Teacher’s book for the *Manual of Standard Tibetan*

by Nicolas Tournadre

In cooperation with Sonam Yangkyi and Tsering Wangchuk.

**Foreword**

Since the first French version of the *Manual of Standard Tibetan* was published in 1998, many people have asked me to provide keys and answers to the exercises. Due to the lack of time, I could not satisfy this demand. In 2003, both the English version and the second revised edition of the Manual have been published, again without the answers to the exercises. Finally during the summer of 2004, I was invited by Professor David Germano to the University of Virginia to direct the Tibetan summer program. This gave me an opportunity to work on the exercises and write additional commentaries. During the summer intensive program (about 9 hours of Tibetan daily, for two months), I was assisted by two Tibetan teachers, Sonam Yangkyi and Tsering Wangchuk, who were both very committed to transmitting and teaching their native language and cultural background. I am also grateful to Sonam Yangkyi and to Tsering Wangchuk for helping me to check the corrections and the additional commentaries. I am grateful to the 15 students of the 2004 summer program who were so enthusiastic about learning this extraordinary language and asking a lot of relevant questions that generated some of the additional commentaries presented here.

Finally I want to express my acknowledgements to Douglas Duckworth and Nancy Caplow for correcting the English and editing the text.

The difficulties in learning a language depend both on the specific character of the given language (phonological, morphological, syntactic and semantico-pragmatic) as well as the characteristics of the learner’s own language (also called "source language" as opposed to "target language"). In the case of the summer program in the University of Virginia, all the students were native speakers of American English. This helped me to understand some of the specific difficulties encountered by learners of Tibetan who are native English speakers, particularly in the field of phonetics. To address this issue, I wrote a special commentary. The teacher’s book is structured in the following way. One first finds the answers to the exercises in the manual (the questions are not repeated and should be looked up in the manual), on certain topics, one will find additional commentaries and tables. Often, several answers are acceptable for many of the exercises, but we generally give only one typical answer. In most cases, it is also possible to choose either honorific or ordinary (informal) speech. We give the answer only in one register (either honorific or ordinary).

Nicolas Tournadre
Associate professor, University of Paris 8
Co-director of the Language and Linguistic collection of the Tibetan and Himalayan Digital Library. UVa

[www.thdl.org](http://www.thdl.org)

University of Virginia
Exercises of the introduction
The following answers correspond to the exercises found in the introduction, p.74:
exercise 7 : Listen to the CD, Tr 8
exercise 8 : rogs.pa "companion" ; slob.grwa.ba "student" ; dge.rgan "teacher" ; bkra.shis
Trashi "auspicious", or person’s name. sku.mdun "presence (H)" ; cha "pair" ; chu
"water" ; dbyar.kha "summer" ; grub.'bras "result" ; dbral "to tear" ; dbang.po "organ",
or person’s name
exercice 11 : Listen to the CD, Tr 9
exercice 13 : Listen to the CD, Tr 10

Additional commentary on phonology
Tibetan has four series of initial consonants, which although are very similar to European
ears, are important to distinguish in order to speak and understand Tibetan.
These four series deal with three main parameters : the tone, the aspiration and voicing:
1. high tone voiceless unaspirated 2. high tone voiceless aspirated, 3. low tone voiceless
aspirated 4. low tone voiceless or voiced unaspirated. Table 9 of the Manual called
"Phonological oppositions in Tibetan" (p 67) illustrates these series. Thus, it is important to
listen and to distinguish all the sounds of this table.
English, like most European languages (except Swedish, Serbo-Bosno-Croatian), have not
developed any tones, so in the beginning tones are hard to produce and to hear. Fortunately, in
Tibetan, the tone system has only two registers: high and low. In order to pronounce a high
tone, one should “sing” the given sound with a higher pitch, and for the low tone, one can
simply keep one’s “normal” pitch.
Unlike French, Spanish or Russian, American English \(^1\) has aspirated sounds. For example
when a p, k(or c), t appears as the onset (initial consonant) of a syllable it is always aspirated,
i.e., pronounced with a strong expiration : pie, cool, two, etc. So it is very easy for native
English speakers to pronounce the 2nd and 3rd series, which correspond to aspirated sounds
found in words like ”pie, cool, two, etc.”. The 2nd and 3rd series are pronounced with the
same aspiration but have a distinct pitch : 2nd (high), 3rd (low).
The 4th series is pronounced in a low tone without aspiration and is either voiced or voiceless.
In most cases, the consonant is pronounced voiced rather than unvoiced but the difference
between the two is not relevant for Tibetan (see p 32-34) \(^2\). In other words, as long as the
consonant is pronounced with a low tone and is unaspirated, it does not matter whether it is
voiced or voiceless, although the latter is more frequent. For example, in the case of the labial
series, one may pronounce the 4th series as : b or (unaspirated) p. For English speakers, and
speakers of other European languages as well, the easier way is to pronounce a b. For English
native speakers pronouncing a p would often yield an aspirated sound while aspiration is not
present in this 4th series. So the 2nd, 3rd and 4th do not present any special difficulty except
the pitch level (high for the first) and low for the 3rd and 4th series. The series which requires
special training for most native English speakers is the first series. When trying to produce the
sound without aspiration, most American speakers naturally shift to a voiced sound. For

---

\(^1\) The following is also true for varieties of British English but there are subtle differences in the system that we
oversee here.

\(^2\) In the Manual, I have chosen to note the fourth series with a low tone voiceless : kg, tg, pã (see p 33) instead of
gg, dg, bg which would have been possible. The reason for my choice is that voiced sounds appear only as
variants of the voiceless sounds which are dominant in the system : Spoken Standard Tibetan does not have
voiced correspondants of s and sh : * z, * zh.
example, in trying to pronounce ta (non aspirated high tone) "horse" one often ends up pronouncing da "arrow", because to an American ear, the only way to produce a sound without aspiration is to voice it. However there is a good way to get rid of this tendency. In English, consonants are aspirated only when they appear as the initial of the syllable. In other cases, consonants are not aspirated. For example the p of pie is aspirated but the p of spy is not. The c of cool is aspirated but the c of school is not aspirated. So a good way to pronounce the 1st series is to train to pronounce the p of spy or the c or school, omitting the initial s letter: (s)py, (s)chool. By using this method the learner won’t shift to voiced sounds sby or sgool. The following table summarises the above points. Exercise 13 (p 75) with the CD recording is also important to master the differences among the four series.

Table 9’

<table>
<thead>
<tr>
<th>High non-aspirated</th>
<th>High aspirated</th>
<th>Low aspirated</th>
<th>Low non aspirated</th>
</tr>
</thead>
<tbody>
<tr>
<td>high tone</td>
<td>high tone</td>
<td>low tone</td>
<td>low tone</td>
</tr>
<tr>
<td>voiceless</td>
<td>voiceless</td>
<td>voiceless</td>
<td>voiceless or voiced</td>
</tr>
<tr>
<td>खास</td>
<td>खास</td>
<td>खास</td>
<td>खास</td>
</tr>
<tr>
<td>चालत</td>
<td>चालत</td>
<td>चालत</td>
<td>चालत</td>
</tr>
<tr>
<td>ढाल</td>
<td>ढाल</td>
<td>ढाल</td>
<td>ढाल</td>
</tr>
<tr>
<td>दाल</td>
<td>दाल</td>
<td>दाल</td>
<td>दाल</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>p</th>
<th>ph</th>
<th>ph</th>
<th>b/p</th>
</tr>
</thead>
<tbody>
<tr>
<td>par “picture”</td>
<td>phar “overthere”</td>
<td>phar “between”</td>
<td>bar/par &quot;catch fire&quot;</td>
</tr>
<tr>
<td>(s)py (high tone)</td>
<td>pie (high tone)</td>
<td>pie (low tone)</td>
<td>buy (low tone)</td>
</tr>
<tr>
<td>k</td>
<td>kh</td>
<td>kh</td>
<td>k/g</td>
</tr>
<tr>
<td>ko “leather”</td>
<td>kho “he”</td>
<td>kho “hear”</td>
<td>gos/ko “head”</td>
</tr>
<tr>
<td>(s)chool</td>
<td>cool</td>
<td>cool</td>
<td>goal</td>
</tr>
<tr>
<td>t</td>
<td>th</td>
<td>th</td>
<td>d/t</td>
</tr>
<tr>
<td>ta “horse”</td>
<td>tha “edge”</td>
<td>tha “now”</td>
<td>duha “arrow”</td>
</tr>
<tr>
<td>(s)tew</td>
<td>two</td>
<td>two</td>
<td>dew</td>
</tr>
</tbody>
</table>

**Lesson 1.**

1.4.1) Answers

1.4.2) Answers

’di ga.re red, ‘di bod red, ‘di lha.sa red, de gzh.i.ka. rtse red pas, lags red gzh.i.ka. rtse red

3
1.4.3) Answers
1. What’s this. 2. This is a cup. 3. That’s chang. 4. Is that a pecha over there? 5. Is this a map? 6. This is Nyima. 7. This is the world. 8. Is that Dawa over there? 9. That’s Dawa over there.

1.4.4) Answers

1.4.5) Answers

1.4.6) Additional drill not found in the Manual (see answers p. XXX).
Translate and repeat the greetings

a) འབྲུགས་ཤེས་བཤད་དོན།

b) འབྲུགས་ཤེས་བཤད་དོན།

a) བུ་ཤིགས་བཤད་དོན།

b) བུ་ཤིགས་བཤད་དོན།

a) བུ་ཤིགས་ཆུ་བཤད་དོན།

b) བུ་ཤིགས་ཆུ་བཤད་དོན།

1.4.7) Additional drills not found in the Manual (see answers p. XXX).
Translate and repeat the greetings of the following dialogue.
Lesson 2.

2.4.1) Answers
1. དེས་དུ་བཙན་པོ་ེན་པོ་ཇི་ཞེས་སོ། ། or དེས་དུ་བཙན་པོ་ེན་པོ་ཇི་ཞེས་སོ། (H)
2. དེས་དུ་བཙན་པོ་ེན་པོ་ཇི་ཞེས་སོ། ། 3. དེས་དུ་བཙན་པོ་ེན་པོ་ཇི་ཞེས་སོ། 4. དེས་དུ་བཙན་པོ་ེན་པོ་ཇི་ཞེས་སོ།
5. དེས་དུ་བཙན་པོ་ེན་པོ་ཇི་ཞེས་སོ། 6. དེས་དུ་བཙན་པོ་ེན་པོ་ཇི་ཞེས་སོ།
7. དེས་དུ་བཙན་པོ་ེན་པོ་ཇི་ཞེས་སོ། 8. དེས་དུ་བཙན་པོ་ེན་པོ་ཇི་ཞེས་སོ། 9. དེས་དུ་བཙན་པོ་ེན་པོ་ཇི་ཞེས་སོ། (H) or དེས་དུ་བཙན་པོ་ེན་པོ་ཇི་ཞེས་སོ།

2.4.2) Answers
khong su red; khong blo.bzang red; tshe.ring su red; tshe.ring khong red; khong.tsho su red; khong.tsho slob.grwa.ba red; blo.bzang dge.rgan red.pas; dge.rgan ma red; slob.grwa.ba red/

2.4.3) Answers
1. Who are these people? 2. These are monks. 3. Who are those people over there? 4. Those people over there are students. 5. Who is it over there? 6. Over there that’s Lobzang 7. Are these books? No, these are pechas. 8. Is this a chair? No, it’s a table. 9. Who are those teachers? 10. Is it tea? - No, it’s chang. 11. Is that (over there) a cup? No, it’s not a cup, it’s a (wooden) bowl.

2.4.4) Answers
= དེས་དུ་བཙན་པོ་ེན་པོ་ཇི་ཞེས་སོ། = བཙན་པོ་ཇི་ཞེས་སོ། = བཙན་པོ་ཇི་ཞེས་སོ།
= དེས་དུ་བཙན་པོ་ེན་པོ་ཇི་ཞེས་སོ། = བཙན་པོ་ཇི་ཞེས་སོ། = བཙན་པོ་ཇི་ཞེས་སོ།
= དེས་དུ་བཙན་པོ་ེན་པོ་ཇི་ཞེས་སོ། = བཙན་པོ་ཇི་ཞེས་སོ། = བཙན་པོ་ཇི་ཞེས་སོ།
= དེས་དུ་བཙན་པོ་ེན་པོ་ཇི་ཞེས་སོ། = བཙན་པོ་ཇི་ཞེས་སོ། = བཙན་པོ་ཇི་ཞེས་སོ།
= དེས་དུ་བཙན་པོ་ེན་པོ་ཇི་ཞེས་སོ། = བཙན་པོ་ཇི་ཞེས་སོ། = བཙན་པོ་ཇི་ཞེས་སོ།
= དེས་དུ་བཙན་པོ་ེན་པོ་ཇི་ཞེས་སོ། = བཙན་པོ་ཇི་ཞེས་སོ། = བཙན་པོ་ཇི་ཞེས་སོ།
= དེས་དུ་བཙན་པོ་ེན་པོ་ཇི་ཞེས་སོ། = བཙན་པོ་ཇི་ཞེས་སོ། = བཙན་པོ་ཇི་ཞེས་སོ།
2.4.5) Answers
Formation of honorifics with prefixes. (See the appendix 3 of the Manual).

H. of བོད"book"; བོད་ལམ H. of བོད་"pen"; བོད་པར H. of བོད་"book"
(Tibetan style).

H. of བོད་ལམ་"body"; བོད་པར H. of བོད་"husband, spouse",

H. of བོད་"shirt". བོད་པར H. of བོད་"picture".

H. of བོད་"hat". བོད་"chief, director". བོད་པར H. of "Leading cantor in a buddhist monastery" (no ordinary address).

H. of བོད་"answer". བོད་"chili",

2.4.6) Answers

"those pens"; "those cups" "those lessons"

"they" "the pastoralists"; "those pastoralists"; "those schools". The following examples are not correct : "those pens" "those lessons"

Lesson 3.

3.4.1) Answers

3.4.2) Answers

lags bkra.shis bde.legs; bkra.shis bde.legs; thub.bstan.lags yin.pas; lags min, khyed rang su yin pa; nga rdo.rje yin khyed.rang su yin.na; a.la’i dgyung.dag rdo.rje-lags nga blo.bzang yin; sku.gzugs bde.po yin-pas; lags yin thub.bstan-lags ’dug-gas; lags mi.’dug; ’o.na thugs.rje.che rjes.mar mjol-yong rjes.mar mjol-yong.

3.4.3) Answers
This cup is small. These books are big. There isn’t any black ink. This table is long. Those hats are black. Are there any chairs? The world is small. Isn’t there any white paper? The road is short.

3.4.4) Answers

3.4.5) Additional commentary on anticipation rule.

The anticipation rule has been explained in Lesson 3 (p 94-95). Here is a table to summarize the various combinations with the essential linking verb yin / red.

<table>
<thead>
<tr>
<th></th>
<th>1st person</th>
<th>2nd person</th>
<th>3rd person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Declarative</td>
<td>yin (egophoric)</td>
<td>yin (neutral)</td>
<td>yin (neutral)</td>
</tr>
<tr>
<td>Interrogative</td>
<td>yin (neutral)</td>
<td>yin (egophoric)</td>
<td>yin (neutral)</td>
</tr>
</tbody>
</table>
In other words one finds the following combinations:

**affirmations:**

Recall that the egophoric is not in agreement with the 1st person and has a different function. See the commentary on egophorics in the *Manual* (3.3.2 and 7.3.3) and see the additional commentary in section 10.4.5.

### 3.4.8) Additional exercise on anticipation rule.

Complete the following sentences with the following Tibetan names:

Same exercise with the following sentences:

Choose between ཡུན་ and བུ་

### 3.4.9) Additional exercise on anticipation rule.

Transform the sentences 1 to 8 of 3.4.8 into negative sentences.
Lesson 4.

4.4.1) Answers

4.4.2) Answers

4.4.3) Answers

1. Who is this new person? 2. Is he your friend? 3. These children are Trashi’s.
4. This is my old friend. 5) This lesson is difficult 6) This is not my pen. 7) This is his pen.
8. That (over there) is a new road.

4.4.4) Answers

4.4.5) Answers

4.4.6) Additional exercise on demonstratives.
Along with the demonstrative pronouns and adjectives introduced in lessons 1 and 2, there is also a series formed on the adverbs མ་ར “up” and དར་ “down”:
Up
That above
That below (phentso)

Down
That below (Mentso)

Adjective (singular)
That above
That below

Adjective (plural)
These above
These below

Adverb
Up there
Down there
5.4.5) Answers

In lesson 3, we saw the rule of anticipation. Here is a chart that summarizes the various combinations with the essential linking verb yod / 'dug/ yod.red.

<table>
<thead>
<tr>
<th></th>
<th>1st person</th>
<th>2nd person</th>
<th>3rd person</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Declarative</strong></td>
<td>甥 (egophoric)</td>
<td>甥 (neutral)</td>
<td>甥 (neutral)</td>
</tr>
<tr>
<td></td>
<td>甥 (neutral)</td>
<td>甥 (neutral)</td>
<td>甥 (neutral)</td>
</tr>
<tr>
<td><strong>Interrogative</strong></td>
<td>甥 (neutral)</td>
<td>甥 (egophoric)</td>
<td>甥 (neutral)</td>
</tr>
<tr>
<td></td>
<td>甥 (neutral)</td>
<td>甥 (neutral)</td>
<td>甥 (neutral)</td>
</tr>
</tbody>
</table>

In other words one finds the following usual combinations:

**Affirmations:**

<table>
<thead>
<tr>
<th></th>
<th>甥 (or ལོག)</th>
<th>甥 (or ལོག)</th>
<th>甥 (or ལོག)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th></th>
<th>甥 (or ལོག)</th>
<th>甥 (or ལོག)</th>
<th>甥 (or ལོག)</th>
</tr>
</thead>
</table>

**Questions:**

<table>
<thead>
<tr>
<th></th>
<th>甥 (or ལོག)</th>
<th>甥 (or ལོག)</th>
</tr>
</thead>
</table>

In Lhasa.
Lesson 6.

6.4.1) Answers
Where is the mind? Where are your family members? Where is our key? There is a big house over there! There is a person over there.

6.4.2) Answers

6.4.3) Answers

6.4.4) Answers

6.4.5) Additional exercise

6.4.6) Additional commentary: possession, existence, and location constructions
The existence and the possession are expressed by: X+la Y yod-red/’dug while the location is expressed by: X Y+la yod-red/’dug, see Lesson 6 (6.3.3).

There are white yaks in Tibet” answers the question "Are there yaks in Tibet?", (existence). This could also be translated as: "Tibet has yaks". (possession)

”There is gold in Tibet" or "Tibet has gold".

With a human being, the same construction only yields a possessive interpretation:

“He has white yaks” and not * "There are white yaks to him."

The location is indicated by **inversing the order of the arguments**: 
"The white yaks are in Tibet" answers the question "Where are the white yaks?".

"He is in Tibet" answers the question "Where is he?".

In the special case of a contrast (accompanied by a specific intonation), the existence construction (or possessive construction) may be superficially equivalent to the location construction:

"He has white yaks (but Tshering does not)".

"In Tibet, there are white yaks (but not in America)."

6.4.6) Additional exercise:

Translate the following sentences:

6.4.6) Additional commentary: essential and existential linking verbs with adjectives

As we have seen in Lesson 6 (6.3.3), essential linking verbs "X is Y" are used in equative sentences (of the type: "X is Y") but existential verbs can be used in this function only if the attribute is an adjective. So one can not use existential auxiliaries and say:

"he is a teacher": *

one could only use essential auxiliaries:

"he is a teacher": (assertive) or (revelatory)

"I am a teacher": (egophoric)

but one could use either essential or existential in the following sentences with an adjective:

<table>
<thead>
<tr>
<th></th>
<th>Assertive</th>
<th>testimonial</th>
<th>egophoric</th>
</tr>
</thead>
<tbody>
<tr>
<td>essential</td>
<td>&quot;has&quot;</td>
<td>&quot;is&quot;</td>
<td>&quot;am&quot;</td>
</tr>
<tr>
<td>existential</td>
<td>&quot;have&quot;</td>
<td>&quot;be&quot;</td>
<td>&quot;be&quot;</td>
</tr>
</tbody>
</table>

So in order to translate "this tea is hot" at least 4 sentences are possible:

1) (assertive) 2) (revelatory) 3) (egophoric)

The main distinction between essential and existential statements in these cases is that the former implies an identification of the given hot tea ("this tea is hot, that one is not") and the latter an evaluation of the tea as hot. So one could render the various nuances in the following way: 1) this tea his hot (as opposed to another tea), 2) I just discovered that it is hot (as opposed to another), 3) I make an evaluation about the temperature of the tea and am certain that is hot and not cold, 4) I make an evaluation about the temperature of the tea and through personal sensorial observation conclude that it is hot.

The two egophoric forms which imply the use of the first person convey the same type of opposition.

It is possible to use existential auxiliaries with most adjectives especially when they allow some kind of evaluation from the speaker. With some types of adjectives (for example colors,
(age), the existential auxiliary is rarely used but an adverb of intensity that clearly implies an evaluation of the speaker makes the sentence acceptable:

? ལ་རིང་ལ། ཏེ། ཨ་འཕྲུལ། His face is red.
correct: ལ་རིང་ལ། ཏེ། ཨ་འཕྲུལ། His face is very red.

Translate the following sentences in English and comment their nuances.

Lesson 7.
7.4.1) Answers

7.4.2) Answers

7.4.3) Answers
7.4.4) Answers
I was born in Tibet. Where were you born? This is his camera. Lobzang was born in America. Drolkar was born in China. Were you born in India? There is one billion two hundred million people in China. There are two hundred thousand people in Lhasa.

7.4.5) Answers
I was born in Tibet. Where were you born? This is his camera. Lobzang was born in America. Drolkar was born in China. Were you born in India? There is one billion two hundred million people in China. There are two hundred thousand people in Lhasa.

7.4.6) Answers
I was born in Tibet. Where were you born? This is his camera. Lobzang was born in America. Drolkar was born in China. Were you born in India? There is one billion two hundred million people in China. There are two hundred thousand people in Lhasa.

7.4.7) Additional exercise. Ask and answer the question: "Where were you born?"

A: འབྲི་བོད་ རྒྱུ་མཚན་ སྐྱེན་པོ་ སྐྱེན་པོ་
B: འབྲི་བོད་ རྒྱུ་མཚན་ སྐྱེན་པོ་ སྐྱེན་པོ་

7.4.8) Additional exercise. Ask and answer the question: "How old are you?"

A: འབྲི་བོད་ རྒྱུ་མཚན་ སྐྱེན་པོ་ སྐྱེན་པོ་
B: འབྲི་བོད་ རྒྱུ་མཚན་ སྐྱེན་པོ་ སྐྱེན་པོ་

7.4.9) Additional exercise. Repeat greetings.

regular A: རྒྱུ་མཚན་ ཐོན་མོག་ པྱེ་ཐང་སྦྱེས་ B: རྒྱུ་མཚན་
or formal greeting used when you have not met for a while
A: རྒྱུ་མཚན་ ཐོན་མོག་ པྱེ་ཐང་སྦྱེས་ B: རྒྱུ་མཚན་ A: རྒྱུ་མཚན་ ཐོན་མོག་ པྱེ་ཐང་སྦྱེས་

B: རྒྱུ་མཚན་

Or more casual, meeting in the street:
7.4.10) Additional exercise: Interview.

B Conduct an interview of A. Then, have B retell the information to C. The interview aims at getting the following information:

Name: རྒྱ་ / རེད (H)

Father’s name: རྒྱ་ སྤེལ"

Mother’s name: རྒྱ་ སྤེལ"(H)

Age: རྒྱ་ / སྤེལ" (H)

Children: རྒྱ་ སྤེལ" No (boy / girl): རྒྱ་ སྤེལ"

Family member(s): རྒྱ་ སྤེལ"

Profession: རྒྱ་ / སྤེལ"(H)

teacher, lama, monk, cattle breeder (nomad), farmer, secretary, student.

Possession: རྒྱ་ / སྤེལ"

Choose among 6 items (objects or animals) in the list below: book, pecha, cup, bowl, map, tea, chang, paper, ink, pen, newspaper, hat, chair, table, key, house, field, picture, camera, horse, sheep, cow, donkey, dzo

specify color or size and number of the objects or animals: white, black, red, yellow, blue, big, small

Example of how to conduct the interview with limited means:

A: རྒྱ་ སྤེལ" རྒྱ་ སྤེལ"

B: རྒྱ་ སྤེལ"

A: རྒྱ་ སྤེལ" or རྒྱ་ སྤེལ"

B: རྒྱ་ སྤེལ"

A: རྒྱ་ སྤེལ" or རྒྱ་ སྤེལ"
And so on. Then all the information gathered by B is told again to C.

Lesson 8

8.4.1) Answers

8.4.2) Answers
8.4.3) Answers
I was given a pen and ink. I told (h) him. Dawa sent/gave me a letter. I was very happy.
Was it pleasant/fun? Is he going to Delhi?

8.4.4) Answers

Lesson 9
9.4.1) Answers

9.4.2) Answers

9.4.3) Answers
9.4.4) Answers

Where are you going? I am going up there. Where do you come from? I come from Zhikatse.
How are you doing? I am doing well, thank you. Where are you from? I am from India. How many pictures do you have? I have three pictures.

9.4.5) Answers

We have seen in Lesson 3 (3.3.2) and lesson 7 (7.3.3) the notion of egophoricity, a very peculiar characteristic of Tibetan grammar. Egophoric linking verbs (yin, yod, byung) as well as verb auxiliaries (gi yod, gi yin, pa yin, etc.) are mainly used with first person (singular or
plural). The egophoric form may look like verb agreement in European languages but in fact, it is not similar for two reasons:

a) the presence of an egophoric form is never compulsory and may be replaced by a neutral form. e.g. one normally says:

"I am a teacher", but "I am a teacher" (lit. "I are a teacher") is also acceptable. The emphasis being on the assertion of a fact rather than personal knowledge.

b) The first person is not always restricted to the subject, and in some cases may refer to the first person as object, indirect object, adverbial complement or various other complements.

"This is my book", is a marked way insisting on the speaker’s possession.

While the unmarked form would be: "This is my book"

One has to make a difference between narrow scope egophoric and wide scope egophoric. The former type of egophoric auxiliary (or linking verb) designates the 1st person itself, while the latter indicates not only the 1st person but also any entity (person or object) tightly connected to the first person (such as a relative, close friend, or possession).

In the case of narrow scope egophoric, the auxiliary may only refer to the speaker (or énonciateur) himself while with a wide scope egophoric, the auxiliary may refer to the speaker’s relative, friend or possession connected to the speaker.

For example:

**narrow scope egophoric:**

"I drove the car". *pa yin* auxiliary may be used only because "I" is the intentional subject. However the following sentence with *pa yin* would be incorrect:

*"my daughter drove the car".*

In order to say it, one would have to use a neutral auxiliary (*pa red* or *song*).

Let us examine another example:

"Trashi gave me a phone call".
byung auxiliary may be used only because the "I" is the indirect object
However the following sentence with byung would be odd:

"Trashi gave my daughter a phone call".

**wide scope egophoric:**

"This is my book". As we have seen earlier, this sentence is perfectly correct

Also the attribute is not "I" but the "book".

In the following sentence, the subject is "he" and not "I", but because it has a wide scope egophoric, gi yod may be used.

"He often comes to my daughter’s house".

"My daughter drives a car".

While the narrow scope egophoric auxiliary is normally unmarked, the wide scope egophoric auxiliaries are usually semantically marked and correspond to an emphasis by the speaker.

<table>
<thead>
<tr>
<th>Egophorics</th>
<th>Meaning</th>
<th>Scope</th>
</tr>
</thead>
<tbody>
<tr>
<td>pa yin</td>
<td>intentional 1st person</td>
<td>narrow : subject</td>
</tr>
<tr>
<td>gi yin</td>
<td>intentional 1st person</td>
<td>narrow : subject</td>
</tr>
<tr>
<td>gi yod (1)</td>
<td>intentional 1st person</td>
<td>narrow : subject</td>
</tr>
<tr>
<td>gi yod (2)</td>
<td>habitual</td>
<td>wide</td>
</tr>
<tr>
<td>byung</td>
<td>receptive</td>
<td>narrow : non subject</td>
</tr>
<tr>
<td>dgos</td>
<td>allocentric future</td>
<td>narrow : subject</td>
</tr>
</tbody>
</table>

**10.4.6) Additional commentary: Verb classes and egophoric auxiliaries**

As we have just seen, egophoric forms are used with first person subjects and in some cases first person non-subject (i.e., object, indirect object, circumstantial complement). The neutral linking verbs (red, yod red, ’dug) and auxiliaries (gi yod red, gi ’dug, gi red, pa red, song) may be used not only with second and third persons, but also with first persons when there is no emphasis on the first person’s participation in the action or the process (see p 94).
In lesson 8 (8.3.1), we have introduced volitionality, another notion important for Tibetan verb grammar (both in Classical Literary and modern Standard). Volitionality is a feature of the Tibetan verb and functions at a virtual or potential level, and is encoded in the lexical meaning of the verb itself. It indicates whether the action denoted by the verb is potentially or virtually controllable or not. (see p 141). The opposition in English between listen/hear, look/see, slide/slip, learn/understand captures in some ways the opposition between volitional and non-volitional.

Tibetan verbs may also be classified as transitive or intransitive, as is the case with verbs in many other languages. One difficult part of the grammar of the spoken Tibetan language is the combination between the classes of verbs (non-volitional, volitional, transitive, intransitive) and the verb egophoric auxiliaries.

Neutral auxiliaries are compatible with all the classes, as shown below.

Examples of past neutral auxiliaries.

transitive volitional ("made"): བོན་པའི (testimonial) བོན་པ་ (assertive)
transitive non-volitional ("hear"): བོན་པའི (testimonial) བོན་པ་ (assertive)
intransitive volitional ("stay"): བོན་པའི (testimonial) བོན་པ་ (assertive)
intransitive non-volitional ("be sick"): བོན་པའི (testimonial) བོན་པ་ (assertive)

It is also true for present and future neutral auxiliaries.

Egophoric auxiliaries have constraints in terms of their use with volition and non-volitional verb classes.

In the case of non-volitional verbs, the only possible past egophoric auxiliary is བོན། but in the case of volitional verbs, both བོད། and བོན། are used depending on the function (subject/ non-subject) of the first person argument in the sentence. This applies mainly to transitive verbs since they have both subject and object (or even indirect object). For example in the chart below, the verb "send" may be used with the two auxiliaries depending on the function of the 1st person: subject or non-subject.
### Combination of past egophoric auxiliaries with verb classes

<table>
<thead>
<tr>
<th>Volitional verbs</th>
<th>Non volitional verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1st person subject</strong></td>
<td><strong>1st person non subject</strong></td>
</tr>
<tr>
<td>(intentional ego.)</td>
<td>(receptive ego. subject)</td>
</tr>
<tr>
<td>&quot;I sent&quot;</td>
<td>&quot;X sent to me&quot; or &quot;X sent me&quot; or &quot;X sent to my place&quot;</td>
</tr>
<tr>
<td>&quot;I came.&quot;</td>
<td>&quot;X came to my place&quot;</td>
</tr>
</tbody>
</table>

In the case of intransitive volitional verbs, the receptive auxiliary may appear mainly with motion verbs to denote the movement toward the 1st person. (ex :"he come to my place").

Thus, in most cases, the receptive auxiliary is not compatible with intransitive volitional verbs and the following sentences would be quite odd :

They would have to be replaced by neutral auxiliaries :

"He/she laid down near me". "He/she stayed near me."

**The present egophoric auxiliary** gi yod may be used with all classes of verbs, both volitional or non-volitional, however, it yields a slightly different meaning.

When used with a 1st person intentional subject of a volitional verb, gi yod has the meaning of being progressive or habitual, while with both 1st person non subject (object, indirect object, etc.) of a volitional or the 1st person

| Combination of the present egophoric auxiliary with verb classes |
|------------------|----------------------|
| Volitional verbs | Non-volitional verbs |
| **1st person subject** | **1st person non subject** | **1st person** |
| (intentional ego.) | (habitual ego.) | (habitual ego.) |
"I send, I am sending"

"I come, I am coming"

"X usually sends to me" or "sends me" or "sends to my place"

"X usually comes to my place"

"I usually hear"

"I am usually sick"

(subject or even non subject) of a non-volitional verb, it usually conveys the meaning of habitual (see the chart below).

For ex. "he (usually) sends me letters." (I know him well).

So even though in the present, the egophoric auxiliary seem compatible both with volitional and non volitional, it does not have the same meaning.

The future egophoric auxiliary gi yin may be used only with volitional verbs when the act is intentional. With an unintentional action or a non-volitional verb, only the neutral assertive auxiliary gi red may be used.

<table>
<thead>
<tr>
<th>Combination of the future egophoric auxiliary with verb classes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Volitional verbs</strong></td>
</tr>
<tr>
<td>1st person subject (intentional ego.)</td>
</tr>
<tr>
<td>&quot;I will send&quot;</td>
</tr>
<tr>
<td>&quot;I will come.&quot;</td>
</tr>
</tbody>
</table>
10.4.7) Additional exercise: Verb classes and past auxiliaries
Complete the following sentences with egophoric auxiliaries:

Lesson 11
11.4.1) Answers
What did you do yesterday? Did you go to school? (H). He went on pilgrimage. How did he
go to India? Dawa studies in China. He is not at home (lit. : has not stayed at home), where
has he gone? (H). Dorje must have a lot of work. Is there anything (lit. any food) to eat?
Do you have a book to read? (or, Have you got a book to read?) Since the road is not good,
(we) will not be able to go. Lobzang probably has a lot of pechas at home.

11.4.2) Answers

11.4.3) Answers
Lesson 12
12.4.1) Answers
What time is it now? It's half past five. What time will you come? (H) I'll come at ten to nine. Do you like to watch/watching movies? (H) Who bought this book? I bought this book. Did Trashi go to work? (H). He did not go to work, he went to see a movie. I like to watch (foot)ball games. Did Drolma go and buy meat? (H) How much money do you have?

12.4.2) Answers

12.4.3) Answer : see the manual.

12.4.4) Answers

12.4.5) Answers

Lesson 13
13.4.1) Answers
1. It must be Lobzang over there. Oh no! It’s Dorje. 2. It’s probably Dorje’s letter. Yes, he did write it. 3. Is (our) teacher about to arrive in Lhasa? Yes, he’s about to arrive. 4. Please show me your book. Two plus seven is nine. Forty-five plus ten is fifty-five. Ten minus one is nine. Sixty-four minus thirty-five is twenty-nine. Seventy-seven minus fifteen is sixty-three. Three plus five equals eight.

13.4.2) Answers

13.4.3) Answers

13.4.4) Answers

13.4.5) Answers

Lesson 14
14.4.1) Answers
Has he just gone to India? Yes, it’s just been a few days since he left. Is his house old? No, he has just built it. Have you just arrived? Yes. It’s been one month. Has this monastery just been repaired? It hasn’t been a long time since it was repaired. How many minutes has it been since you arrived here? I have just arrived. Just after eating, we’ll go to the bazaar.

14.4.2) Answers: [look at the chart] p. 462

14.4.3) Answers
14.4.4) Answers

15.4.1) Answers

Lesson 15

15.4.2) Answers

15.4.3) Answers

Have you (ever) drank Tibetan tea? He said that he has never seen a yak. We have been to Mount Kailash. Lobzang went to the market after he worked. Having eaten, he went to work, or, He went to work after eating. He drank chang and then went to sleep. Having watched the show, he went to the teahouse. or, He went to the teahouse after watching the show. He says that he won’t be able to come to Nepal.

15.4.4) Additional comments on reported speech

In Tibetan, one does not encounter true indirect speech as found in European Languages. In English for example, there is both direct and indirect speech. The former reports a quotation with the original wording and deictic markers (such as "here", "this", "now", "I" "you", etc.) which refer to the original situation. In oral speech, one may render the accent or
pitch of the original speaker, while in written text, the quotation is inserted within quotation marks.

Indirect speech reports the content of the quotation with the wording of the actual speaker. It is introduced by a complementizer such as "that". The tense of the embedded indirect clause agrees with the tense of the matrix clause and the deictic markers are replaced by non-deictic words (such as "there", "that", "then", "he", etc.)

For example, in the following sentence a), in direct speech may be rephrased

a) He said: "Dorje is a lama"
b) He said that Dorje was a lama

In Standard Tibetan there is no equivalent of the functional word *that* and the tense-aspect of the embedded clause does not agree with the tense-aspect of the matrix clause.

Moreover, there is only ONE way to translate in Tibetan the English sentences a) and b):

The introduction of direct speech is indicated by the agentive case *gis* while the closure is marked by the marker *ze* pronounced as /s/ 4. In written Tibetan, there is no punctuation sign corresponding to the quotation marks of Europeans languages, except, sometimes, in modern scientific texts.

As we have seen above, in most cases, Tibetan does not distinguish between direct and indirect speech and has only one form for reported speech. However, in the case of coreference between arguments of the matrix clause and arguments of the embedded clause, there are often two ways of conveying reported speech. The first strictly corresponds to the direct speech of European languages while the second is a hybrid indirect speech (see Manual: p215). For example in the following sentence, *he* and *I* are the same person and thus are considered coreferential.

a) *He* said: "*I* am a lama",
which can be rephrased in indirect speech by the following sentence:
b) *He* said that *he* was a lama.

Here again the first and the second *he* refer to the same person.

In such cases Tibetan has two ways of conveying reported speech.

The direct speech:

a) སྤེན་པ་ཌེ་བརྙན་པོ་ལ་ཞེ་བོ་བེ་ལ་"I am a lama".

and a hybrid construction, which is usually preferred.

b) སྤེན་པ་ཞེ་བོ་བེ་ལ་"he" said that *he* was a lama.

The hybrid construction allows one to get rid of the coreferent pronoun *nga* which occurs in (a). This reluctance to use coreferent pronouns in Tibetan explains why the pronoun *he* is not repeated (see b). If the two pronouns "*he*" refer to different persons, then, one can repeat the same pronouns *khong* "*he*":

c) སྤེན་པ་ཞེ་བོ་བེ་ལ་"he"(Lobzang) said that *he*(Dorje) was a lama.

This sentence would not normally mean :* He(Lobzang) said that *he*(Lobzang) was a lama. This meaning would be conveyed by (b) or (a).

**Semantic ambiguity concerning the reference of pronouns.**

In English as in other European languages, there is sometimes ambiguity in the reference of pronouns occurring in the reported speech such as:

---

3 Altough in Classical, there is a form of indirect speech see Manual p. 424, 425.
4 In the literary language, the marker *zhes / shes* is used for the closure of the reported speech.
He said that he was a lama
In the above sentence, as we have seen, two interpretations are possible depending on the context:
*He*(Lobzang) said that *he*(Dorje) was a lama. = he said, "he is a lama".
*He*(Lobzang) said that *he*(Lobzang) was a lama. = he said, "I am a lama".
In this case, there is no ambiguity in Tibetan and it corresponds to two different sentences (see b and c).

However in Tibetan also, in some cases there is semantic ambiguity as in the sentence below:

d) 
This sentence both indicates direct speech 
e) He said : "you are a lama."
as well as an indirect form of reported speech 
f) He said that you were a lama.
In e) "you" refers to the hearer of the original quotation, whereas in f) "you" refers to the actual hearer.

Note that this ambiguity between direct and "indirect" speech disappear with the first person thanks to the use of the egophoric auxiliary. Compare g) and b):

g) He said that I was a lama.
The above sentence cannot mean : * "He said he was a lama", which would be expressed as :

b) He said that I was a lama.

Lesson 16
16.4.1) Answers
Which way do (we) have to go? One must go through a high pass. When do (I) have to come and get it? (You) don’t have to pay. He had to go right away. How many pictures do (we) need to take? Do we all need to go to the meeting? Why are you going to the market? [with a different intonation this sentence also means: What are you going to do at the market?] I need to go to the hospital. Don’t(we) need to buy tickets?

16.4.2) Answers

Lesson 17
17.4.1) Answers
How far is Lhasa from here? Is this little dog a (Lhasan) Apso? This book is too difficult, I can’t read it. This mountain is too high, we can’t climb it. Is there not enough salt in the food? It is easy to phone. This pecha is too heavy. It is not easy to see wild yaks. There are a lot of hemiones and antilopes on the Jhangthang (Northern Plain). This guy is a liar.

17.4.2) Answers
Lesson 18

18.4.1) Answers

18.4.2) Answers

18.4.3) Answers

Lesson 19

19.4.1) Answers

19.4.2) Answers
19.4.3) Answers
You may phone from here. Can you go from Tibet to India? It is forbidden to kill wild yaks? It is not allowed to drink this water. Can (we) stay in the monastery? One should not say this word.

Lesson 20
20.4.1) Answers
Sir, is this the way to the Barkor? Yes, yes. Go this way and then after the movie theater turn to the left and you will get there. Madam, where is the hospital of traditional medicine? If you go from the Jhokhang temple, just a little further there is the Lhasa movie theater. The hospital of traditional medicine is across from the Lhasa movie theater. Are there people doing that these days? There is nobody answering the phone. The dancers are making a circle.

20.4.2) Answers

20.4.3) Answers

Lesson 21
21.4.1) Answers
Tibet is the highest land in the world. Who is the best student in your class? There are only a few who are able to go to the university. He/she is the best student in our class.
This hat is too big for me. This valley / country is the nicest. The monastery with the largest number of monks is Drepung. There is too much sugar in the tea. You have to go soon or otherwise you won’t be able to catch the train. (lit.: you’ll be late). He’s only looking at what he needs.

21.4.2) Answers

21.4.3) Additional exercise
translate into English: 
Lesson 22

22.4.1) Answers
Tenzin is taller than me. Dorje is the best among us at football. The chang is tastier than tea. Lhasa has more people than Zhikatse. He is younger than me. Is this shirt too small for you?
- No, it is not too small. It is just right. Among these two cooks, the older one is better.
Medical work is the best profession.

22.4.2) Answers

22.4.2) Additional commentary
The comparative suffixes pa/ba presented in Lesson 22 has a different morphology in Literary and Standard Spoken Tibetan. In the table presented in the Manual (22.3.1) examples are given and here we give details about the rules and a comparison between Literary and SST.
Lesson 23

23.4.1) Answers
I can drive the car (if you want). I’ll take care of the child (if you want). I can get a stone. If you cannot do this work, I’ll help you. If you all would like, I can sing. I’ll offer you some tsampa. Here is exactly two hundred gormos.

23.4.2) Answers

Lesson 24

24.4.1) Answers
Bhagtsamarkhu is a typical Tibetan dish. You have to knead flour and make them slightly bigger than peas, put them in boiling water, then take them out and put liquid butter, molasses, cheese and you’ll get bhagtsamarkhu!
24.4.2) Answers

Do the monks eat meat in Tibet? Do (you) have picnics in winter? When one eats, one does not talk a lot. This year, it rained a lot. In Tibet, it often hales.

24.4.3) Answers

Lesson 25

25.4.1) Answers

As far as I am concerned, I am definitely not going. You have the time, you have the opportunity, you have the money, so what else do you need? I haven’t done it, he hasn’t done it, so who has done it?! It was very good that you called.

25.4.2) Answers

Lesson 26

26.4.1) Answers

All the workers building the road are Nepalese. Is there somebody with a car who could drive me back? In the so-called “butter tea”, one puts salt and butter. The book that I’m reading is very interesting. Did you see the house he is building? Do you have any writing-paper to sell? Could you give me back the paper that we wrote on. The woman that he called on the phone is the owner of the hotel. The « Chonggya valley » is a very important place in the history of Tibet. When is the best time to go to Lhasa? The monk called “Lhalung Palgyi Dorje” killed Langdarma by shooting an arrow at him. (Or he shot an arrow and killed Langdarma).
26.4.2) Answers

There are some letters to send. Do you have a lot of things to put in the car?
Do you have money to lend? Do they have Tibetan car pets to sell?
I had the opportunity to talk to him. Could you talk to Trashi on the phone?
He does not have to come to this meeting. One should not drink chang when sick.
One should not have rapidly fading interest (or fickles). One should not tell lies.

Lesson 28

28.4.1) Answers

There are some letters to send. Do you have a lot of things to put in the car?
Do you have money to lend? Do they have Tibetan carpets to sell?
I had the opportunity to talk to him. Could you talk to Trashi on the phone?
He does not have to come to this meeting. One should not drink chang when sick.
One should not have rapidly fading interest (or fickles). One should not tell lies.
I made him work. I had this shirt sown. They made me drink a lot of chang. We will make him wait. One must make these patients rest well. He did not let us speak. Yesterday the weather got colder. In Lhasa, every year the population increases. The number of children that go to school is increasing. Nowadays, the situation in the world is getting worse and worse.

Lesson 29

29.4.1) Answers
I doubt that he is Tibetan. They probably won’t come to Tibet. I don’t think I need to go, right? (He/I, etc.) fell asleep while listening to the radio. In Tibet, the farmers sing while working in the field.

29.4.2) Answers

29.4.3) Answers

Lesson 30

30.4.1) Answers
How do you take (lit. : eat) these medecines? How is the book that he/she wrote?
You have to do it this way. Nobody has things like that. During the festival one has no choice but to drink chang. On Saturday, since there is a lot of traffic, one has no choice but to walk between two stations. Tomorrow morning, (I) have to get up early since there is a meeting at seven a.m.This medicine is very bitter, but I have to drink it. (or : I have no option but drink it.).

30.4.2) Answers
Lesson 31
31.4.1) Answers
The Jhangthang is totally empty. Speaking like that is completely stupid. This kitchen is really clean. Her face has become entirely red. He is messing up. In big cities, a lot of people are nervous.
Where the sun is hot, Tibetans take off their right sleaves.

31.4.2) Answers

31.4.3) Answers
Lesson 32

32.4.1) Answers

I asked whether there was a car going to Lhasa or not. I don’t clearly know what he thinks in his mind. It is time for us to go to school. Is it time to have dinner?

His way of talking is weird. His driving is really frightening. Please tell me how many classes have you graduated. Boy, ask your mother whether she is going or not. (I) have doubts about Nyima’s way of talking. (He) does not know how to cook food. Isn’t their way of thinking nice? I don’t know whether he arrived home or not. I don’t know whether he is a monk or not. I don’t know whether he/she has a spouse or not. (this sentence can also mean: “I don’t know whether his/her spouse is there or not”).

Lesson 33

33.4.1) Answers

Oh I see, so the weather in Lhasa during the summer is temperate (not too hot, not too cold). Oh so there were 25 students in our class! Sonam has no time to watch the TV except during vacation (H). Yesterday evening I had no time to watch TV. When it’s time for you to go, please tell me, I’ll give you a ride (H). Prof. Norbu isn’t here, he must have gone to the meeting (H).

33.4.2) Answers

1) ཐོག སྤྱི་ནང་དགོས་པས་ཐོབ་ཞིབ་ལེན་ནས་བོད་ཏེ་ན། དོན་ཐོབ་པར་ཐོབ་ཞིབ་ལེན་ནས་འཛིན་བཞིན།
   དོན་ཐོབ་པར་ཐོབ་ཞིབ་ལེན་ནས་འཛིན་བཞིན།
   དོན་ཐོབ་པར་ཐོབ་ཞིབ་ལེན་ནས་འཛིན་བཞིན།

33.4.3) Answers

1) དོན་ཐོབ་པར་ཐོབ་ཞིབ་ལེན་ནས་འཛིན་བཞིན།
   དོན་ཐོབ་པར་ཐོབ་ཞིབ་ལེན་ནས་འཛིན་བཞིན།
   དོན་ཐོབ་པར་ཐོབ་ཞིབ་ལེན་ནས་འཛིན་བཞིན།
34.4.1) Answers

1. He won’t be able to come because he has the flu.
2. I borrowed some money and bought a motorbike. Before you drink tea, you should stir the thermos flask. I have to talk to them before they go to Zhikatse. Before leaving for the countryside, the students did a lot of shopping.

34.4.2) Answers

Before writing a letter, one should ponder well. Shall we take food for lunch on this hill/mountain? Since I have the flu, I’ve lost the taste (of food).

34.4.3) Answers

Lesson 35

35.4.2) Answers
1. Do all Tibetans perform sky burial rituals? 2. (Your) blood pressure is a little high. That’s because (you) came to a place of high altitude and are not used to the environment. (lit. to the earth and to the water). I have put tea to boil, but it has not boiled yet. I can’t sleep at night (lit.: in the evening) and I can’t eat a lot. We tried to cut this piece of wood but could not cut it.

Lesson 36

36.4.1) Answers

1. They have began to build the house. 2. I have already eaten. 3. I have already seen this movie so I am not going to see it again. 4. I have already told him, but he did not pay attention (H). 5. He went to buy vegetables and yak meat to prepare the meal.
6. What surprise ingredients are put in the guthuk soup? Molasses, peach, wool, paper, chili, salt, charcoal, peas, goat dung or yak dung, etc. as well as (representations of) the sun and the moon.

36.4.3) Answers

Lesson 37

37.4.1) Answers
During this festival, in the Bharkor they exhibit various beautiful flowers, human characters, animals all made of butter. During the third month, there is no (major) festival. During the fourth month, they celebrate Saga Dawa. The 15th of this month (Saga Dawa) corresponds to (the commemoration of three events): the birth, the enlightenment and passing away of Lord Buddha. After New Year, on the fourth of the 1st month, the Great Prayer (Monlam Chenmo) begins.

38.4.1) Answers
1. I have taken medicine for a few days but I have not recovered. 2. I have also tried to quit smoking but it’s a little bit difficult now. If you smoke, it’s a waste of money, that’s not that bad but it very seriously harms your health. I have not been to Lhasa but I heard a lot about it.

38.4.2) Answers

Lesson 39

39.4.1) Answers
Pema came back from America and pretended to know English. He fooled me by pretending to be a friend. Samye monastery is on the north bank of the Brahmaputra (or Yarlung) river, in the Dranang county of Lhokha prefecture. This temple was built during the reign of the emperor Thrisong Detsan in the eight century. During the ten years of the cultural revolution it was badly damaged. But nowadays, the state has repaired it and it has become nice.

39.4.2) Answers

Lesson 40

40.4.1) Answers
1. Yesterday, when I was sleeping, it rained cats and dogs. 2. He has waited until now. 3. Since it is ten o’clock, they have already arrived. The “fumigation for the world” is a festival that commemorates a ritual performed by Padmasambhava during the building of
Samye monastery. At the time of the construction, a lot of obstacles occurred and in order to propiciate the place, abundant rituals of fumigation (with fragrant juniper, etc.) and offerings were performed. As a result of these rituals, all the obstacles disappeared.

40.4.2) Answers

Lesson 41

41.4.1) Answers

He captured the younger princess, Lucham Dzema, isn’t. He/She took Thubtän to the hospital. Tomorrow, when I come back, I’ll take back (my) elder son. Have you taken the key? I’m getting scared. This little girl is becoming afraid of the dog, isn’t she?. What you study during the winter, you forget during the summer. If you speak to him, he gets angry.

On the 30th day of the 6th Tibetan month, early in the morning in Drepung, a great thangka of the Buddha Shakyamuni is displayed. The name for the festival, Palharithrö, is only used in the colloquial language but, otherwise, it is know as Palhairap.

41.4.2) Answers
Appendix: combination between auxiliaries and verb classes

<table>
<thead>
<tr>
<th>person</th>
<th>Past auxiliaries with volitional verbs</th>
<th>Present auxiliaries with volitional verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>egophoric</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1st person</td>
<td></td>
</tr>
<tr>
<td></td>
<td>intentional subject</td>
<td></td>
</tr>
<tr>
<td></td>
<td>receptive non subject</td>
<td></td>
</tr>
<tr>
<td></td>
<td>neutral</td>
<td></td>
</tr>
<tr>
<td></td>
<td>testimonial (unintentional)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>assertive</td>
<td></td>
</tr>
<tr>
<td>2nd / 3rd</td>
<td>neutral</td>
<td></td>
</tr>
<tr>
<td></td>
<td>testimonial</td>
<td></td>
</tr>
<tr>
<td></td>
<td>assertive</td>
<td></td>
</tr>
<tr>
<td>1st</td>
<td>egophoric</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1st person</td>
<td></td>
</tr>
<tr>
<td></td>
<td>subject (+récent)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>neutral</td>
<td></td>
</tr>
<tr>
<td></td>
<td>testimonial (+récent)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>assertive</td>
<td></td>
</tr>
<tr>
<td>2nd / 3rd</td>
<td>neutral</td>
<td></td>
</tr>
<tr>
<td></td>
<td>testimonial</td>
<td></td>
</tr>
<tr>
<td></td>
<td>assertive</td>
<td></td>
</tr>
</tbody>
</table>

- **Person**: 1st, 2nd/3rd
- **Auxiliaries with Volitional Verbs**
  - **Past Auxiliaries**
    - Egophoric
    - Intentional subject
    - Receptive non subject
    - Testimonial (unintentional)
    - Assertive (unintentional)
  - **Present Auxiliaries**
    - Egophoric
    - Intentional subject
    - Testimonial (unintentional)
    - Assertive (unintentional)

- **Person**: 1st
- **Auxiliaries with Non-Volitional Verbs**
  - **Past Auxiliaries**
    - Egophoric
    - Subject (+récent)
    - Testimonial (+récent)
    - Assertive
  - **Present Auxiliaries**
    - Egophoric
    - Intentional subject
    - Testimonial
    - Assertive

- **Person**: 1st
- **Auxiliaries with Non-Volitional Verbs**
  - **Past Auxiliaries**
    - Egophoric
    - Subject (+récent)
    - Testimonial (+récent)
    - Assertive
  - **Present Auxiliaries**
    - Egophoric
    - Intentional subject
    - Testimonial
    - Assertive

- **Person**: 2nd/3rd
- **Auxiliaries with Non-Volitional Verbs**
  - **Past Auxiliaries**
    - Egophoric
    - Subject (+récent)
    - Testimonial (+récent)
    - Assertive
  - **Present Auxiliaries**
    - Egophoric
    - Intentional subject
    - Testimonial
    - Assertive
<table>
<thead>
<tr>
<th>Person</th>
<th>Present auxiliaries with non-volitional verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>egophoric</td>
</tr>
<tr>
<td></td>
<td>1st person subject/ non subject habitual</td>
</tr>
<tr>
<td></td>
<td>neutral</td>
</tr>
<tr>
<td></td>
<td>testimonial</td>
</tr>
<tr>
<td></td>
<td>assertive</td>
</tr>
<tr>
<td>2nd/3rd</td>
<td>neutral</td>
</tr>
<tr>
<td></td>
<td>testimonial</td>
</tr>
<tr>
<td></td>
<td>assertive</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Person</th>
<th>future auxiliaries with volitional verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>egophoric</td>
</tr>
<tr>
<td></td>
<td>1st person subject</td>
</tr>
<tr>
<td></td>
<td>allocentric</td>
</tr>
<tr>
<td></td>
<td>&quot;perform for the benefit of other(s)&quot;</td>
</tr>
<tr>
<td></td>
<td>neutral</td>
</tr>
<tr>
<td></td>
<td>non intentional</td>
</tr>
<tr>
<td>2nd/3rd</td>
<td>neutral</td>
</tr>
<tr>
<td></td>
<td>assertive</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Person</th>
<th>future auxiliaries with non-volitional verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>neutral</td>
</tr>
<tr>
<td></td>
<td>assertive</td>
</tr>
<tr>
<td>2nd/3rd</td>
<td>neutral</td>
</tr>
<tr>
<td></td>
<td>assertive</td>
</tr>
</tbody>
</table>