is ཨ་ཁུ *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 ཨ་ཁུ or her ཨ་ནེ. The term ཨ་ཁུ is also used to refer to and as a direct address to monks in the Amdo region.

► 8.3.4 Reduplication of Interrogative: སུ་སུ་ *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 སུ *who* to སུ་སུ *who all*. In the lesson, Tom asks Lhamo to tell him all of her family members by reduplicating the interrogative: ཁྱོའུ་ཡུལ་ན་བཟའ་མི་སུ་སུ་ཡོད། Other interrogative words can also be reduplicated:

(1) འུ་ཚ་བོ་གི་དགེ་རྒན་སུ་སུ་རེད། Who (all) are our teachers? (for འུ་ཚ་བོ, see 8.3.5)

(2) ད་ལྷ་ལྷ་ས་ན་སུ་སུ་ཡོད་གི། Who (all) are now in Lhasa?

(3) ཁྱོའུ་སྤུན་ཚ་བོ་ས་ཚ་གང་གང་ན་ཡོད། Where are all your siblings? (Lit. where all)

(4) ཁྱོའུ་དབྱིན་ཇི་གི་གྲོགས་པོ་ཆ་བོའི་མིང་ང་ཆི་ཞིག་ཟེར་ར། What are (all) the names of your English friends?

(5) དཔེ་ཆ་འདི་ཆ་བོ་ཆི་ཞིག་རེད། What are (all) these books?

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

► 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 གཉི་ག is attached to pronouns or nouns. Compare the following formal (written) pronominal forms to their colloquial forms:

(1)	*Formal*		*Colloquial*		
	sing.	pl.	sing.	dual	pl.
First person	ང།	ང་ཚོ།	ངི།	ངི་གཉི་ག	ངི་ཆའོ། ངི་ཆ་བོ།
inclusive we				འུ་གཉི་ག	འུ་ཆའོ། འུ་ཆ་བོ།
Second person	ཁྱོད།	ཁྱོད་ཚོ།	ཁྱོ།	ཁྱོ་གཉི་ག	ཁྱོ་ཆའོ། ཁྱོ་ཆ་བོ།
Third person m.	ཁོ།	ཁོ་ཚོ།	ཁི་དགེ	ཁི་གཉི་ག	ཁི་ཆའོ། ཁི་ཆ་བོ།
Third person f.	མོ།		མི་དགེ	མི་གཉི་ག	

Each of the plural pronouns also has a trisyllabic alternative form: ངི་ཆ་བོ (= ངི་ཆའོ) *we/us*, ཁྱོ་ཆ་བོ (= ཁྱོ་ཆའོ) *you*, and ཁི་ཆ་བོ (= ཁི་ཆའོ།) *they/them*. The colloquial plural suffix ཆ་བོ can be attached to regular noun phrases such as ཁྱོའུ་དབྱིན་ཇི་གི་གྲོགས་པོ་ཆ་བོ *your English friends*.

For the first person, both dual *the two of us* and plural *we*, Tibetan makes a further distinction of <u>inclusive</u> *we* and <u>exclusive</u> *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 ངེ to ཞུ, then attach the appropriate dual or plural suffixes to form the inclusive ཞུ་གཉེ་ག, ཞུ་ཚོ༷ར, and ཞུ་ཚ་བོ.

In the lesson, Tom asks ཁེ་གཉེ་ག་སུ་རེད། *Who are they two*? The pronoun is duly marked with the dual suffix གཉེ་ག. More examples:

(3) ཀ། ཁྱོ་གཉེ་ག་སུ་ཡིན།

ཁ། ངེ་གཉེ་ག་དགེ་རྒན་རྡོ་རྗེ་ཚེ་རིང་གི་སློབ་མ་ཡིན། (neutral *we*)

A: Who are you two?

B: We two are students of Teacher Dorje Tserang.

(4) ཁྱོ་འ་བོད་མྱིང་ཞིག་ཡོད་གི། ང་འ་ར་བོད་མྱིང་ཞིག་ཡོད། ཞུ་གཉེ་ག་འ་བོད་མྱིང་ཡོད། (inclusive *we*)

You have a Tibetan name, I have a Tibetan name. We both have Tibetan names.

Other examples of duality marking:

(5) ཁེ་གཉེ་ག་འཇར་པན་གི་རེད། ཁྱོ་ཚ་བོ་གང་གི་ཡིན།

They two are from Japan. Where are you (pl.) from?

(6) ངེ་སྐྱེས་པ་ར་ངེ་གཉེ་ག་བོད་ཡིག་གི་དགེ་རྒན་ཡིན།

My husband and I both are Tibetan language teachers.

(7) དབང་མོ་གི་ཨ་ཁུ་ར་ཨ་ནེ་གཉེ་ག་སྨན་པ་རེད། Rhangmo's uncle and aunt are both doctors.

► 8.3.6 Hometown, Home, Family, etc.

Hometown is ཕ་ཡུལ་. When ཡུལ (or colloq., ཡུའུ) 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, ཚོང. Therefore, one can say ངས་ཡུལ་དྲན་གི *I miss home* and not *ངས་ཚོང་དྲན་གི **I miss house*. (The subject ངས *I* is marked ergative, an important grammar point to be introduced in L9.) However, the distinction is not always clear-cut: ཡུལ་ and ཚོང་ can be used interchangeably if they combine with a person's

name, thus the synonymous ཚེ་རིང་གི་ཡུའུ and ཚེ་རིང་ཚང *Tserang's place*. Note that ཚང can directly form a compound with a personal name without the genitive case marker གི linking the two. That is, one does not say ཚེ་རིང་གི་ཚང. In the dialogue, Tom asks about the hometown of Lhamo, using ཕ་ཡུལ་, as in (1). When he asks about Lhamo's family "*at home,*" he uses ཡུལ with the preposition ན, as in (2).

(1) ཁྱོའུ་ཕ་ཡུལ་གང་ན་ཡོད། Where is your hometown?

(2) ཁྱོའུ་ཡུའུ་ན་བཟའ་མི་སུ་སུ་ཡོད། 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 ཚང་ or ཡུལ.

(3) འདི་ངི་ཡུའུ་གི་ཡིན། This is our family's (photo). (ཡུལ་གི (Gen))

(4) ངི་ཚང་ང་ལུག་ཉི་ཤུ་ཐམ་པ་ཡོད། My family has twenty sheep. (ཚང་ང (Obliq))

For members of the family, it is either ཡུལ་ན་བཟའ་མི་ or ནང་མྱི. As shown in (5) and (6):

(5) ཁྱོའུ་ཡུའུ་ན་བཟའ་མི་སུ་སུ་ཡོད། Who are all the people in your family?

(6) ཁྱོ་འ་ནང་མྱིའི་འདྲ་པར་ཨེ་ཡོད། 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 ཁྱི *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.

Farmer and His Mule, Mangra

Farmer Milking Cow, Sertar

ཞུཞུ *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 ལུག *sheep*, ར་མ *goat*, and གཡག *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. (འབྲུག་མོ་མཚོ།, 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 ལག་ག (two-year-old male sheep) from a ཐོང་ང (three-year-old male sheep), or a མོ་ཕྱུགས (three-year-old female yak) from a སོ་གཉིས་མ (four-year-old female yak). For our purposes, it is good to know the generic term ནོར 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

Gender / Age	Generic	Male	Female
Generic	zok nak	hjak	mdrə
1 year-old	wi lə	ho wi	mo wi
2 year-old	ja rə	ho jar	mo jar
3 year-old	Xat	ho xat	mo xat
4 year-old	--	so hnyi	mo hnyi
5 year-old	--	so wzhə	so wzhə ma
4 and 5	--	hjə xə	thu ma
6 year-old	--	so tr^{h}ək	so tr^{h}ək ma
7 year-old	--	kha kang	kha kang ma
6 and 7	--	hjak sar	mdrə mo
8 year-old	kha kang lo hchəx	--	--
9 year-old	kha kang lo nyi	--	--
10 +	--	hjak rgan	mdzə rgan

Now, can we spot the ཚེར་མོ (three-year-old female sheep) in the picture below?

Sheep Grazing in Grassland, Mewa, Ngaba

❖ 8.5 Key Sentence Patterns

■ 8.5.1 ལོ་དུ་… How old…?

(1) ཁྱོད་ལོ་ལོ་དུ་ཡིན། How old are you this year?

(2) ངད་ལོ་ལོ་ཉི་ཤུ་ཡིན། I am twenty this year.

(3) ཁྱོའུ་ནུ་བོ་ལོ་དུ་ཡིན། How old is your younger brother?

(4) ཁི་དགེ་ལོ་དགུ་རེད། He is nine years old.

(5) ཁྱོའུ་ཨ་ཅེ་ལོ་དུ་ཡིན། How old is your elder sister?

(6) མི་དགེ་ལོ་སུམ་ཅུ་རེད། She is thirty years old.

■ 8.5.2 Numbers from ཉི་ཤུ 20 to དགུ་བཅུ 90

(1) ཁྱོའ་འདྲ་པར་དུ་ཡོད། How many pictures do you have?

(2) ངའ་འདྲ་པར་ཉི་ཤུ་ཡོད། I have twenty pictures.

(3) ཁྱོའ་དཔེ་ཆ་དུ་ཡོད། How many books do you have?

(4) ངའ་དཔེ་ཆ་བརྒྱད་ཅུ་ཡོད། I have eighty books.

(5) ཁྱོ་ཚོའི་གི་སློབ་གྲྭ་ནང་ན་བོད་རིགས་དུ་ཡོད། How many Tibetans are there in your school?

(6) བདུན་ཅུ་ཐམ་པ་ཡོད། There are seventy.

(7) སློབ་དེབ་འདི་འ་སློབ་ཚན་ཉི་ཤུ་ཡོད་གི། This textbook has twenty lessons.

■ 8.5.3 སུའི *Whose*

(1) ཁྱི་འདི་སུའི་རེད། Whose dog is this?

(2) དེ་ངི་དཔེ་ཆ་རེད། That is my book.

(3) འདྲ་པར་དེ་སུའི་རེད། Whose picture is that?

(4) དེ་ངི་སྲིང་མོ་ཆུང་ངོ་གི་འདྲ་པར་རེད། (Male speaker) That is my younger sister's picture.

(5) གཡག་གན་ཚོའི་སུའི་རེད། Whose yaks are those over there?

(6) གཡག་དེ་ཚོའི་ཨ་ཁུ་བློ་བཟང་གི་རེད། Those are the Uncle Lobzang's yaks.

■ 8.5.4 Interrogative Words (Review)

(1) ཁྱོའུ་ཡུའུན་མྱི་སུ་སུ་ཡོད། Who all do you have in your family?

(2) དཔེ་ཆ་འདི་ཚང་མ་ཆི་ཞིག་གི་དཔེ་ཆ་རེད། What are all these books?

(3) བོད་རིགས་གི་སློབ་གྲོགས་ཚང་མ་གང་ན་ཡོད་གི། Where are all our Tibetan classmates?

(4) མྱི་འདི་གཉིས་ག་སུ་རེད། Who are both these two people?

(5) འདྲ་པར་འདི་ཚང་མ་སུའི་རེད། Whose are all these pictures?

■ 8.5.5 Family Terms

(1) སོ་ཧྥེ་གི་ནུ་མོ་གང་ན་ཡོད་གི། Where is Sophie's younger sister?

(2) རྡོ་རྗེ་གི་ཆུང་མ་དབྱིན་ཡིག་གི་དགེ་རྒན་རེད། Dorje's wife is an English teacher.

(3) ངི་ཨ་མྱེས་ར་ཨ་ཡེ་ཞིང་པ་ཡིན། My grandfather and grandmother are farmers.

(4) ངའ་སྤུན་ར་སྲིང་མོ་མེད། I don't have brothers or sisters.

(5) ཞི་མོ་ཆུང་ཆུང་དེ་ཨ་ནེ་བསོད་ནམས་སྒྲོལ་མ་གི་ཞི་མོ་རེད།
That little girl is Aunt Sonam Drolma's daughter.

(6) ཟླ་བ་སྒྲོལ་མ་གི་ཁྱོ་ག་ངི་ཨ་མ་གི་ནུ་བོ་ཡིན། ཁི་དགེ་ངི་ཨ་ཁུ་ཡིན།
Dawa Drolma's husband is my mother's elder brother. He is my uncle.

■ 8.5.6 Numeral + པོ / བོ in Definite NP's

(1) ངི་ཚོའི་འ་གློག་ཀླད་འདི་གསུམ་པོ་མ་གཏོགས་མེད། We have only these three computers.

(2) ངའ་སྤུན་འདི་བཞི་བོ་ཡོད། I have these four siblings.

(3) ཞ་སྨྱུག་གསུམ་པོ་འདི་སུའི་ཡིན། Whose are these three pencils?

(4) ཨ་རི་གི་སློབ་མ་བཅུ་ཐམ་པ་པོ་དེ་ད་ལྟ་ད་རུང་བོད་ན་ཡོད་གི།
Those ten American students are still in Tibet now.

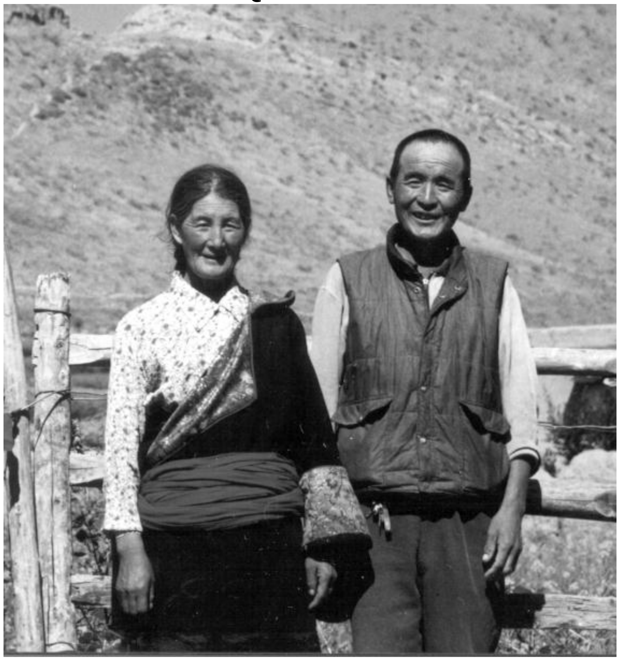
(5) ངི་ཚོའུ་སློབ་གྲྭ་འ་སློབ་ཁང་ལྔ་པོ་འདི་མ་གཏོགས་མེད།
Our school has only these five classrooms.

❖ 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

B: My Family

Questions for Image A:

(1) འདི་གཉི་ག་སུ་རེད། (grandparents)
(2) ཁི་གཉི་གི་མྱིང་ང་ཆི་ཟིག་ཟེར་གི། (Tserang, Sonam Jid)
(3) ཁི་གཉི་ག་ལོ་དྲུ་རེད། (both 60 years old)
(4) ཁི་གཉི་གི་བྱ་བ་ཆི་ཟིག་རེད། (farmers)
(5) ཁི་གཉི་གི་ཕ་ཡུལ་གང་གི་རེད། (Trika, Qinghai)

Questions for Image B:

(1) མྱི་འདི་ཚོའོ་སུ་རེད། (my wife, her mother, my daughter, son)

(2) ཁི་ཆ་བོ་གི་མྱིང་ང་ཆི་ཞིག་ཟེར་ར། (Drolma Tso, Tserang Jid, Gabzang, Sangji Lhamo)

(3) སངས་རྒྱས་ལྷ་མོ་ར་སྐལ་བཟང་གཉི་ག་ལོ་དུ་རེད། (6 years old and 3 years old)

(4) ཁྱོའུ་ཆུང་མ་འ་སྤྱུན་ཨེ་ཡོད། (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.?