Lesson 4 What's Your Name?

<div align="center">ཁྱོ་ཀྱིང་ང་ཆེ་ཞིག་ཟེར་ན།</div>

☛ Key Grammar Points in Lesson Four:

1. Word Order and Case System

2. Subjective vs. Objective Perspectives

3. *Ladon* ལ་དོན: Oblique Case Marker

4. Subject-Ladon Verb: ཟེར

5. Verb of Identification: ཡིན *to Be*

❖ **4.1 Dialogue**

Dialogue 1

ཐང་མོ་ལུ། ཁྱོ་བདེ་མོ་ཡིན་ན།

པའི་ཡིས། ཁྱོ་བདེ་མོ་ཡིན་ན།

ཐང་མོ་ལུ། དེ་ཀྱིང་ང་ཐང་མོ་ལུའུ་ཟེར་ར། ཁྱོ་ཀྱིང་ང་ཆེ་ཞིག་ཟེར་ར།

པའི་ཡིས། དེ་ཀྱིང་ང་པའི་ཡིས་ཟེར་ར།

ཐང་མོ་ལུ། ཁྱོ་དགི་ཀྲན་ཨེ་ཡིན།

པའི་ཡིས། མིན། ང་སློབ་མ་ཡིན། ཁྱོ་དགི་ཀྲན་ཨེ་ཡིན།

ཐང་མོ་ལུ། ང་དགི་ཀྲན་མིན། ང་ར་སློབ་མ་ཡིན།

Dialogue 2

རོ་རྗེ། ཨ་རོ། ཁྱོ་བདེ་མོ།

སྐལ་བཟང་། ཁྱོ་བདེ་མོ།

རོ་རྗེ། ཁྱོ་ཚེ་རིང་ཨེ་ཡིན།

སྐལ་བཟང་། ང་ཚེ་རིང་མིན། དེ་ཀྱིང་ང་སྐལ་བཟང་ཟེར་ར།

རྫོ་རྗེ། དགོངས་པ་མ་འཚོམས། ང་ཁྱུང་དགྲ་རྗེ་ཟེར་ར། བདེ་མོ།

སྐུལ་བཟང་། བདེ་མོ། བདེ་མོ།

Dialogue 1

Tom:	How are you? (Are you well?)
Bai Li:	How are you?
Tom:	My name is (called) Tom. What's your name (called)?
Bai Li:	My name is (called) Bai Li.
Tom:	Are you a teacher?
Bai Li:	I'm not. I am a student. Are you a teacher?
Tom:	I'm not a teacher. I'm a student, too.

Dialogue 2

Dorje:	Hi. How are you?
Gabzang:	How are you?
Dorje:	Are you Tserang?
Gabzang:	I am not Tserang. My name is (called) Gabzang.
Dorje:	I'm sorry. My name is Dorje. Bye.
Gabzang:	Bye.

Three Nomad Children, Mewa, Ngaba

Colloquial Amdo Tibetan (2005, Revised), Kuo-ming Sung & Lha Byams Rgyal

❖ **4.2 Vocabulary**

4.2.1 Vocabulary from the Dialogues

1.	ཁྱོ། [ཁྱོད]	pro.	you
2.	བདེ་མོ།	adj.	well
3.	ཡིན།	v.	to be
4.	ན། [ནམ]	*Jeddul* part.	(see 5.3.6)
5.	ངི། [ངའི]	pro.	my
6.	མྱིང་། [མིང]	n.	name
7.	ང་།	*Ladon* part.	(see 4.3.3)
8.	ཐའོ་སུའུ།	person	Tom
9.	ཟེར།	v. (subj.-ladon)	to call, to be called
10.	ར།	sent. part.	(see 4.3.5)
11.	ཁྱོའུ། [ཁྱོད་ཀྱི]	pro.	your
12.	ཅི་ཞིག [ཅི་ཞིག]	pro.	what
13.	པའི་ལིས།	person	Bai Li
14.	དགེ་རྐན།	n.	teacher
15.	ཨེ།	adv. (interr.)	(see 4.3.8)
16.	མིན།	v. (neg.)	to be not
17.	ང་།	pro.	I, me
18.	སློབ་མ།	n.	student
19.	ར། [ཡང]	adv. / conj.	too; and
20.	ཨ་རོ། [ཨ་རོགས]	interj.	hi
21.	ཚེ་རིང་།	person	Tserang
22.	སྐལ་བཟང་།	person	Gabzang
23.	དགོངས་པ་མ་འཚོམས།	phrase	I'm sorry
24.	རྡོ་རྗེ།	person	Dorje

4.2.2 Additional Vocabulary

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25.	ལ་དོན།	n.	*Ladon* particle
26.	ཕུན་ཚོགས།	person	Puntsok
27.	བསོད་ནམས།	person	Sonam
28.	དོན་གྲུབ།	person	Dondrup
29.	སྒྲོལ་མ།	person	Drolma
30.	སངས་རྒྱས།	person	Sangji
31.	མའེ་རེའེ།	person	Mary
32.	དབང་མོ།	person	Rhangmo
33.	ཟླ་བ།	person	Dawa
34.	ལྷ་མོ།	person	Lhamo

❖ 4.3 Grammar Notes

► 4.3.1 Word Order and Case System

All Tibetan dialects share one syntactic property: they are all *verb final* (i.e., the object precedes the verb.) This is manifested in the basic Subject-Object-Verb (SOV) word order in all sentences. It is worth noting that "verb final" is in fact a property derived from an even more fundamental property in Tibetan syntax: all phrases are *head final*.

We can understand the notion "head of a phrase" as the core element of that phrase. For example, the verb is the head of a verb phrase (VP), the preposition, the head of a preposition phrase (PP), the adjective, the head of an adjective phrase (AP), etc. The "head final" property gives us the Tibetan word order as shown in the following examples: (note that the English word order is often the exact mirror image of the Tibetan, since English is a typical *head initial* language.)

(1) I student am.   "I am a student."

(2) John tea drinks.   "John drinks tea."

(3) school at   "at school"

(4) America of   "of America"

(5) John of book   "book of John"

Because the preposition comes at the end of the preposition phrase, it should be properly called a "postposition." In this textbook, we adopt the conventional name of preposition but would like the reader to remember that it appears at the end of the PP. When the VP contains an auxiliary verb, the auxiliary verb follows the main verb, also exhibiting the opposite word order of English.

(6) Tserang English speak can.   "Tserang can speak English."

(7) Drolma letter writing is.   "Drolma is writing a letter."

Noun phrases (NP) seem to challenge the "head final" generalization, since the head noun usually appears in the initial position of a noun phrase. Examples:

(8) book those   "those books" (noun-determiner)

(9) child little that   "that little child" (noun-adjective-determiner)

This is only a problem if we consider the above phrase as "headed" by the noun. We do not need to do so. Since phrases (8) and (9) contain determiners such as *those* and *that*, if we consider them as determiner phrases (DP) headed by determiners, then Tibetan is consistent with the head final characteristic. Putting theoretical concerns aside, for now we only need to remember that adjectival modifiers and determiners come after the noun (e.g., *child little* in Tibetan). We shall deal with the word order inside NPs later.

Another important syntactic property of Tibetan is that it employs a case system different from the nominative-accusative system employed by English. This case system is called ergative-absolutive.   We will return to this topic in Lesson 9 when the ergative case is first introduced. For now, we need to establish two concepts. First, Tibetan has overt case marking on noun phrases by attaching a functional particle known as the case marker to the right of the noun phrase. There are only a small number of case markers in Amdo Tibetan, but the majority of them take variant forms, usually dependent on the pronunciation of the preceding word. This should not prove a major obstacle to the learner. Second, there is no logical conversion from one case in English to another case in Tibetan. For example, the nominative case in English (i.e., the

case assigned to the subject of a tensed clause such as *I, he, they* as opposed to *me, him, them*) can be reflected in Tibetan by the ergative, absolutive, or oblique cases. Examples:

(10) I (nominative) hit Bill.

(11) I (nominative) went to New York.

(12) I (nominative) have a Tibetan textbook.

The subject *I* in the above English sentences, when expressed in Tibetan, needs to be changed to *ngas* (ergative), *nga* (absolutive), and *nga-la* (oblique), respectively. This is simply because the two languages operate on two distinct case systems. Learners must realize this fact and make a conscious effort to remember the case marking properties of different types of verbs and different sentence patterns.

► 4.3.2 Genitive Case Marker: གི and འི

The genitive case is like its English equivalent. This is a rarity, for most other cases, as we have just pointed out, do not usually have an equivalent.

The genitive case marker is placed after a noun phrase to indicate possession, similar to the use of *'s* in English. In standard written Tibetan, the genitive case marker takes on five different forms, namely, གི་ཀྱི་གྱི་འི་ཡི. The sound immediately preceding the case marker (i.e. the last sound of the NP) determines which one of these five forms it takes. In spoken Amdo, we are only concerned with two forms, namely གི and འི. If the noun ends in an open syllable, i.e., ends with a vowel, the form འི is used as a syllabic suffix. For example, the first person pronoun ང is marked as genitive by འི. The two vowels are then further contracted into one: ངི (from ངའི). ངི is the most popular form for the genitive "my" in the Amdo area. *Tom*, on the other hand, is marked by གི, hence ཐོའོ་མུའུ་གི *Tom's*. More examples: ངི་མྱིང *my name*; དགེ་རྒན་གི *teacher's*. Pronouns tend to have their own genitive forms. ཁྱོ *you* has an irregular form ཁྱོའ, for example, ཁྱོའ་མྱིང *your name*. We will encounter more pronouns in their genitive forms in Lesson 5. Here we will focus on ངི *my* and ཁྱོའ *your*.

► 4.3.3 *Ladon* ལ་དོན་: Oblique Case Marker

In Amdo Tibetan, *my name is X* is expressed by *my name is called X*, with the verb ཟེར་ *to be called*. This sentence is deceptively simple. It introduces the notion of the "oblique case," marked by a particle traditionally called the "locative *Ladon* ལ་དོན་." Though the marker *Ladon* can indeed be used to mark a locative phrase indicating location (e.g., *on the desk*, *at the bus station*), its usage is much more extensive and, more often than not, unrelated to the notion "locative" at all. For this reason, the authors will call this particle by its Tibetan name *Ladon* ལ་ དོན་ and the case it assigns the more generic term "oblique" to avoid any confusion. The *Ladon* particle, like the genitive case marker, has several variants. The distribution of these variants is entirely determined by their phonological environments, a situation similar to the two variants of the English article *a* and *an*. In this lesson, the *Ladon* takes the form of ར after the noun མྱིང་ *name*, which ends in the velar nasal ང [ng] sound.

► 4.3.4 ཟེར་ *To Be Called*

The verb ཟེར་ is easily mistaken for a regular transitive verb in the English sense by beginning students. While the subject *my name* of the sentence *my name is called Tom* is marked as nominative in most Indo-European languages including English, a small group of Tibetan verbs require that the subject be marked with the *Ladon* particle, thus the oblique case. ཟེར་ is one such verb. Therefore, the sentence goes as: ངེ་མྱིང་ང་ཐོབ་མུའུ་ཟེར་ར། *my name*-(Obliq) *Tom*-(Abs) *is called*. In this book, these verbs are called Subject-Ladon verbs, as opposed to Object-Ladon verbs, which we will encounter in Lesson 9.

► 4.3.5 Subjective Perspective: The Verb ཡིན་ and Sentential Particle ར

There are two rather unique aspects in Tibetan grammar that may be unfamiliar to most English speakers. One is the ergative-absolutive case system, which we just briefly introduced. The other is the marking of the speaker's perspective, usually obligatory in the main clause. In

the sentence ཌི་མྱིང་ང་ཐབོ་མྱུའུ་ཟེར་ར། *My name is called Tom*, we encounter this second aspect: perspective marking, in this case, subjectivity. Subjectivity refers to the speaker's subjective perspective, commitment, involvement, endorsement, or conviction about his or her statement. Tibetan makes a grammatical distinction between whether a speaker is talking about something that he himself or she herself experienced/is related to or something that he/she is not a part of. Speakers use overt markings, by employing different auxiliary verbs or sentential particles, to convey the subjectivity or objectivity of their statements. Usually, when speakers talk about themselves or an "extension" of themselves such as family, friends, belongings, etc., the subjective perspective is expressed.

It is tempting for learners of Tibetan, especially those who are familiar with subject-verb agreement, to associate this property with the notion of *agreement*, since almost always when the subject is in first person, subjective perspective is expressed. It is important to know that this is a false impression. Agreement, as we know it from the grammar of Indo-European languages, does not exist in Tibetan.

The verb ཡིན་ *to be*, for example, is the verb that indicates subjectivity, as opposed to the verb རེད་ (to be introduced in L5), which is the "plain-fact" *to be* that indicates objectivity. The sentence ང་དགེ་ན་ཡིན་ 'I am a teacher' naturally employs ཡིན་, but remember ཡིན་ is not the first person *am*. When telling a friend *my father is a teacher*, one also uses ཡིན་ since one's father is considered an extension of himself, thus the subjective perspective. The choice of perspective can sometimes be subtle. For a sentence such as *my sister is a teacher*, the choice between ཡིན་ and རེད་ is dependent on the context of the discourse. If the speaker is introducing his or her sister to a friend, he or she might use ཡིན་ because this is a situation in which an in-group member (i.e., someone considered as belonging to the same group as the speaker, thus an extension of the first-person) is introduced to an out-group member. If the speaker is telling his or her mother that *my sister is a teacher*, ཡིན་ will not be proper because this would indicate to the mother that she is being treated as an outsider. The objective རེད་ should be used. The notion of "subject-verb agreement" simply does not allow this latitude of flexibility.

It should strike the learner as odd that, in ཁྱོ་བདེ་མོ་ཡིན་ན། *How are you*, when the subject is second person, the subjective ཡིན *to be* is used. In fact, quite a number of books about the Tibetan language often prescribe the use of ཡིན as "for first person subject and second person subject in interrogative form." Why does the second person subject *you*, which is hardly subjective, license the use of ཡིན in the interrogative form but not in the declarative? This question can be easily answered by the notion of empathy. If the speaker asks a question to the listener and expects the listener (second person subject) to answer with subjectivity, the speaker will, due to his or her empathy towards the listener, often employ a subjective marking. In English and many other languages, empathy is demonstrated in other linguistic contexts. For example, *May I come in*, as a question, is often asked when the speaker is trying to perform the action of *going* from a place where he or she is at to a place where the listener is at. In the question, the verb *come* is selected instead of the descriptively more correct *go* precisely because the speaker is empathizing towards the listener's perspective. The expectation for the listener to use *come* in the answer (*Yes, you may come in*) prompts the speaker to employ the listener's perspective in the question. Similarly, when a Tibetan speaker expects the listener to use the subjective ཡིན in the answer, he uses it in its question even when the subject is ཁྱོ *you*. If a question is about the speaker him/herself (in first person), the answer is expected to be in second person, so the verb used is usually རེད and not ཡིན.

From this moment on, we will refer to the contrast between ཡིན and རེད or other pairs of the same nature as subjective vs. objective perspective. That second person interrogative sentences use the subjective perspective is simply due to empathy.

► 4.3.6 Subjective Sentential Particle: ར

We will encounter various devices of subjective marking as we progress. In this lesson, we introduce the sentence-final particle ར. ར is attached to the verb ཟེར in the sentences ངི་མྱིང་ང་ཐོའ་ སུའ་ཟེར་ར། *my name is Tom* and ཁྱོའ་མྱིང་ང་ཅི་ཟིག་ཟེར་ར། *what is your name*. This is because ར is a

sentential particle that marks subjectivity. We shall see other variant forms of this particle later, but for now, remember it is ར for ཟེར. Naturally, ར is not found in sentences such as *What is his name?* or *His name is Gabzang*, in which the objective sentence-final particle གི (not to be confused with the genitive case marker གི) is used; hence, ཁོའུ་མྱིང་ང་ཚེ་ཟིག་ཟེར་གི། and ཁོའུ་མྱིང་ང་སྐལ་བཟང་ཟེར་གི།. We will come back to གི in Lesson 7.

► 4.3.7 ཡིན *To Be*

Also called the verb of identification, the linking verb ཡིན is the subjective *to be*. In this lesson, it appears in two structures: ཁྱོ་བདེ་མོ་ཡིན་ན། and ང་དགེ་རྒན་ཡིན།. Note that the subject of ཡིན, carrying the absolute case, is not overtly marked for case, unlike the subject of ཟེར, which is marked oblique by the *Ladon* particle.

To negate a verb or adjective, one places a negative adverb (such as མ) in front of the verb or adjective. The verb ཡིན has its own negative verb མིན meaning *not to be*. This need not be considered an exception, for one could consider མིན to be the obligatory contraction of མ and ཡིན (i.e., མ + ཡིན = མིན). Examples: ང་ཚེ་རིང་མིན། "I am not Tserang." ང་དགེ་རྒན་མིན། "I am not a teacher."

► 4.3.8 Interrogative Adverb ཨེ

ཨེ, an interrogative adverb, appears immediately before a verb to form a yes-no question. For example, ཁྱོ་འུ་མྱིང་ང་སྐལ་བཟང་ཨེ་ཟེར། *Are you called Gabzang?* ཁྱོ་དགེ་རྒན་ཨེ་ཡིན། *Are you a teacher?* Note that when ཨེ is used, the subjective particle ར is often dropped.

ཨེ is also used with adjectival predicates to form yes-no questions. We will learn this in Lesson 10.

❖ **4.4 Cultural Notes**

✤ 4.4.1 Greetings

བདེ་མོ། literally means peace. ཁྱོ་བདེ་མོ་ཡིན་ན། or ཁྱོ་བདེ་མོ། is used for greetings, equivalent to the English expression *How are you*. བདེ་མོ། alone is also used as *good-bye*. The particle ན in ཁྱོ་བདེ་མོ་ཡིན་ན is an interrogative particle known in traditional grammar as *Jeddul* (see11.3.9). This question, which should be understood as a greeting, is often not answered, but simply repeated as an exchange of greeting. Bear in mind that a direct translation from the English expression "I'm fine, thank you." (ང་བདེ་མོ་ཡིན། བཀའ་དྲིན་ཆེ།) is rather awkward in Tibetan.

❈ 4.4.2 Tibetan Personal Names

In historical records, Tibetans used to have family names, but this custom has long become obsolete. Nowadays, with only very few exceptions, Tibetans generally do not use family names. However, despite the disappearance of family names, Tibetans have a strong sense of family ties.

Typically, a disyllabic word of an auspicious meaning, or of natural objects, or a combination of both is used as a personal name (thus two or four syllables long). Most personal names introduced in this lesson are common examples of this kind, e.g. ཚེ་རིང Tserang *longevity*; སྐལ་བཟང Gabzang, *good time*; ཕུན་ཚོགས Puntsok, *wealth* or *prosperity*; བསོད་ནམས Sonam, *good fortune*; དོན་གྲུབ Dondrup, *accomplishment*. Names of deities from Tibetan Buddhism are often used as well. For instance, སྒྲོལ་མ Drolma, *Tara*, is one of the most beloved female names.

Different dialectal regions have their peculiar naming preferences. In U-Tsang, it is common to use the days of the week (derived from natural objects such as the sun, the moon, and the names of planets) to commemorate the time of the baby's birth. Examples: པ་སངས Basang from གཟའ་པ་སངས *Friday*; ཕུར་བུ Phurpu from གཟའ་ཕུར་བུ *Thursday*, མིག་དམར Migmar from གཟའ་མིག་དམར *Tuesday*, etc. In the Amdo region, parents take their newborn baby on the seventh day to a monastery for the reincarnated Buddha, called ཨ་ལགས, to name the baby. Most names are drawn from Buddhist sutras. Therefore, Amdo names tend to have a more religious flavor, for example, སངས་རྒྱས་སྒྲོལ་མ *Buddha-Tara,* མགོན་པོ་སྐྱབས *the guardian deity*. Trisyllabic names are popular in Amdo and very rare in U-Tsang. The trisyllabic names typically consist of a

disyllabic word followed by a monosyllabic word such as རྒྱལ Gyal *victory*, མཚོ Tso *sea*, and སྐྱིད Jid *happiness*, the first of which are reserved for male and the other two for female names. Examples: དཔལ་མཁར་རྒྱལ Hwalkar Gyal, ལྷགས་མོ་མཚོ Jagmo Tso, ཚེ་རིང་སྐྱིད Tserang Jid. The Kham region, with a substantial presence of the Nyingmapa (རྙིང་མ་པ) sect of Buddhism, has names of deities from the Nyingmapa canons, such as རིག་འཛིན་རྡོ་རྗེ *Knowledge Holder Vajra*, འཇམ་དབྱངས་ཆོས་སྒྲོན། *Lamp of Manjushri's Dharma.*

It is extremely common to have people with the same name in a small community. It is the authors' own experience to know six Drolma Tso's (སྒྲོལ་མ་མཚོ) from a single village in Mangra, Qinghai. The Tibetan way of dealing with this problem is to attach an epithet to the name based on gender, age, and physical traits that, in American culture, can be considered offensive. *Where is Drolma Tso the Short? She went with Granny Drolma Tso to Drolma Tso the Fat's.* Tibetan's relaxed attitude towards their names might be related to the still-practiced custom of giving "ugly" names to babies to avoid drawing attention to evil spirits. Names such as ཕག་སྐྱག *Pig Poop* and ཁྱི་སྐྱག *Dog Poop* are kept by their owners for life without feeling inconvenience or embarrassment. People understand that a name, after all, is just a name.

Quadrisyllabic names are often abbreviated, generally by combining the first and the third syllables (i.e., the first syllable of each auspicious word in the name). In Amdo, it is customary simply to use either of the two words, for example, རྡོ་རྗེ་ཚེ་རིང *Dorje Tserang* may be abbreviated as རྡོ་རྗེ། or ཚེ་རིང་།

It is a taboo to utter the name of the deceased. Tibetans believe that, after a person's death, the spirit can still hear his or her name. If the living utters the name of the recently deceased, the spirit will hear it and thus delay his or her progress to the other world. Sometimes, out of respect and care, people will even change their name for their namesake who has recently passed away.

❖ **4.5 Key Sentence Patterns**

■ 4.5.1 Greetings: བདེ་མོ་ཡིན

(1) ཁྱོ་བདེ་མོ་ཡིན་ན། How are you? (greeting in question form)

(2) ཁྱོ་བདེ་མོ། How are you? (greeting in declarative form)

(3) ང་བདེ་མོ་ཡིན། I am fine.

(4) བདེ་མོ། Good-bye.

■ 4.5.2 … སྨྱིང་ང (Obliq) … ཟེར་ར། … *Name Is Called…*

(1) ངི་སྨྱིང་ང་ཕུན་ཚོགས་ཟེར་ར། My name is (called) Puntsok.

(2) ཁྱོའི་སྨྱིང་ང་ཅི་ཟིག་ཟེར་ར། What's your name (called)?

(3) ངི་སྨྱིང་ང་མའི་རེའི་ཟེར་ར། My name is Mary.

(4) ངི་སྨྱིང་ང་བསོད་ནམས་ཟེར་ར། My name is Sonam.

■ 4.5.3 ཡིན *to Be*, མིན (Negative), and ཨེ་ཡིན (Interrogative)

(1) ང་དགེ་རྒན་ཡིན། I am a teacher.

(2) ང་སློབ་མ་ཡིན། I am a student.

(3) ང་དགེ་རྒན་མིན། ང་སློབ་མ་མིན། I am not a teacher. I am not a student.

(4) ཁྱོ་དགེ་རྒན་ཨེ་ཡིན། ཁྱོ་སློབ་མ་ཨེ་ཡིན། Are you a teacher? Are you a student?

(5) ཁྱོ་དབང་མོ་ཨེ་ཡིན། Are you Rhangmo?

(6) ཡིན། ང་དབང་མོ་ཡིན། Yes, I am Rhangmo.

(7) ཁྱོ་སྒྲོལ་མ་ཨེ་ཡིན། Are you Drolma?

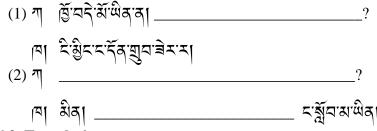(8) དགོངས་པ་མ་འཚོམས། ང་སྒྲོལ་མ་མིན། I am sorry. I am not Drolma.

❖ **4.6 Exercises**

4.6.1 Listening Comprehension

Answer the following questions in English

(1) What is Mary? (i.e., What does Mary do?)

(2) Is Tom a student?

4.6.2 Complete the Dialogues

(1) ཀ ཁྱོ་བདེ་མོ་ཡིན་ན། _____?

ཁ ངི་སྨྱིང་ང་དོན་གྲུབ་ཟེར་ར།

(2) ཀ _____?

ཁ མིན། _____ ང་སློབ་མ་ཡིན།

4.6.3 Translation

(1) A: How are you? My name is Gabzang Tserang. What's your name?

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B: My name is Sangji Drolma.

(2) I am a teacher. I am not a student.

(3) A: Is your name Tom? Are you my teacher?

B: I'm not Tom. My name is Dorje.

(4) A: Hi. Are you Lhamo?

B: I am not Lhamo. My name is (called) Rhangmo.

A: I am sorry.

4.6.4 Oral Spelling

Example: དགེ་རྐན་ (spell out orally)

དགེ་རྐན། [ta ga drəng.e ge| ra ga dəx ga | na zhəx gən | ger-gən]

དགེ་རྐན། ད་ག་འགྱིར་བུ་དགེ། ར་ག་བཏགས་རྐ་ན་བཞག་རྐན།

(1) ཁྱོད་ you   (2) ང I   (3) ངི་ my   (4) མྱིང name

(5) སློབ་མ student   (6) ཅི་ཞིག what   (7) ཟེར call   (8) སྒྲོལ་མ Drolma