

Lesson 5 Where Are You from? ཁྱོད་གང་གི་ཡིན།

🔑 Key Grammar Points in Lesson Five:

1. Verbs of Identification: ཡིན vs. རེད
2. Absolutive Case
3. Nationalities and Names of Countries
4. Personal Pronouns
5. Interrogative words: གང་གི་ *of Where* , ཚི་ཟློག་ *What*, and སུ་ *Who*

❖ 5.1 Dialogue

པའེ་ལིས། ཁྱོད་བདེ་མོ་ཡིན་ན།
 ཐའོ་མུལ། བདེ་མོ་ཡིན། ཁྱོད་ར་བདེ་མོ་ཡིན་ན།
 པའེ་ལིས། ར་ར་བདེ་མོ་ཡིན། ཁྱོད་གང་གི་ཡིན།
 ཐའོ་མུལ། ར་ཨ་མེ་རི་ཁ་གི་ཡིན། ཁྱོད་གང་གི་ཡིན།
 པའེ་ལིས། ར་ལྷུང་གོ་གི་ཡིན། མོ་སུ་རེད།
 ཐའོ་མུལ། མོ་རི་གྲོགས་པོ་རེད།
 པའེ་ལིས། མོ་གང་གི་རེད། མོ་ར་ཨ་མེ་རི་ཁ་གི་ཨ་རེད།
 ཐའོ་མུལ། མ་རེད། མོ་འཇར་པན་གི་རེད།
 པའེ་ལིས། མོ་ལུ་བྱ་བ་ཚི་ཟློག་རེད།
 ཐའོ་མུལ། མོ་སློབ་མ་རེད།
 པའེ་ལིས། ཁི་ཚའོ་སུ་རེད། ཁི་ཚའོ་ར་སློབ་མ་ཨ་རེད།
 ཐའོ་མུལ། རེད། ཁི་ཚའོ་རི་སློབ་གྲོགས་རེད།
 པའེ་ལིས། ཁི་ཚའོ་གང་གི་རེད།

ཐའོ་ལུ་ལྷ། ཁོ་རྒྱ་གར་གི་རེད། མོ་རྒྱ་རན་སི་གི་རེད།



Amdo Woman from Mangra, Hainan

- Bai Li: How are you?
Tom: Good. How are you?
Bai Li: I am good too. Where are you from?
Tom: I'm from America. Where are you from?
Bai Li: I am from China. Who is she?
Tom: She is my friend.
Bai Li: Where is she from? Is she from America too?
Tom: No, she is from Japan.
Bai Li: What does she do? (*Lit.* What is her job?)
Tom: She is a student.
Bai Li: Who are they? Are they also students?
Tom: Yes, they are my classmates.
Bai Li: Where are they from?

Tom: He is from India. She is from France.

❖ 5.2 Vocabulary

5.2.1 Vocabulary from the Dialogue

1.	གང་།	pro.	which
2.	གང་གི།	pro.	of/fro where (of origin)
3.	ཨ་མི་རི་ཁ།	n.	America
4.	ལྷན་གྲོགས།	n.	China
5.	མོ།	pro.	she, her
6.	སྤྱ།	pro.	who
7.	རེད།	v.	to be
8.	གྲོགས་པོ།	n.	friend
9.	མ།	adv. (neg.)	not
10.	འཇར་མན།	n.	Japan
11.	མོ་ལུ། [མོ་འི]	pro.	her (Gen.)
12.	བྱ་བ།	n.	job
13.	འི་ཚོ། [འོ་ཚོ]	pro.	they, them
14.	ཚོ། [ཚོ]	aff.	plural marker (see 5.3.5)
15.	སློབ་གྲོགས།	n.	classmate
16.	ཁོ།	pro.	he, him
17.	ལྷ་གས།	n.	India
18.	ཕྱ་རན་སི།	n.	France

5.2.2 Additional Vocabulary

19.	ལྷོ་བཟང་།	person	Lobzang
20.	ཨ་རི།	n.	America (from ཨ་མི་རི་ཁ།)
21.	ཀ་ན་ཌ།	n.	Canada
22.	ཁོ་རེ་ཡ།	n.	Korea
23.	དབྱིན་ནེ།	n.	England
24.	འཇར་མན།	n.	Germany

25.	ལྷན་གྲོགས་	n.	(Han) China
26.	མི་གོ་	n.	America (<i>Ch.</i>)
27.	མི་དགོ། [མོ་]	pro.	she, her
28.	ཁི་དགོ། [མོ་]	pro.	he, him
29.	ཁོ་ལུ། [མོ་]	pro.	his
30.	མི་དགོ། [མོ་མོ་]	pro.	her
31.	ཁི་དགོ། [མོ་]	pro.	his
32.	ཁྱོད་ཚོ། [ཁྱོད་ཚོ་]	pro.	you (pl.)
33.	ངེ་ཚོ། [ང་ཚོ་]	pro.	we, us
34.	ལྷོ་ལ།	person	John
35.	ལྷ་རུ་སི།	n.	Russia
36.	སོ་ལྷོ།	person	Sophie
37.	ཨ་ཁི་མི་སུ།	person	Akimi
38.	ཡོ་རོ་ལ།	n.	Europe
39.	ཞིང་ལ།	n.	farmer
40.	སྐྱབས་ལ།	n.	(medical) doctor
41.	བཞོ་ལ།	n.	worker
42.	མཚོ་སྐོན།	place	Qinghai (Province)
43.	ལྷོ།	n.	person, people

❖ 5.3 Grammar Notes

▶ 5.3.1 Also འ

The འ in this lesson differs from the sentential particle འ introduced in Lesson 4. Here, འ means *also*, but it has different syntactic properties from its English counterpart. The English adverb *also* appears in a fixed position (e.g., after *to be*), having the flexibility to refer to phrases that are not adjacent to it. Consider:

- (1) Mary is a teacher. John is also a teacher.

(2) John is a teacher. He is also a poet. (He = John)

In (1), the adverb *also* refers to the subject *John* (Mary is, John also is.) In (2), when the subject remains the same, *also* refers to the noun phrase *a poet* (John is a teacher and also a poet.)

The context of the discourse helps the English speaker identify which phrase *also* refers to. Tibetan འ also is different. It must be attached to the right of the phrase to which it refers. For example:

(3) ཁྱོད་ཨ་མེ་རི་ཁ་གི་རེད། ང་འཕ་མེ་རི་ཁ་གི་ཡིན། You are from the US. I am also from the US.

(4) ང་དགོ་ཚུན་ཡིན། ང་སློབ་མ་ར་ཡིན། I am a teacher. I am also a student.

In (3), འ is attached to the subject འ I also; while in (4), it is attached to སློབ་མ་ also a student. འ can also be used as a preposition meaning *with* (expressing accompaniment, e.g., *with Tom*, not instrument, e.g. *with a hammer*) or a conjunction meaning *and*, in the form of A འ B. For example:

(5) སློབ་ཐང་ར་དོན་གྲུབ་གྲོགས་པོ་རེད། Lobzang and Dondrup are friends.

► 5.3.2 Nationalities and Names of Countries

Some of the names of Western countries are apparent transliterations from English such as ཨ་མེ་རི་ཁ *America* (sometimes truncated into a shorter form, ཨ་རི), ཀ་ན་ཏ *Canada*, རྒྱ་རན་སི *France*, ཁོ་རེ་ཡ *Korea*, etc. Some other names, which sound less akin to the English language, are earlier transliterations into Tibetan such as དབྱིན་ཇི *England* and འཇར་མན *Germany*. Yet a third group of country names (mostly neighboring countries of Tibet) are indigenous Tibetan terms such as, ལྷ་གར *India*, བལ་པོ *Nepal*, etc. The term ལྷོ་ནུབ་ refers to the part of China that is mainly Han Chinese. China (the political entity) is referred to by the term ལྷོ་ཤོ་, a Chinese loan word. In the Amdo region, where Chinese is spoken by most Tibetan people as their first non-native language, the Chinese word མེ་གོ་ for America (meaning the United States) is understood more widely. It is the author's personal experience that the sentence ང་ཨ་མེ་རི་ཁ་གི་ཡིན། "I am from the US." is not as clear to Amdo Tibetans as ང་མེ་གོ་གི་ཡིན།

To indicate a person's nationality, one uses the genitive case marker གི་ after the country's name. They refer to the origin of someone/something but not the language. For instance, འཇར་མན་པན་གི་ means Japanese (a Japanese person and not the Japanese language). The word for *person* or *people* is མི་. For example: ཁོ་ཁོང་གི་འཇར་མན་གི་མི་ཡི་ཡོད། *He is German* (Lit. He is a Germany's person). More examples: རྒྱ་རན་སི་གི་མི་ Frenchman, ཁོ་རེ་ཡ་གི་མི་ Korean, འཇར་མན་པན་གི་མི་ Japanese, ལྷོ་གར་གི་མི་ Indian, ལྷ་རུ་སི་གི་མི་ Russian, but ལྷོ་མི་ Han Chinese, བོད་མི་ Tibetan.

For names of languages, see Lesson 6.

► 5.3.3 Personal Pronouns

The colloquial forms of the third person pronouns are མོ་ or མི་དགོ་ *she* and ཁོ་ or ཁོ་དགོ་ *he*. The genitive form for མོ་ is མོའི་ *her*, in the standard written form. To reflect the colloquial pronunciation, we change it to མོའུ་. Similarly, ཁོའི་ *his* is changed to ཁོའུ་. མི་དགོ་ takes the genitive case marker གི་ then changes to མི་དགོ་. ཁོ་དགོ་ becomes ཁོ་དགོ་. Examples:

- (1) མོའུ་གོགས་པོ། her friend
- (2) མི་དགོ་དགོ་ཚན། her teacher
- (3) ཁོའུ་མིང། his name
- (4) ཁོ་དགོ་སློབ་མ་ར་ཁོ་དགོ་སློབ་གོགས། his students and his classmates.

Below is a summary of the absolutive and genitive forms of the pronouns.

	Singular			Plural		
1	Abs	I, me	ང	Abs	we, us	ངེ་ཚོ་
	Gen	my	ངེ་	Gen	our	ངེ་ཚོ་གི་
2	Abs	you	ཁྱོད།	Abs	you	ཁྱོད་ཚོ་
	Gen	your	ཁྱོདའུ་	Gen	your	ཁྱོད་ཚོ་གི་
3 m.	Abs	he, him	ཁོ་ or ཁོ་དགོ་	Abs f. & m.	they, them	ཁོ་ཚོ་
	Gen	his	ཁོའུ་ or ཁོ་དགོ་			
3 f.	Abs	she, her	མོ་ or མི་དགོ་	Gen f. & m.	their	ཁོ་ཚོ་གི་

	Gen	her	མོ་ལུ་ or མི་དག		
--	-----	-----	-----------------	--	--

Plural personal pronouns ངེ་ཚོ་ *we*, ཁྱོད་ཚོ་ *you*, and བོད་ཚོ་ *they* are formed by adding the plural morpheme ཚོ་ to the singular personal pronouns *I*, *you*, and *he*. Note that བོད་ཚོ་ *they* does not have a gender distinction. It can refer to either a group of females or males. The genitive forms of plural pronouns are formed by adding the genitive case marker གི་.

► 5.3.4 Absolutive Case

Recall that in Lesson 4, we mentioned that Tibetan employs a case system that is different from that of English. The chart in 5.3.3 gives the absolutive and genitive forms of each pronoun. The absolutive case is the "unmarked" or base form of the noun and is usually used when the noun phrase is the subject of an intransitive verb, including the linking verbs ཡིན་ and རེད་, which we have covered in Lesson 4, or the direct object of a transitive verb, which we will cover starting from Lesson 9. The subjects of the following examples are marked absolutive:

- (1) ཁྱོད་ (Abs) བདེ་མོ་ཡིན་ན། How are you?
- (2) མོ་ (Abs) མཚོ་སྐོན་གི་རེད། She is from Qinghai.
- (3) ང་ (Abs) སློབ་མ་ (Abs) ཡིན། I am a student.
- (4) ང་ (Abs) ཚེ་རིང་ (Abs) མིན། I am not Tserang.

Note that in (3) and (4) the noun phrases སློབ་མ་ *student* and ཚེ་རིང་ *Tserang* function as nominal predicates, linked by ཡིན་ *to be* to describe the subject. They have the same case as the subject ང་, therefore, absolutive. It is tempting for the English-speaking student to associate the absolutive case with the nominative case in English at this point. Please don't, for example (5) below proves that such an association is faulty and simply prevents the learner from internalizing the ergative-absolutive case system.

- (5) ངེ་ཕྱིང་ང་ (Obliq) སློབ་ (Abs.) ཟེར་ར། My name is called John.

The noun phrase *John* in (5) is marked absolutive in the complement position, while the subject of the verb ངེ་ཕྱིང་ང་ *my name is*, as we covered in Lesson 4, marked oblique case with *Ladon*.

The chart of pronouns above serves our purposes up to Lesson 8. We will then incorporate the Ergative Case for all pronouns in Lesson 9.

► 5.3.5 Plural Nouns and Plurality Marker ཚེོ

Careful readers will notice that the plurality marker ཚེོ is not attached to all plural nouns in English such as *students* and *classmates* in the following examples:

- (1) ངི་ཚེོ་སློབ་མ་ཡིན། We are students.
- (2) ཁི་ཚེོ་ར་ངི་སློབ་གྲོགས་རེད། They are also my classmates.

The nouns སློབ་མ *students* and སློབ་གྲོགས *classmates* in (1) and (2) are called nominal predicates. When noun phrases are used as nominal predicates, linked by ཡིན or རེད, it is always the unmarked (absolute) form that is used. In fact, even though ཚེོ can be attached to nouns to indicate plurality, it is often not used outside the pronominal (personal and demonstrative) category. A rule of thumb is that when a plural noun phrase is used vocatively (i.e., in calling), thus similar to a pronoun, then plural marking is used. For example, in *Comrades! Let's fight on!* or *Teachers and students, how are you all today?* the noun phrases *comrades*, *teachers*, and *students* can be marked with ཚེོ. When plurality is expressed by means of numerals or demonstratives, the noun itself cannot take the plural marker ཚེོ. We shall return to this issue in Lesson 7.

► 5.3.6 ཡིན། vs. རེད།

In Lesson 4, we learned that the linking verb ཡིན *to be* expresses the subjective perspective of the speaker. In this lesson we will introduce its non-subjective counterpart རེད *to be*. Again, the criterion for choosing ཡིན or རེད is not directly related to "person" as a rigid grammatical entity. It would appear that the second and third person subject, when not in any way considered an extension of the speaker (the first person), employs the verb རེད. The negative and interrogative forms of རེད follow those of ཡིན: the negative adverb མ is placed before རེད to form the negation མ་རེད. The interrogative adverb ཞི is placed before རེད to form a yes-no question. It is interesting to note that the two adverbs ཞི and མ seem to be somehow competing for the same

stay "inside" the sentence. This is called an echo question, used by the speaker to show surprise, disbelief, or to ask for clarification. Compare the following examples:

- (1) Where is he from? Who did you see? (normal questions)
- (2) He is from where? You saw who? (echo questions)

Tibetan, like most other Asian languages, does not move forward the interrogative pronouns such as སུ *who*, ཚི་ཟླ་གྱི་ *what*, and གང་གི་ *where* to the sentence-initial position. They stay put, or "in situ", inside the sentence just like the English echo questions shown in (2). Their presence in the sentence alone is sufficient to give the sentence a natural interpretation of a question. In other words, such Tibetan questions are interpreted as normal questions as the English questions in (1), and not the echo questions in (2). Moving forward interrogative pronouns to sentence-initial position is generally ungrammatical.

If the reader is not sure where the original position of an interrogative pronoun is, he can always test it by trying to answer the question first, then replace the key words by an interrogative pronoun. For example: ཁོ་ལོ་ལྟུང་གི་ཚོང་ལས་ཀྱི་ལས་ཀྱི་ལས་ཀྱི་ རེད། *He is your teacher* is the answer to the question *Who is he?* Therefore, the Tibetan word order for the question is: ཁོ་ལོ་ལྟུང་གི་སུ་ རེད། and not སུ་ཁོ་ལོ་ལྟུང་གི་ རེད།

Similarly, the following English questions are translated into Tibetan by placing the interrogative pronouns "in situ."

- (3) What is her job? མོ་ལྟུང་གི་བཞུགས་པའི་ལས་ཀྱི་ལས་ཀྱི་ རེད། (Lit. Her job what is?)
- (4) Where is she from? མོ་གང་གི་ལས་ཀྱི་ རེད། (Lit. She where of is?)
- (5) What is your name? ཁྱེད་ཀྱི་ཚུ་བའི་ཚི་ཟླ་གྱི་ཚི་ཟླ་གྱི་ རེད། (Lit. Your name what is called?)
- (6) Who is our teacher? ངོ་ཚོ་ལོ་ལྟུང་གི་ལས་ཀྱི་ལས་ཀྱི་ རེད། (Lit. Our teacher who is?)

The above word order should make perfect sense if one compares it with the answer to each question. The word ཚི་ in ཚི་ཟླ་གྱི་ is the interrogative *what*, which is often attached with the indefinite marker ཟླ་གྱི་ to indicate the indefinite nature of *what* (Lit. a certain what). Lastly, the phrase གང་གི་ *from where* actually consists of an interrogative word གང་, meaning *which*, and the

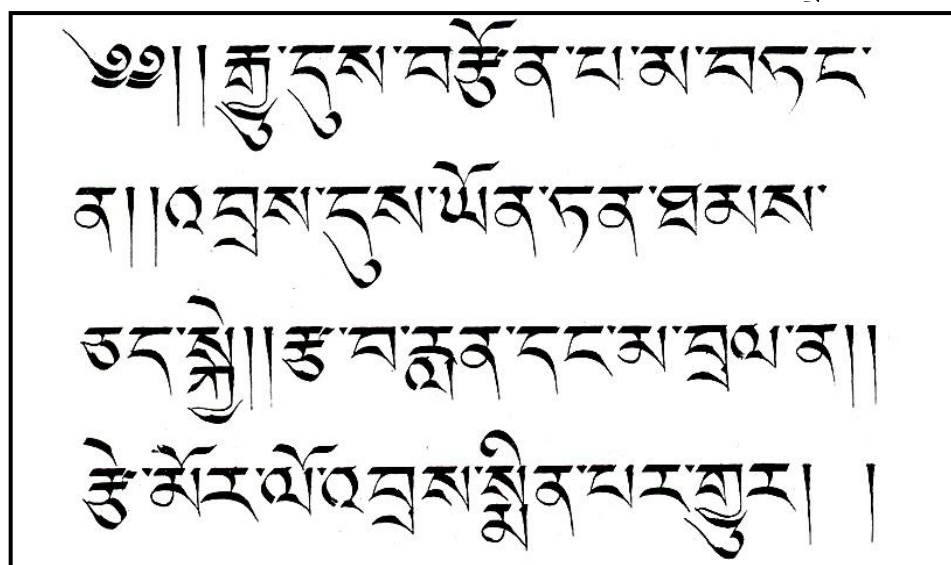
genitive case གི།. The word གང་ can be used independently, meaning *which*, or with other particles or prepositions, e.g., གང་ནི་ *at which place* (Lesson 7) and གང་རེ་ *to where* (Lesson 10).

❖ 5.4 Cultural Notes

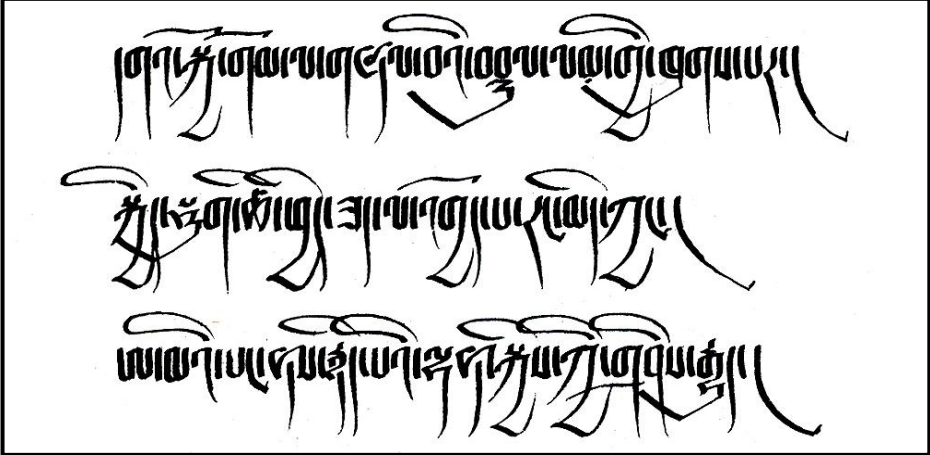
❁ 5.4.1 Tibetan Calligraphy

Earlier in the lesson, we introduced two writing styles, namely, *Wuchan* and *Wumed*. Literally, དུ་ཅན་ means *the headed*, referring to the initial horizontal stroke that resembles the "head" of each letter, and དུ་མེད་ means *the headless*, referring to the removal of that head-stroke. In the Amdo region, the two styles are known as ཡིག་དཀར་ “the white font” for *the headed* and ཡིག་ནག་ “the black font” for *the headless*. Together, they are called ཡིག་དཀར་ནག་.

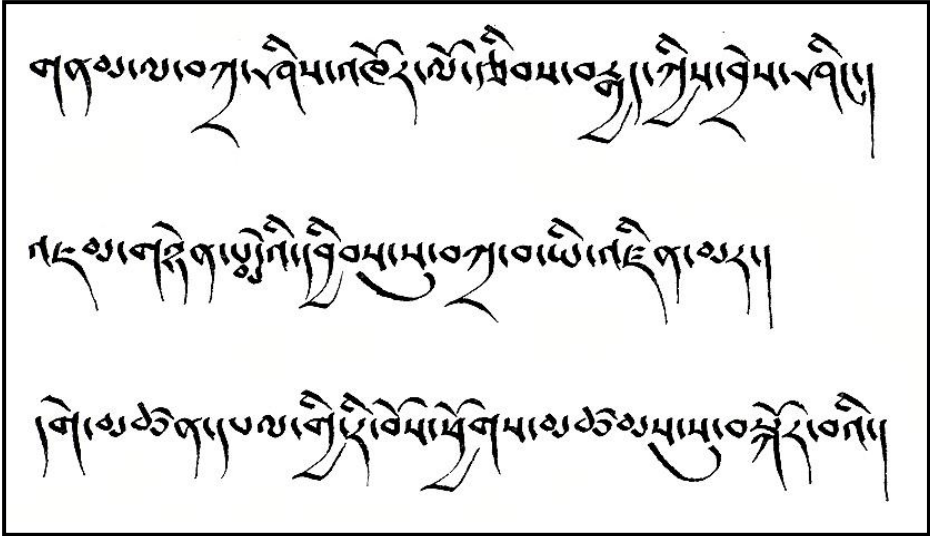
In terms of traditional Tibetan calligraphy, *the headed* is called *Zabyig* (གཟབ་ཡིག་). This is the style used in almost all printed material, and the style we learn in this textbook. The other headless calligraphic styles are all called *Xarma* (གཤམ་མ་). Among them, depending on how cursive and how connected the strokes are produced, are the *Drutsa* (འབྲུ་ཚེ), *Chuwig* (འབྲུག་ཡིག་), and *Chumatsug* (འབྲུག་མ་རྒྱུགས་). Drawing a metaphor from music, if the printed style གཟབ་ཡིག་ is *adagio*, then the འབྲུ་ཚེ, འབྲུག་ཡིག་, and འབྲུག་མ་རྒྱུགས་ are, respectively, *andante*, *allegro*, and *allegro ma non troppo*. Below is a selection of different styles (courtesy ལྷང་ཆར་, 1999).



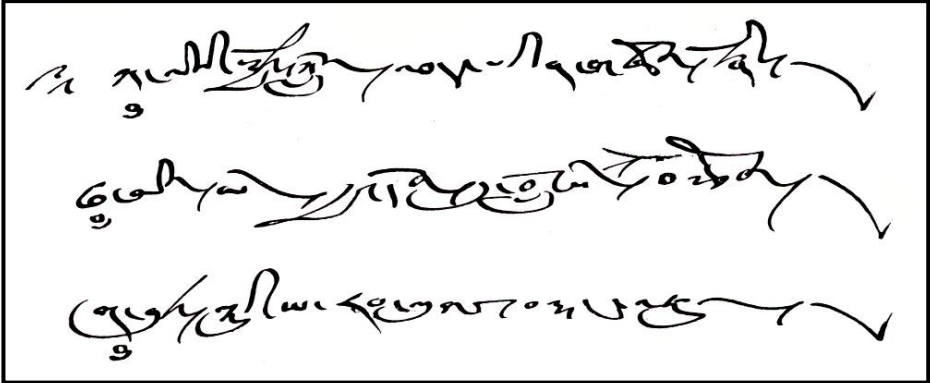
Calligraphy-Example 1 Zabyig གཟབ་ཡིག



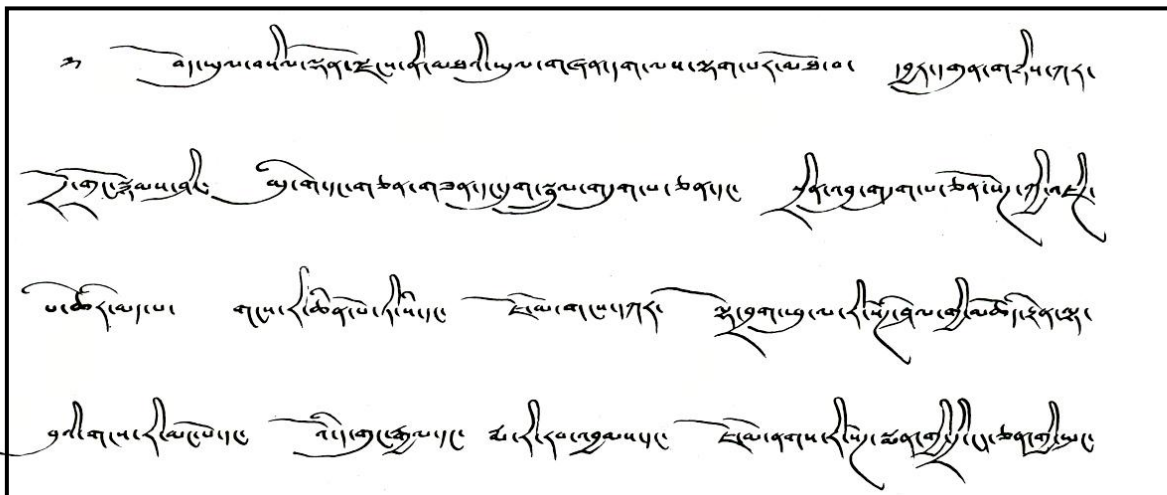
Calligraphy - Example 2 Drutsa-1 འབྲུ་ཚ



Calligraphy -Example 3 Drutsa-2 འབྲུ་ཚ



Calligraphy - Example 4 Chuwig འབྲུ་གཡིག



Calligraphy - Example 5 *Chumatsug* འཇུག་མ་ཚུགས



Calligrapher Writing With a Bamboo Pen, Derge, Garze

* 5.4.2 Tibetan Pen བོད་སྐུག

Traditional Tibetan calligraphy is written with a flat-topped bamboo pen, similar to a quill. The bamboo must be first treated with a layer of yak bone marrow or butter. After the bamboo has absorbed the substance, it is then heated and dried before the actual making of the pen. The width of the flap top decides the size of the words produced. Depending on the style of the

writing, the flap top needs to be cut either slanting towards right for དུ་ཅན་ *the headed* or left for དུ་མེད་ *the headless*. When writing, the user holds the pen with his or her thumb and index finger and turns the pen clockwise or counterclockwise to produce the desired width and shape of each stroke. Generally speaking, horizontal strokes are thick and level; vertical strokes often thin and long. During the writing, a knife is sometimes needed to sharpen the pen.

Good penmanship, as well as proper spelling, is usually regarded as a reflection of one's education. Therefore, even though the thick-thin contrast of stroke shape in traditional calligraphy cannot be easily done with a ball-point pen, it is still a good idea for a student to write neatly and smoothly and to cultivate an esthetic sense of what makes proper Tibetan calligraphy.

❁ 5.4.3 Yes or No

The Tibetan language does not have the equivalent of the English *yes* or *no*. The short answer to a yes-no question is simply replying with the verb. For example, to answer *do you like tea*, Tibetan speakers, lacking the words *yes* or *no*, may say "Like." *Do you eat lamb and yak meat?* "Eat." In a negative response, the negative adverb མྱོ་ cannot be used alone. The shortest possible answer is མྱོ་ + verb.

Foreigners find it fascinating that in many areas not limited to Amdo, Tibetan speakers respond to a yes-no question or a statement by making a very brief inhaling sound. This is to signify agreement with your statement or *yes* to your question. As far as the Tibetan is concerned, by inhaling, he has already answered your question.

❖ 5.5 Key Sentence Patterns

■ 5.5.1 གང་གི་ Asking About Origin

- (1) ཁྱོད་གང་གི་ཡིན། Where are you from?
- (2) ཁོ་ཚོ་གང་གི་རེད། Where are they from?
- (3) མོ་གང་གི་རེད། Where is she from?

(4) ལྷོང་གང་གི་རེད། Where is John from?

(5) ཨ་ཁིམ་མིས་གང་གི་རེད། Where is Akimi from?

■ 5.5.2 Country / Place + གི

(1) ང་མཚོ་ལྷོན་གི་ཡིན། I am from Qinghai.

(2) མོ་གུང་གོ་གི་རེད། ཁོ་ལོ་གུང་གོ་གི་རེད། She/He is from China.

(3) རི་ཚའོ་འཇར་པན་གི་ཡིན། We are from Japan.

(4) ཁོ་ཚའོ་དབྱིན་ཇི་གི་རེད། They are from England.

(5) སོ་ལྷེ་ཡོ་རོབ་གི་རེད། Sophie is from Europe.

■ 5.5.3 རེད to Be, མ་རེད (Negative), and ཡི་རེད (Interrogative)

(1) རླ་བ་དོན་གྲུབ་དག་ཀླན་ཡི་རེད། Is Dawa Dondrup a teacher?

(2) མ་རེད། ཁོ་ལོ་གུང་གོ་མ་རེད། No, he isn't. He is a student.

(3) སོ་ལྷེ་ཨ་མེ་རི་ཁ་གི་ཡི་རེད། Is Sophie from America?

(4) སོ་ལྷེ་ཨ་མེ་རི་ཁ་གི་མ་རེད། རྒྱ་རན་སི་གི་རེད། Sophie is not American. She's from France.

■ 5.5.4 སུ Who

(1) མོ་སུ་རེད། ཁོ་ལོ་གུང་གོ་སུ་རེད། Who is she/he?

(2) ཁྱོད་སུ་ཡིན། Who are you?

(3) ཁོ་ཚའོ་སུ་རེད། Who are they?

(4) ཚེ་རིང་རྫོལ་མ་སུ་རེད། Who is Tserang Drolma?

(5) སངས་རྒྱས་ལྷ་མོ་སུ་རེད། Who is Sangji Lhamo?

■ 5.5.5 Asking and Answering Questions About བྱ་བ་ Job

(1) ཁོ་ལོ་གུང་གོ་བ་ཚེ་ཟིག་རེད། What's his job?

(2) ཁོ་ལོ་གུང་གོ་ཞིང་པ་ཟིག་རེད། He is a farmer.

(3) ཁྱོད་ལྱ་བ་ཚེ་ཟིག་ཡིན། What's your job?

(4) ང་སྐྱེན་པ་ཟིག་ཡིན། I am a doctor.

(5) ཁོ་ཚའོ་གུང་གོ་བ་ཚེ་ཟིག་རེད། What's their job?

(6) ཁོ་ཚའོ་བཟོ་བ་རེད། They are workers.

■ 5.5.6 Personal Pronouns, Absolutive and Genitive Case

(1) རི་ཚའོ་གི་དག་ཀླན་སུ་རེད། Who is our teacher?

- (2) ཁྱོད་ཚོ་གི་དགོ་ཚུན་ལྷ་ས་གི་ཨེ་རེད། Is your (pl.) teacher from Lhasa?
- (3) ཁྱོད་ཚོ་སློབ་མ་ཨ་མི་རི་ཁ་གི་ཨེ་རེད། Are your students from America?
- (4) ཁོ་ཚོ་གི་སློབ་པ་སློབ་ཐབས་དོན་གྲུབ་རེད། Their doctor is Lobzang Dondrup.
- (5) སློབ་ར་མའེ་རེའེ་རི་ཚོ་གི་གྲོགས་པོ་རེད། John and Mary are our friends.

❖ 5.6 Exercises

5.6.1 Listening Comprehension: True or False

- (1) Tom is a student.
- (2) Sophie is from France.
- (3) Tom is from America.
- (4) I am a student too.
- (5) Tom, Sophie and I are friends.

5.6.2 Complete the Dialogues

- (1) ཀ ཁྱོད་དེ་མོ་ཡིན་ན། _____?
ཁ། ཁོ་དགོ་རི་དགོ་ཚུན་རེད།
- (2) ཀ _____?
ཁ། མིན། _____ འཇར་པན་_____ ། ང་གུང་གོ་གི་ཡིན།
_____?
- ཀ ང་ཀ་ན་ཏ་གི་ཡིན།
- (3) ཀ _____?
ཁ། ང་བཟོ་བ་ཡིན།
ཀ _____?
ཁ། རི་གྲོགས་པོ་ཞིང་པ་རེད།

5.6.3 Fill in the Blanks (I): Personal pronouns for (1), (2), ཡིན or རེད for (3) and (4)

- (1) སློབ་མ་རི་གྲོགས་པོ་ཡིན། _____ གུང་གོ་གི་རེད། _____ གུང་གོ་གི་རེད།
- (2) ཐའོ་མུའུ་ར་བཀྱ་ཤིས་སློབ་གྲོགས་རེད། _____ གྲོགས་པོ་ར་རེད། _____ དགོ་ཚུན་མཚོ་སློབ་གི་རེད།
- (3) ང་སློབ་པ་_____ ། ཁོ་སློབ་པ་བྲིག་_____ ། མོ་ར་སློབ་པ་བྲིག་_____ །
- (4) ཀ ཁྱོད་ལྷ་མོ་ཨེ་_____ །
ཁ། ཡིན། ང་ཁོ་དགོ་གྲོགས་པོ་_____ །

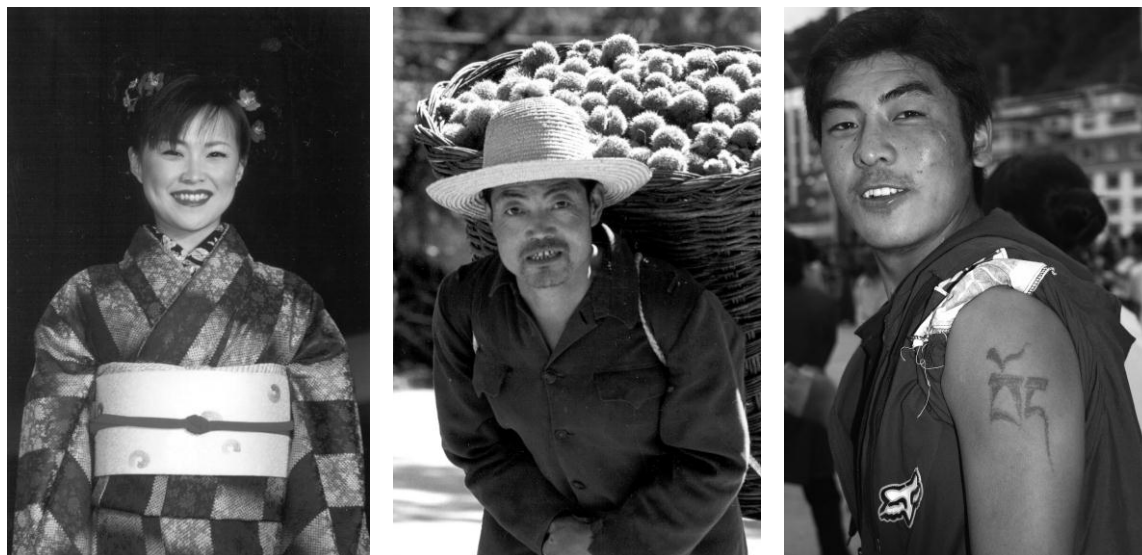
- ཀ། ལྷོ་སྤོལ་མ་གི་གྲོགས་པོ་ཨེ་ ____།
- ཁ། མིན། ང་སྤོལ་མ་གི་གྲོགས་པོ་ ____།
- ཀ། མོ་ཚེ་རིང་གི་གྲོགས་པོ་ཨེ་ ____།
- ཁ། མོ་ཚེ་རིང་གི་གྲོགས་པོ་མ་ ____།

5.6.4 Fill in the Blanks (II): Insert the correct form of the genitive case

- (1) ཁི་དགེ་འཇར་མན་ ____ ལྷི་རེད།
- (2) མོ་རྒྱ་གར་ ____ རེད།
- (3) མོ་བོད་པ་རེད། མོ་ ____ ལྷིང་ང་ཚི་ཟེག་ཟེར་གི།
- (4) ང་ཨ་མེ་རི་ཁ་ ____ ཡིན། ____ (my) ལྷིང་ང་ཐའོ་སུའུ་ཟེར་ར།
- (5) སོ་རྩེ་དགེ་རྒན་རེད། མོ་སོ་རྩེ་ སྤོབ་མ་རེད།
- (6) ལྷོ་གང་ ____ ཡིན། ཁོ་ལྷོ་ཆའོ་ ____ སྤོབ་མ་ཨེ་རེད།
- (7) ཁི་དགེ་རི་དགེ་རྒན་རེད། ཁི་ ____ (his) ལྷིང་ང་བཀྲ་གིས་ཟེར་ར།
- (8) རི་ཆའོ་གྲོགས་པོ་ཡིན། རི་ཆའོ་ ____ དགེ་རྒན་ཨ་མེ་རི་ཁ་གི་ཡིན།

5.6.5 Image Description: Introduce the following people according to the information provided. Start with "His/Her name is... S/he is from...etc."





(Top left) Tom, Canadian, doctor; (top right) Sophie (left), French, student, and Mary (right), American, student; (bottom left) Akimi, Japanese, student (bottom middle) Lao Bai (ལའོ་པའེ), Han Chinese, farmer; (bottom right) Dorje Tserang, from Qinghai, worker.

5.6.5 Translation

- (1) A: Who are they? Are they your students?
B: No, they are not my students. They are my classmates.
A: Where are they from?
B: Tserang is from India. Sophie is from Europe. Akimi is from Japan.
- (2) I am a teacher. I am not a student.
- (3) A: What do you do?
B: I am a worker. What do you do?
A: I am a farmer.
- (4) A: Is she Sophie? Where is she from?
B: No, she is not Sophie. She is Mary. She is from England.

5.6.7 Oral Spelling

- | | | | | | |
|-----------------|-----------|---------------|--------|-------------|-------|
| (1) སློབ་གྲོགས། | classmate | (2) གྲུང་གོ། | China | (3) འཇར་པན། | Japan |
| (4) དབྱིན་ཇི། | England | (5) གྲོགས་པོ། | friend | (6) བྱ་བ། | job |
| (7) བཟོ་བ། | worker | (8) ཞིང་བ། | farmer | | |