How to Read Tibetan

Central Tibetan (Low Literary) Edition

How to Read Tibetan: Central Tibetan (Low Literary) Edition
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1. How to Use This Book

This book was originally written for expatriate students learning Tibetan at a university in China. The students were especially interested in how to read the Tibetan Bible and how to share its truths with others. Their need suggested a textbook that would be a kind of guided tour of a Biblical book, pointing out the fundamentals of Tibetan grammar and introducing the specialized 'key' terms that are used to describe the Christian faith. The book you are holding in your hands is an attempt create such a 'learn as you go' textbook. Part One covers the basic building blocks of the language and how they are put together. Part Two applies this knowledge in an easy, step-by-step fashion to the text *Jesus Christ Has Power to Save Us,* a simplified life of Christ taken directly from a new translation of the Gospel of Mark. It is not necessary to master Part One before moving on to Part Two. Study at your own pace and use both parts in whatever way works best for you.

Before you begin to study this book, you should be able to read a very simple sentence in Tibetan དབུ་ཅན། script. Most students are able to do this after their first 6-10 months of language study. If this is your level, begin with Part One. More advanced students might want to begin with Part Two. The basic points covered in Part One are applied in Part Two; and virtually all the the grammatical constructions that appear in Part Two are discussed in Part One. The vocabulary is taken directly from a modern version of the Tibetan Bible, so you will learn spiritually significant vocabulary from your very first lesson. The endnotes to each chapter give you references to standard textbooks of spoken and written Tibetan, so that you can get more detailed information about any points that may be unclear.

Jesus Christ Has Power to Save Us was translated for Tibetans by a native speaker highly skilled in the use of the language. Its grammar and style are authentically Tibetan, and most users of this book will already be familiar with the story it tells. The Gospel of Mark has a fast-paced, action-oriented style that appeals to modern readers, yet it addresses issues that are part of the everyday spiritual concerns of most Tibetan people: evil spirits, healing illness, and the way to lead a good life. For these reasons, it's a good idea to use this book with a language helper. The names of the major grammatical features in this book are given in both English and Tibetan, according to the traditional Tibetan system of grammar, so that your language helper can recognize what is being taught.

This book is *not* intended as a complete textbook of modern written Tibetan. It is only an introduction to the grammar of the text *Jesus Christ Has Power to Save Us.* It does not cover the basics of the alphabet, or how letters are combined into syllables. Nor does it cover a number of common grammatical constructions. But anyone who studies this book will have an excellent start on learning to read any other modern Tibetan text,

from the newspaper to the Bible. With time and practice, **anyone can learn to read Tibetan**.

A Word About the Language: The spoken forms of the Tibetan language are different from the written form. The spoken Tibetan language as used in China today may be divided into three major groups of dialects: 1) *Amdo* (found in Qinghai, Gansu, and parts of Sichuan Province); 2) *Kham* (found in Sichuan, Qinghai, Yunnan, and the eastern Tibet Autonomous Region); and 3) *U-Tsang* or Central Tibetan (found in the central part of the Tibet Autonomous Region). Each of these large groups of dialects includes many local variants, some of which have not yet been fully described by linguists.

The classical written language (the language of the Buddhist scriptures) can be understood by a well-educated reader from any dialect area, and in that sense the written language is the same for all Tibetans. In the past 50 years, however, a new form of written Tibetan has emerged, called modern written (or modern literary) Tibetan. This form of the language is in daily use by government, media, and the professions. It can be divided into three broad bands or 'registers' (high, middle, and low) according to its intended use and the number of years of education one needs in order to understand it well. Modern **'high literary'** is used mainly by creative writers, poets, religious scholars, and other intellectuals who have had a specialized monastic or university-level education. **'Mid-literary'** is the ordinary written language of Tibet, as used by people who have studied in secondary school. **'Low literary'** is used by people with three or four years of primary school (a common level of schooling in many areas). It is used at the village level for topics related to the community and its development: farming, health, education, etc.

One of the things that sets these levels apart from each other is how much of the spoken language finds its way into the written form. High literary written Tibetan has the fewest words that would also be found in any of the spoken dialects. Low literary has the most. In general, low level texts are easy to read but do not cross dialect boundaries well. High level texts cross dialect boundaries well but are not easy to read. Mid- and lower-literary texts tend to have characteristic dialect-based features (e.g. "Amdoisms" or "Centralisms") which reflect the speech of the area in which they were written. These may be perceived as "mistakes" or "poor style" by readers from other areas.

All readers should be aware that modern written Tibetan is not yet standardized to the degree that English is. There are regional and dialect-based differences in grammatical rules and many variants in spelling. Even highly educated Tibetans differ in their views about correct grammar and spelling, a fact which all students of the language should keep in mind when they ask questions of such people. Students should also be aware that there are differences between the classical descriptions of Tibetan grammar and those of modern linguists. This book refers to classical Tibetan grammar, but uses modern linguistic terms in order to help you make comparisons with English and other languages.

Things You Should Know: This book is available in two editions: a 26 chapter version for students of Central Tibetan, including the full text of *Jesus Christ Has Power to Save Us*, and a 9 chapter "All China" edition. At the time of publication, it was hoped that Kham and Amdo versions of *Jesus Christ Has Power to Save Us* would appear soon.

As you study this book, it may help you to have available any of several modern textbooks of Tibetan. A list of recommended texts appears in Appendix 3. These books have been noted as suitable for beginning, intermediate, and advanced students.

By the time you finish this book, you'll be familiar with the life of Christ in Tibetan. You'll be well-equipped to read the low literary version of the entire Gospel of Mark, and you'll be able to use *Jesus Christ Has Power to Save Us* in your ministry (for example, in teaching Tibetan Christians how to read their own language). Your language helper will benefit, too, by reviewing grammatical concepts in Tibetan. May God bless you and your language helper as you use this book together.

2. Jesus and His World

Names of People, Places, and Things

Sooner or later, most students are confronted with a story or other Tibetan text which they are asked to read aloud in front of others. Often the reader's pulse begins to rise, the palms become sweaty, and there is a fidgety silence as he or she begins to form letters into syllables, syllables into words, and words into intelligible speech, all the while trying to remember the arcane rules of pronunciation, spelling and grammar. For some, this is so hard that they are tempted to give up in despair. But this doesn't need to happen. **Anyone can learn to read Tibetan fluently and confidently.** The key is to know how the language is put together (- and to get lots of practice!)

Like a Tibetan house, the Tibetan language is made up of simple building blocks. There are only two things you need to know about these building blocks: 1) what they are, and 2) how to put them together. In Part One of this book we will learn both these things.

Everything on a page of written Tibetan is either: 1) a word, 2) a word-connector called a grammatical particle, or 3) a punctuation mark. **Words** are the basic building blocks of the language. [1] **Grammatical particles** and **punctuation marks** are the cement that holds the building blocks together. The first secret to learning to read Tibetan is this: there are many words, but not many particles or punctuation marks. So if you know all the particles and punctuation marks, then everything else on the page is a word, and its meaning can be looked up in a dictionary.

Key Point: The Basics of the Tibetan Language

Words = 'Building Blocks' **Particles & Punctuation** = 'Cement'

If you were building a house, you might use different kinds of building blocks for each type of construction: earthen bricks for the walls, cement blocks for the basement, decorative bricks for a walkway. With these three kinds of building blocks, you might construct an entire building. In a similar way, the Tibetan language is built from only six kinds of building blocks. These six building blocks are called nouns, pronouns, adverbs, adjectives, postpositions and verbs. These names may remind you of long-forgotten drudgery in grammar school, but don't let their names scare you. We'll look at each kind of building block in its turn and give you many examples. [2]

Key Point: The Six Building Blocks of the Tibetan Language

1. Nouns	3. Adverbs	5. Postpositions
2. Pronouns	4. Adjectives	6. Verbs

In this chapter we will only look at one kind of word, called a **noun**. Perhaps most people have a vague memory of a primary school teacher saying something about nouns. Fortunately, nouns are pretty much the simplest kind of word in any language (which is why you heard about them in primary school and not in university). A noun is just the name of something: it may be the name of a person, place, thing, quality, action, idea, or something else, but the main thing to remember is that nouns are just names. To get started, let's look at nouns as the names of people, places, or things.

Key Point: Nouns (Tibetan མིང་ཚིག)

A noun is the name of something.

2.1 **Names of People**: Most of the people in *Jesus Christ Has Power to Save Us* are named below. Some of the names in the list may not be quite what you're used to in English, because these names have been translated directly into Tibetan from Greek. For example, 'John' is *Yohanan* and 'James' is *Yakob*. The name is printed in Tibetan letters in the first column, in English in the second, and the place where you can find this name is referenced in the third column. (The 'Reference' is the chapter number of this book enclosed in parentheses, followed by the chapter and verse number in the Gospel of Mark.)

Name	**English**	**Reference**
ཡེ་ཤུ	Jesus	Section titles
པེ་ཏྲོ	Peter	(25) 5.37
ཡ་ཀོབ	James	(25) 5.37
ཡོ་ཧ་ནན	John	(25) 5.37
པི་ལ་ཏུ	Pilate	(21) 15.8
ཡོ་སེབ	Joseph	(23) 15.42-43
མ་ག་དལ་མ་མིར་ཡམ	Mary Magdalene	(24) 16.1

ཡུ་དྲ་དབྱི་སི་ཀཱ་རེ།	Judas Iscariot	(20) 14.10

Notice that each name in the preceding list has a tiny open circle (called a *bindu* or ངར་རོ།) underneath its first syllable. This little circle tells the reader that the word was taken from a foreign language (in this case, Greek). Since the first complete edition of the Tibetan Bible in 1948, foreign names and loan words have been marked in Tibetan Bibles with these helpful little circles. [3] (You can find in Appendix 1 a list of all the words in the text that are marked in this way.) Also notice the second syllable of the name Judas Iscariot. Underneath the letter ད་ is a small curly bit that looks like the digit '2'. This is called an *a-chung* or 'little a' in Tibetan. It is another way that Tibetans mark words as coming from a non-Tibetan language.

Despite the use of *bindus* and *a-chungs*, it still may not be clear to a Tibetan reader that a certain group of syllables is in fact a Jewish, Greek, or Roman name. In such cases, Tibetan has a handy little term ཟེར་བ། (meaning 'called' or 'so called') that can be used to make things clear. For example:

Name	**English**
མིའི་རིགས་ཀྱི་བུ་ཟེར་མཁན།	the one called 'Son of Humanity' (or 'Son of Man')
ཡུ་དྲ་དབྱི་སི་ཀཱ་རེ་ཟེར་བའི་མི་ཞིག	a man called Judas Iscariot

2.2 **Names of Places**: Just as the names of people are nouns, the names of places are also nouns. Here are some place names from ancient Israel that you will find in the story. Notice the *bindu* under each first syllable:

Name	**English**	**Reference**
གཱ་ལི་ལ།	Galilee	(20) 1.14
ཀཱ་ཕར་ན་ཧཱུམ།	Capernaum	(21) 1.21
ན་ཟ་རེ་ལ།	Nazareth	(21) 1.24
ཡི་སི་ར་ཨེལ།	Israel	(19) 12.29
ཨ་རི་མ་ཐ	Arimathea	(23) 15.42-43

2.3 **Names of Things**: The names of things are usually the simplest nouns in Tibetan. Normally, names of things have either one or two syllables. Here are some examples of each.

Name	**English**	**Reference**
མི།	man, person	(21) 1.22
བུ།	boy, son	(23) 2.10
གདོན་འདྲེ།	evil spirit	(13) 1.34
ཁང་པ།	house	(23) 2.1

As with the names of people, it may not be clear to a Tibetan reader that the name of a thing comes from a foreign language and is not a misspelled Tibetan word. Here again the Tibetan term ཟེར་བ། 'called' is useful. In the first example below, the Greek word for 'linen' (*linon*) has been marked with a bindu in the first example, and it has been joined to the Tibetan word ཟེར་བ། in the second example.

Name	**English**	**Reference**
ལིན་ནོན།	linen	(23) 15.46
ལིན་ནོན་ཟེར་བའི་རས།	cloth called linen [4]	

2.4 **Singular and Plural Nouns:** Tibetan nouns are generally plural (more than one) unless followed by a word such as 'this' 'that' or 'one'. The context or setting will normally show if a noun refers to one or to more than one of something. There are also ways to mark nouns as plural using special 'add-on words' called **pluralizers**. The most common pluralizers are རྣམས། and ཚོ། though in older or higher literary versions of the Tibetan Bible you may see the pluralizer ཅག as well. [5]

རྣམས། as Pluralizer:

གཤིན་པོ་རྣམས།	the dead	(25) section title
ཉེ་གནས་རྣམས།	the disciples	(25) 5.40
བློ་ཆེན་རྣམས།	chief priests	(20) 14.10

ཚོ། as Pluralizer:

ང་ཚོ།	we	(19) sec. title
ཁྱེད་ཚོ།	you	(20) 1.15
ཁོང་ཚོ།	they	(21) 1.21

In addition, there are other words that make Tibetan nouns explicitly plural. [6]

Word	Meaning	Example	Example Meaning	Reference
མང་པོ།	many	ནད་པ་མང་པོ།	many sick people	(22) 1.34
ཚང་མ།	all	མི་ཚང་མ།	everyone	(25) 5.42
ཐམས་ཅད།	all	ཟས་ཐམས་ཅད།	all foods	(17) 7.19
ཁ་ཤས།	a few	མི་ཁ་ཤས།	a few people	(22) 15.35
གཉིས།	two	དུམ་བུ་གཉིས།	two pieces	(22) 15.38

2.5 **Honorific Nouns** Like many other Asian languages, Tibetan has a system of polite speech that is used to show respect to others. Tibetans refer to this kind of language as ཞེ་སྡ། , or 'honorific'. Some of the honorific nouns you will encounter in *Jesus Christ Has Power to Save Us* are: [7]

Ordinary Noun	Meaning	Honorific Counterpart	Reference
གཟུགས་པོ།	body	སྐུ་གཟུགས།	(23) section title
ལག་པ།	hand	ཕྱག	(25) 5.23
རྐང་པ།	foot	ཞབས།	(25) 5.22
བུ།	son	སྲས།	(19) section title
སྐད།	voice	གསུང་།	(22) 15.37

The Particle ལགས། Yet another way that Tibetan makes personal names and other nouns honorific is by adding the particle ལགས། For example, in Mark 14.45, Judas pretends to show respect to Jesus by adding this syllable to a noun meaning 'great teacher':

Name	English
སློབ་པ།	great teacher, founder of a religion
སློབ་པ་ལགས།	honorific form

Note that the particle ལགས། is sometimes also used in written language as a form of the verb 'to be' (e.g. in Chapter Nineteen, Mark 12.29). More examples can be found in Matthew 14.33 in the 1903 New Testament, or Matthew 11.3 in the 1970 version. [8]

2.6 **Noun Phrases**: Nouns are not always used by themselves. Sometimes they are combined with other words to make a phrase that acts just like a noun. For example:

Name	**English**
པེ་ཏྲོ་དང་ཡོ་ཧ་ནན།	Peter and John : noun list
པེ་ཏྲོའི་ཁང་པ།	Peter's house: noun + noun
དམ་པའི་གསུང་རབ།	Holy Bible: adjective + noun
ཉེ་གནས་པེ་ཏྲོ།	the disciple Peter: noun + noun

The last item, 'the disciple Peter' is called an **appositive**. An appositive occurs when two linked words or phrases refer to the same person or thing. In this case, 'Peter' and 'disciple' are one and the same, so 'the disciple Peter' is called an appositive phrase. [9] In the translation used by this book, the Gospel of Mark begins with the appositive phrase 'God's Son Jesus Christ' (Mark 1.1).

2.7 **Summary:**

The written Tibetan language is made up of:

a) **Words** that act like building blocks;
b) **Grammatical particles** that act like cement, holding the building blocks together and showing how they relate to one another; and
c) **Punctuation marks**.

There are six kinds of words in Tibetan:

a) Nouns
b) Pronouns
c) Adverbs
d) Adjectives
e) Postpositions, and
f) Verbs

Nouns are names of:

a) People
b) Places
c) Things

Nouns can be:

a) Singular
b) Plural
c) Honorific
d) Non-Honorific

Nouns can be combined with other words in **noun phrases**.

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[1] Technically, it is the syllables themselves which are the smallest meaningful building blocks of the language, but the word-based approach taken in this book is probably more useful for students who are learning to read.

[2] For an overview of the six types of Tibetan words, see Joe Wilson's *Translating Buddhism from Tibetan,* p. 565.

[3] There is another such little circle that appears **above** the line of letters. This is an abbreviation for the Tibetan letter ས་ . You may see this abbreviation occasionally in other works, e.g. in Tournadre and Dorje's *Manual of Standard Tibetan,* (English Edition) p. 405, but it is not used in this book.

[4] Linen is an important commodity in the Bible and has great symbolic significance. See Ryken et al. *Dictionary of Biblical Imagery* (Downers Grove: InterVarsity Press, 1998).

[5] The use of pluralizers in the Lhasa variety of spoken Tibetan is discussed in Bartee and Droma's *A Beginning Textbook of Lhasa Tibetan*, p. 32, and in Tournadre and Dorje, p. 86. The use of pluralizers in the written language is discussed in Goldstein's *Essentials of Modern Literary Tibetan*, p. 50.

[6] For a description of pluralizers in the Lhasa variety of spoken Tibetan, see Tournadre and Dorje, p. 86.
[7] For a useful table of ordinary and honorific nouns, see Bartee and Droma, p. 199-204.
[8] In the 19th century, the Moravians translated portions of the Bible into Tibetan, based on the dialect of Ladakh. In 1903, the British and Foreign Bible Society produced a New Testament translation based on Central Tibetan as used in West Bengal, India. In 1933, this translation was reprinted in Shanghai, and came to be known as the 'Shanghai Version'. In 1948 the Moravians produced the first complete Tibetan Bible translation. The New Testament section of this translation was revised and published in India in 1970. In general, the 1970 New Testament is a higher literary text, while the 1903 New Testament is a lower mid-literary text. Both translations remain in use today in India.
[9] For a description and examples of noun phrases, see Wilson p. 193.

3. Words That Add Spice

In the last chapter, we saw that words are the basic building blocks of the Tibetan language, and we learned that there are six kinds of words: nouns, pronouns, adverbs, adjectives, postpositions, and verbs. We learned that nouns are names of people, places, and things, and that they can be singular, plural, honorific, or combined with other words in noun phrases. Versatile as they are, life would be very boring if nouns were the only words we had. (If you doubt this, try speaking for 30 seconds using only nouns!)

In this chapter we'll talk about words that add variety. These words let us talk about our friend Tashi using pronouns (that is, a word other than his name). They let us tell the story about how quickly (adverb) Tashi had to run to get away from the hairy black (adjectives) yak. Or how we met him after (postposition) class for a cup of tea and some well-aged yak meat. Pronouns, adjectives, and adverbs add variety, vividness and color to our speech, and also to the stories in the Bible. In this chapter we'll look at these words that add spice to life, plus another, more ordinary, kind of word called a postposition.

3.1 **Pronouns**: (Tibetan ཚབ་ཚིག or མིང་ཚབ།) A pronoun is a word that can be used in place of a noun. Instead of saying 'Tashi', you can say 'he'. Instead of saying 'Drolma', you can say 'she'. Instead of saying 'the book', you can say 'it'. As there are different kinds of nouns, there are also different kinds of pronouns. Some pronouns are called personal pronouns [10] because they refer to persons. The most common personal pronouns used in Central Tibet are:

Singular Pronouns		**Plural Pronouns**	
ང་།	I	ང་ཚོ།	we
ཁྱེད་རང་།	you (honorific)	ཁྱེད་རང་ཚོ།	you (honorific) [11]
ཁོང་།	he (honorific)	ཁོང་ཚོ།	they (honorific)

The pronouns 'you', 'he' and 'they' have non-honorific counterparts, which are most commonly used outside Central Tibet:

ཁྱོད།	you (non-hon.)	ཁྱོད་ཚོ།	you (non-hon.)
ཁྱོད་རང་།	you	ཁྱོད་རང་ཚོ།	you (plural)
ཁོ།	he, she (non-hon.)	ཁོ་ཚོ།	they (non-hon.)
ཁོ་མོ།	she (non-hon.)		

Written Tibetan has other personal pronouns (called inclusive and exclusive pronouns) as well, but they do not appear in *Jesus Christ Has Power to Save Us*, and so will not be dealt with here. [12]

Another type of pronoun refers back to something or someone that was just mentioned. The most common of these is the word རང་། meaning 'self' or 'itself'. Here are some examples:

Tibetan Word	**Meaning**	**Reference**
རང་།	self	
རང་དང་འདྲ་བར།	as yourself	(19) 12.31
རང་གི་དྲུང་དུ།	in front of, to Himself	(17) 7.14
ཁོང་རང་རེད།	(it is) He Himself	(20) 14.44
བདེན་པ་རང་རེད།	(it is) the truth itself	(22) 15.39

The word རང་། has other uses as well, as we will see in Chapter Eight (8.5).

3.2 **Relative and Interrogative Pronouns** or ཀློག་སྒྲ། Sometimes Bible characters need to ask questions. When they do, they use a set of general question words such as 'who', 'which', 'when', etc. which are also a kind of pronoun. The examples below show how these pronouns are used. Some of these examples include words that have not yet been introduced. If you don't understand them, don't worry. Just try to get the idea of what the pronoun means.

Tibetan	**Meaning**	**Example**	**Meaning**	**Reference**
སུ།	who	འདི་སུ་ཡིན།	Who is this?	(24) 4.41
གང་།	what	རྒྱུ་མཚན་གང་ཡིན།	What is the reason?	(21)15.14
		དོན་གང་ཡིན།	What is the meaning?	(24) 4.40
ཅི།	what	ཅི་ཟ་ཅི་འཐུང་།	What you eat / drink	Mt. 6.25 (1903)

At other times, a set of pronouns that refers to people is needed to say things like 'anyone', 'no one', or 'whoever'. Such words are called 'indefinite' or 'general' pronouns.

Tibetan	**Meaning (Reference)**
སུ་ཡང་།	whoever, anyone, no one
གཞན་སུ་ཡང་།	no one else (25) 5.37
སུ་ཡང་དད་པ་བྱས་ན།	whoever believes (25) 16.16

Certain adjectives (see Section 3.4) can also be used as pronouns, as in the list below. [13]

Tibetan	**Meaning (Reference)**
དེ།	that (one, person)
འདི།	this
འདི་ཅི་ཡིན།	What is this? (21) 1.27
ཐམས་ཅད།	all (23) 2.12
གཅིག	one (person) , something
གཅིག་གིས་གཅིག་ལ།	one to another (21) 1.27
གཉིས།	both
ཕ་མ་གཉིས།	father and mother (25) 5.40

3.3 **Adverbs**: Adverbs as such are not a part of the traditional description of Tibetan grammar. They are words that tell you how or in what way something was done. In English, adverbs are words like slowly, quickly, very, and desperately. In a Tibetan sentence, you normally find adverbs next to other adverbs, or with adjectives or verbs. Fortunately for students of the language, Tibetan doesn't have many adverbs, at least not stand-alone adverbs like the ones in English. Three Tibetan adverbs you may be familiar with already are:

Tibetan	**Meaning (Reference)**
ཤ་ཅང་།	very
ཤ་ཅང་སྐྲག་པ།	very afraid (18) 9.6
ལམ་སེང་།	immediately
ལམ་སེང་ཡར་ལངས།	got up immediately (23) 2.12

ཡོངས་སུ།	wholly, completely
ཡོངས་སུ་ཞི་བར་གྱུར།	completely peaceful (24) 4.39

Take note of the adverb ལམ་སེང་། meaning 'immediately'. This is Mark the Evangelist's favorite adverb, and its use is a characteristic feature of his style - it appears many times in his Gospel, though only twice in *Jesus Christ Has Power to Save Us*.

3.3.1 **Adverbial Pronouns**: Besides words which are always adverbs, Tibetan has a class of words that grammarians call adverbial pronouns. [14] These words are like **adverbs** because they show how, how much, or to what extent something was done. [15] They are like **pronouns** (a kind called relative pronouns) because they link back to something that has already been said. For example, in Mark 2.7, the scribes ask each other, 'How does this man dare talk <u>in this way</u>? 'In this way' (Tibetan འདི་ལྟར།) refers back to the speech of Jesus in Mark 2.5 and so is like a pronoun, yet it also modifies the verb 'talk' and so is like an adverb.

Tibetan	**Meaning**
གང་འདྲ།	how
ཇི་ལྟར།	how, in what way
དེ་ལྟར།	like that
འདི་ལྟར།	like this

Examples						**Reference**
1.	ཇི་ལྟར་	ཞུ་	དགོས་	མིན་	མ་ཤེས།	
	how	say	must	not	not know.	
	(Peter) didn't know how to respond					(18) 9.6
2.	སྒས་ཀྱང་	དེ་ལྟར་	བཟོ་	མི་ཕྱབ།		
	No one	like that	make	not able		
	No one could make it like that					(18) 9.3
3.	འདི་ལྟར་	ལབ་	དགོས།			
	like this	say	must			
	must tell this (to Jesus' disciples)					(25) 16.7

3.3.2 **Adverbials:** Besides words which are themselves adverbs or adverbial pronouns, Tibetan uses some of the particles explained in Chapter 6 to make phrases that work like adverbs. [16] Such phrases are called 'adverbials'.

3.3.2.1 **The Adverbial Particles** གི་སྒོ་ནས། **or** གི་ངང་ནས། These can be added to a phrase to make it into an adverbial, to show how or in what way something was done.

Example 1:	དཀོན་མཆོག་གི་དབང་།	God's power
Adverbial 1:	དཀོན་མཆོག་གི་དབང་གི་སྒོ་ནས།	by (God's) power 1.34
Example 2:	བློ་ཁོག	courage, bravery
Adverbial 2a:	བློ་ཁོག་གི་ངང་ནས་།	courageously, bravely
Adverbial 2b:	བློ་ཁོག་ཆེན་པོའི་ངང་ནས།	with great courage (23) 15.42

3.3.2.2 **Using the Agentive Particles** ཀྱིས། གིས། ཀྱིས། **to Make Adverbials:** These three particles [17] which will be discussed in Chapter Six (6.2.3), can be used in a similar way.

Example noun:	རས།	cloth	
Adverbial:	རས་ཀྱིས།	with a cloth	(23) 15.46
Example noun:	རྟ་ཕྱག	whip	
Adverbial:	རྟ་ཕྱག་གིས།	with a whip	(21) 15.15
Example phrase:	ནུས་པ་ཅི་ཡོད།	as much as (you) have	
Adverbial:	ནུས་པ་ཅི་ཡོད་ཀྱིས།	with as much as (you) have	(19) 12.30

3.3.2.3 **Using the** ལ་དོན་ **Particles to Make Adverbials:** The ལ་དོན་ particles (discussed in Chapter Six) can be joined to adjectives to make adverbs.

Adjective +	ལ་དོན།	**= Adverb**	**Change in Meaning**	**Reference**
དམ་པོ།	ར་	དམ་པོར།	firm -> firmly	(20) 14.44
གསོན་པོ།	ར་	གསོན་པོར།	live -> alive	(25) 16.6

3.4 **Adjectives** (Tibetan རྒྱན་ཚིག) These words describe nouns: salty tea, good news, big house. In most cases in Tibetan, you find adjectives right after the nouns they modify, but sometimes they come before them. Examples of common adjectives are:

Adjective	**Meaning**	**Example**	**Translation**	
བཟང་།	good	འཕྲིན་བཟང་།	good news	(20) 1.14
ཀུན།	all	འཛམ་རྒྱིན་ཀུན།	whole world	(25) 16.15
ཆེན་པོ།	big	ཕོ་ལྷང་ཆེན་པོ།	a big hole	(23) 2.4
གལ་ཆེ།	important	གལ་ཆེ་བའི་བཀའ་ཁྲིམས།	important command	12.31

3.4.1 **Verbal Adjectives:** Sometimes verbs (see Chapter Four) are made into adjectives, as in the phrase, 'the food that Drolma made' or 'the tea that she drank'. In these examples, the phrase 'that she made / drank' is a **verbal adjective** that tells us which food or which tea is being talked about. Verbal adjectives are very common in spoken, modern written, and classical Tibetan. [18]

Verbal Adjective		**Modified Noun**
ང་ཚོ་	སྐྱོབ་པའི་	དབང་།
us	saving	power
power to save us		
གདོན་འདྲེ་	སྐྱོང་པའི་	ནུས་མཐུ།
demon	expelling	power
power to drive out demons		
གོམ་པ་སྤྲོ་	མ་ཐུབ་པའི་	ནད་པ།
walk	not able	sick one
a man unable to walk		

3.4.2 **Adjectives with** ལྡན། The particle ལྡན། or དང་ལྡན། (meaning literally 'having' or 'being associated with') can be added to a noun to make it into an adjective:

དབང་།	=	power		
དབང་ལྡན།	or	དབང་དང་ལྡན།	=	powerful

3.5 **Postpositions:** In English, there is a group of words called prepositions (such as 'in, to, from, by, with') that tell us the time or location of an action. These words always come before the other words to which they are joined, and so are called pre-positions. But in Tibetan, exactly the opposite is true: such words come after the words to which they are joined, and are called post-positions.

Postposition	**Meaning**	**Example**	**Translation**	**Reference**
མདུན་དུ།	in front of	མི་ཚང་མའི་མདུན།	in front of all	(23) 2.12
འོག་ཏུ།	below	སྟེང་ནས་འོག་བར།	from top to bottom	15.38
སྔོན་དུ།	before	སྔོན་ནས།	previously	(20) 14.44
རྗེས་སུ།	after	ཕྱིན་པའི་རྗེས།	after leaving	(23) 2.1
བར།	until	ཆུ་ཚོད་གསུམ་པའི་བར།	until 3:00	(22) 15.33
ཆད་དུ།	for	གློད་པའི་ཆེད་དུ།	in order to release	(21) 15.11
ཕྱིར།	for	སྐོང་ཕྱིར།	in order to satisfy	(21) 15.15

3.6 **Summary:** There are six kinds of words in Tibetan: nouns, pronouns, adverbs, adjectives, postpositions, and verbs. In Chapter Two we talked about nouns, which are the names of people, places, or things. In Chapter Three we learned about pronouns, adverbs, adjectives, and postpositions.

1) **Pronouns** are words that can be used in place of nouns, which in turn are names of persons, places, or things. There are pronouns for persons (I, you, she, who, whoever, both, one); places (here, there); and things (what, that, it, all, both, one).

2) **Adverbs** show how an action was done (slowly, quickly) or tell us about an adjective (very hot, extremely large). There aren't many adverbs in Tibetan, but there are a lot of adverbials, which are formed by adding གི་སྒོ་ནས། གི་ངང་ནས། ; one of the agentive particles ཀྱིས། གིས། ཡིས། ; or one of the ལ་དོན། particles (discussed in Chapter Six) to a phrase.

3) **Adjectives** are words that tell us something about (i.e. qualify or modify) nouns (big, small, heavy).

4) **Postpositions** are words that correspond to prepositions (in, for, to, by) in English, but are joined after the word they modify.

[10] To see how personal pronouns work in the Lhasa variety of spoken Tibetan, see Tournadre and Dorje, p. 92.

[11] In Kham the pronouns ཁྱོད་རང་། ཁྱེད་རང་ཚོ། may sometimes be used as reflexives (e.g. 'you yourself').

[12] Other pronouns used in modern or classical written Tibetan include ངེད་ཅག རང་ཅག རང་རེ། ཁྱོད་ཅག དེ་དག དེ་རྣམས། དེ་ཚོ།

[13] A classification of pronouns is given in Wilson, p. 579. An extensive table of pronouns used in both the Lhasa variety of spoken Tibetan and in the written language, appears in Tournadre and Dorje, p. 407-409.
[14] See Wilson p. 580 for examples of adverbial pronouns.
[15] For an explanation of some adverbs in the spoken language of Lhasa, see Tournadre and Dorje, p. 318.
[16] These are called adverbials (see Goldstein's *Essentials of Modern Literary Tibetan,* p. 132.) To see how they work in classical Tibetan, see Craig Preston's *How to Read Classical Tibetan,* p. 4.
[17] These are called ergative (Bartee and Droma) or instrumental (Goldstein) particles.
[18] Preston p. 58.

4. Action Words

So far we've talked about nouns and their relatives (Chapter Two), and pronouns, adverbs, adjectives, and postpositions (Chapter Three). These are the sort of words that let us say that Tashi is a student, a teacher, or a doctor, or that his yak is black, slow, or hairy, or that he (the yak, not Tashi) moves slowly, quickly, or lazily. But to bring these words to life, we need verbs.

A verb is a word that expresses a mode of **being** ('is, was, will be') or some kind of **action** ('go, run, do'). We can call these two kinds of verbs 'being' verbs and 'action' verbs. [19]

> **Key Point:** There are two kinds of verbs in Tibetan:
>
> **'Being' verbs** **'Action' verbs**

4.1 **'Being' Verbs:** The first kind of verb, called 'being' (or auxiliary) verbs, are usually the first verbs learned by foreign students. [20]

'Being' Verbs:		**Function**	**Examples**
ཡིན།	རེད།	expresses nature , essence	God is good.
		or identity	I am Tashi.
ཡོད།	འདུག	expresses existence,	Tashi has a book.
		location, quality	The book is red.

The Lhasa variety of spoken Tibetan puts these 'being' verbs together with the connector particle གི་ to express: a) person (I, you, he); b) tense (past, present, or future); and c) something called volition (whether or not an action is under a subject's control).

	Action Verb		**Being Verb**	**Person**		**Tense**
ང་	འགྲོ་	གི་	ཡིན།	I	will go.	future
ཁྱེད་རང་	འགྲོ་	གི་	རེད།	You	will go.	future
ང་	འགྲོ་	གི་	ཡོད།	I	go.	present
ཁོང་	འགྲོ་	གི་	འདུག	He	goes.	present

By contrast, non-Central dialects of Tibetan more often use the connector particle ཀྱི་ instead of གི་ , as in the sentence: ང་འབྲོ་རྒྱུ་ཡིན། .

In written Tibetan, the auxiliaries (གི་ཡིན། ཡ་རེད།) etc. are only occasionally used to show person and tense. In fact, they occur regularly only in transcribed spoken Tibetan (such as in the subtitles of Tibetan music videos). Most sentences in written Tibetan end directly in one of the words belonging to the other class of Tibetan verbs, 'action' verbs.

4.2 **'Action' Verbs**: These words show the action in the sentence. Here are three examples of the approximately 1200 single-syllable action verbs used in modern written Tibetan: [21]

Verb	**Meaning**	**Reference**
འབྱེད།	to take or lead	(22)1.32
འགྲོ་	to go	(23) 2.12
ཤེས།	to know	(21) 1.24

Unfortunately, Tibetan action verbs are very slippery creatures. They lurk at the end of a sentence like an octopus under a rock, using all eight legs to reach out and control other parts of the sentence in ways that are hard to see unless you know what to look for. Like the spineless, squishy octopus, Tibetan verbs are good at changing their form and disguising their colors. They are also good at squirting ink, as anyone who has studied Tibetan verbs in any depth can attest. A complete description of Tibetan action verbs would fill a book; this chapter is only a general introduction to their main points.

4.3 **Subjects and Objects**: A key point about Tibetan verbs is that they always come at the end of a sentence. To illustrate, consider the English sentence, 'Tashi cuts wood'. In this example, Tashi is the person doing the action of the verb 'cutting', so he is the subject of the sentence. The verb 'cuts' shows an action - what Tashi does with the wood. The wood is what Tashi cuts, and also the grammatical object of the sentence. So we have three basic parts to this simple English sentence: the **subject** (Tashi) the **object** (wood) and the **verb** (cuts). In English, the order of these three sentence elements is always the same: subject, then verb, then object. [22]

Subject	**Verb**	**Object**	**=**	**S.V.O. (English)**
Tashi	cuts	wood.		

In Tibetan, however, the order is different: Tibetan always states the subject (who is doing the action), followed by the object of the action, followed by the verb.[23] So our English sentence would become 'Tashi wood cuts' in Tibetan. For most native English

speakers, this feature of Tibetan takes some time to get used to. It can be a problem in long sentences, since we don't find out what the subject did until the very end. [24]

Subject	**Object**	**Verb**	**=**	**S.O.V. (Tibetan)**
Tashi	wood	cuts.		

Key Point:

In Tibetan, the <u>main</u> verb always comes at the <u>end</u> of the sentence.

Another important point to remember about word order is that Tibetan sentences don't always mention the subject. In fact, the subject may be (and often is) omitted entirely both in written [25] and spoken [26] Tibetan.

4.4 **Transitive and Intransitive Verbs:** Like their English counterparts, Tibetan verbs may take an object (Tashi cuts <u>wood</u>) or may not (Jesus slept). Verbs that take objects are called **transitive verbs**. Verbs that don't take objects are called **intransitive verbs**. [27] Examples of transitive verbs, with their objects underlined, appear in the following list.

Verb	**Meaning**	**Subject**	**Verb**	**Object**
འབྲིད།	take, lead	He	leads	<u>me</u>.
སློབ།	teach	She	teaches	<u>children</u>.
གསོད།	kill	The soldiers	killed	<u>him</u>.

And here are some examples of intransitive verbs:

Verb	**Meaning**	**Subject**	**Verb**	**Object**
འགྲོ།	go	He	goes.	<u>no object</u>
སྐྱེབ།	arrive	They	arrived.	<u>no object</u>
འགྲོངས།	die	Jesus	died.	<u>no object</u>

The verb 'go' is intransitive because it can't take an object. For example, the sentence

Subject	**Verb**	**"Object"**
He	goes	it.

is ungrammatical in English (and Tibetan). So is 'they arrived her' or 'they died him'. Such sentences are ungrammatical because their verbs (go, arrive, die) can't take objects.

Key Point: Transitive and Intransitive Verbs

Transitive verbs take objects. **Intransitive verbs** don't take objects.

Warning! The notions of 'transitive' and 'intransitive' are basic categories in the study of languages. However, the way that Tibetans perceive transitivity and intransitivity are rather different from the way that English speakers do. Some verbs which English speakers consider transitive (love, hate, like, trust) are traditionally classified as intransitive by Tibetans. Some words which English speakers use mainly as intransitives (e.g. wait) are seen as transitive by Tibetans. The reasons for this are beyond the scope of this chapter, but be warned that this is one of the octopus-like qualities of Tibetan verbs: their appearance can be deceptive!

One way to look at the notion of transitivity is through a table of transitive - intransitive (or 'causative-resultative') pairs of some of the verbs that are used in this book. [28] For example, take the verb pair སྒྲིལ། (a transitive verb meaning 'to roll or wrap' something) and its intransitive counterpart འགྲིལ། (which means to roll by itself, like a log down a hill). The transitive form སྒྲིལ། 'to roll or wrap' is used in Mark 15.46 of Joseph of Arimathea wrapping the body of Jesus in a linen cloth. It is the right verb for this sentence because it takes an object (in this case, the body of Jesus) while its intransitive counterpart འགྲིལ། does not. Note that in general, the intransitive verbs are also verbs which are not under the subject's control, a point further explained in section 4.5. The following table cites only a few of many transitive-intransitive pairs.

Cause		Result	
Transitive Verb	**Meaning**	**Intransitive Verb**	**Meaning**
སྐྱེད།	to give birth to	སྐྱེ	to be born
སྤྱོད།	to change	འགྱུར།	to be changed
ཕྱོལ།	to cause to fall down, to knock down, overturn	འཕྱེལ།	to fall down (e.g. on the ground, as to trip and fall, or collapse)
ཁྲམ་གཞག	to arrange, set up	འཁྲིག	to be in agreement or conformity
ཁྲམ་ལོག	to roll or wrap something	འཁྲིལ།	to roll by itself, e.g. a stone down a hill
སྒྲུབ།	to accomplish or do	འགྲུབ།	to be accomplished, to be done
དཔེལ།	to spread, to make something increase	འཕེལ།	to increase or multiply by itself
འབེབས།	to cause to come down, make descend	འབབ།	to fall (e.g. like rain, snow)

4.5 **Voluntary and Involuntary Verbs**: Tibetan verbs are also classified as voluntary (also called causative, volitional, intentional, or རང་དབང་ཅན་གྱི་བྱ་ཚིག) or involuntary (also called non-causative, non-volitional, unintentional, or གཞན་དབང་ཅན་གྱི་བྱ་ཚིག). A **voluntary verb** describes an action that the subject can control, such as call, say, put on, or do. Since these verbs are controllable, they have imperative stems and can be used as commands (e.g. Call her! Say it! Do it!). A voluntary verb may be either transitive or intransitive, and it may be used with auxiliaries such as གི་ཡིན། or ཡ་ཡིན། . In general, Tibetan grammar requires that the subjects of sentences with voluntary verbs be marked with a special particle called a ཀྱིད་སྒྲ , of which more will be said later (in Chapter Six).

By contrast, an **involuntary verb** describes an action that the subject cannot control, or that he or she did without intending to do, such as see (as opposed to look) hear (as opposed to listen), fall asleep (accidentally during class as opposed to intending to sleep at one's regular bedtime), get broken (as opposed to break), get torn (as opposed to tear). Involuntary verbs, like their voluntary relatives, may be either transitive or intransitive, but they do not take voluntary auxiliaries like གི་ཡིན། or ཡ་ཡིན། A couple of examples may make things clearer.

Verb	**Meaning**	**Example**
སྐྱོང་།	to soak, to wet	Soaked a sponge in wine Mk. 15.36

བང་།	to be / get soaked	The sponge was soaked in water.
གཅོག	to break intentionally	She broke the cup (e.g. in anger).
ཆག	to break unintentionally	She broke the cup (by accident).

As another example, we can take the idea of 'looking' (the voluntary verb ལྟ།) as opposed to 'seeing' (the involuntary verb མཐོང་།). These two verbs are listed below, together with their past and future forms, and the imperative (command) form of 'to look', all of which will be explained in a moment (see 4.6).

Verb	**Meaning**	**Past**	**Future**	**Imperative**
ལྟ།	look / watch	བལྟས།	བལྟ།	ལྟོས།
མཐོང་།	see	མཐོང་།	མཐོང་།	

The verb ལྟ། is a transitive voluntary verb, so it may be joined with auxiliaries like ཨ་ཡིན། as in sentence (1). Because it is voluntary, its imperative root ལྟོས། can be used in a command, as in sentence (2).

(1) ངས་བལྟས་ཨ་ཡིན།	I looked.
(2) ལྟོས། or ལྟོས་ཤིག	Look! (command form)

The verb མཐོང་། is also a transitive verb, but it is involuntary, so it cannot be joined with first person auxiliaries like ཨ་ཡིན། as in sentence (3). Instead, it must be joined with a different auxiliary such as བྱུང་། as in sentence (4). [29] It does not have an imperative stem, and it cannot be used in a command as in sentence (5).

(3) ངས་མཐོང་ཨ་ཡིན།	I saw (it) - incorrect.
(4) ངས་མཐོང་བྱུང་།	I saw (it) - correct.
(5) མཐོང་། or མཐོང་ཞིག	See! - incorrect

Just a few of the intransitive verbs, like འགྲོ (go) འོང་། (come) ཉལ། (sleep) or མཆོང་། (jump) are voluntary verbs with imperative roots. Most of the intransitive verbs are involuntary verbs that lack imperative roots.

Voluntary and involuntary verbs should not be confused with the active and passive moods in an English sentence. Tibetan verbs are neither active nor passive (or equally active and passive, depending on how you look at it). [30] For example, an English speaker can say, 'The cup was broken', but this gives us no idea whether the cup was broken intentionally in a fit of anger (that is, intentionally or causatively) or whether it simply fell off the table while the housewife was churning the tea (that is, unintentionally or non-causatively). In Tibetan we have an idea of what happened depending on which of the two verbs above, གཅོག (voluntary) or ཆག (involuntary) comes at the end of the sentence.

In summary, a Tibetan action verb may be either transitive (it takes an object) or intransitive (it does not take an object); or it may be voluntary (under the subject's control) or involuntary (not under the subject's control). [31] A list of verbs used in this book, together with their classification as voluntary, involuntary, transitive, or intransitive, appears in Appendix 2.

Verb Type	**English Translation**
རང་དབང་ཅན་གྱི་བྱ་ཚིག	Voluntary verbs (v.a.)
གཞན་དབང་ཅན་གྱི་བྱ་ཚིག	Involuntary verbs (v.i.)
ཐ་དད་པ།	Transitive verbs (T)
ཐ་མི་དད་པ།	Intransitive verbs (I)

4.6 **Verb Roots:** Each Tibetan verb has a number of different forms. These forms are used to show the past, present, or future tense in the written language. In addition, voluntary verbs (and a few involuntary ones) have a form which is used in imperative sentences (in which someone is commanding somebody to do something). These different forms of the verb are called **roots** or **stems**. The roots of four voluntary verbs are listed in the following table.

Present Root	**Meaning**	**Past Root**	**Future Root**	**Imperative Root**
བཞུགས།	stay (hon.)	བཞུགས།	བཞུགས།	བཞུགས།
འདྲི།	ask	འདྲིས།	འདྲི།	འདྲིས།
ལང་།	stand	ལངས།	ལང་།	ལོངས།
བྱེད།	do	བྱས།	བྱ།	བྱོས།

Note that the four roots of the verb 'to stay' are all spelled in the same way, so it is called a **single stem** verb. The four roots of the verb 'to ask' are spelled in only two ways (the present root and the future root are the same, and the past root and the imperative

root are the same) so it is called a **two-stem** verb. Likewise, the four roots of the verb 'to stand' are spelled in three different ways (only the present and future roots are spelled in the same way) so it is called a **three-stem** verb. Lastly, the four roots of the verb 'to do' are each spelled in a different way, so it is called a **four-stem** verb.

Involuntary verbs have different roots as well, sometimes including an imperative.

Present Root	**Meaning**	**Past Root**	**Future Root**	**Imperative Root**
ཟིན།	to be finished	ཟིན།	ཟིན།	
སྤྱིབ།	arrive	སྤྱིབས།	སྤྱིབ།	
སེམས།	think	བསམ།	བསམ།	སོམས།

Many involuntary verbs have only a single stem.

You can look up these verb roots in any good dictionary, or in Appendix 2. However, you should be aware that **their spelling is not standardized** and even the dictionaries sometimes do not agree among themselves about how all the different verb roots should be spelled. This can make for some interesting discussions with your teacher or language helper!

> **Key Point:** The spelling of many Tibetan verb roots is not standardized.

4.7 **Compound Verbs**: So far in this chapter we have looked at Tibetan verbs that have just one syllable: verbs such as འདྲི། "to ask" or མཐོང་། "to see". Such verbs are called **simple verbs** or འདོད་རྒྱལ་གྱི་བྱ་ཚིག .

However, most Tibetan verbs are made up of more than one syllable. Such verbs are called **compound verbs**, or རྗེས་གྲུབ་ལྡན་པའི་བྱ་ཚིག and there are several types or classes of these verbs. The simplest class is called **fixed compound verbs** because they are made from two joined syllables which do not change their form with tense. Examples of fixed compounds include ཤ་གོ to understand, ཡིད་ཆེས། to believe or trust someone, and ངོ་ཤེས། to know or recognize.

A second class of compound verbs adds a special form called a **verbalizer** to a root word to make a **verbalized compound**. For example, the Tibetan word སློབ་གསོ། means 'education'. When this root word is combined with a verbalizer, it can express either the idea 'to educate' (the voluntary form) or the idea 'to get educated' (the

involuntary form) . Verbs formed in this way are quite common in written and spoken Tibetan.

	Verbalizer			
Noun	**Voluntary**	**Involuntary**	**Combined Form**	**Meaning**
སློབ་གྲྭ།				education
	གཏོང་།		སློབ་གྲྭ་གཏོང་།	to educate
		ཐེབས།	སློབ་གྲྭ་ཐེབས།	get educated

There are three very common verbalizers which you will meet in *Jesus Christ Has Power to Save Us*. (There are many other verbalizers in addition to these.)

Verbalizer	**Example**	**Meaning**	**Reference**
གཏོང་།	དམའ་འབེབས་གཏོང་།	defame, slander	(17) 7.22
	སྡེག་ཐོག་གཏོང་།	execute / kill	(21) section title
	གླུད་འཕྲོལ་གཏོང་།	release / set free	(21) 15.6
	སྐད་གཏོང་།	call / summon	(23) 15.44
རྒྱག [32]	གོམ་པ་རྒྱག	to walk	(25) 5.42
	གཟེར་རྒྱག	to nail	(22) 15.25
	སྐད་རྒྱག	to shout	(22) 15.37
བྱེད།	གུས་བཀུར་བྱེད།	to respect	(23) 15.42-43
	ཁྱབ་བསྒྲགས་བྱེད།	to proclaim	(25) 16.15
	དད་པ་བྱེད།	to believe	(25) 16.16

A third type of compound verb is formed by joining involuntary and voluntary verbs. For example, one can link an involuntary verb to a helper verb such as བྱེད། 'to do', which gives an **involuntary-voluntary paired verb** as illustrated in the table below. Notice that in each of these paired verbs, the involuntary verb root comes first, and it is followed by the present root of the voluntary verb བྱེད།.

Action	**(Voluntary Verb)**	**Involuntary Counterpart**	**Voluntary-Involuntary Pair** [33]
look / see	ལྟ།	མཐོང་།	མཐོང་བར་བྱེད།
listen / hear	ཉན།	གྲོ	གྲོ་བར་བྱེད།
learn / know	སློབ།	ཤེས།	ཤེས་པར་བྱེད།
seek / find	འཚོལ།	རྙེད།	རྙེད་པར་བྱེད།

In a similar way, verb stems can be combined to show that something caused the verbal action or somehow made it happen.

Action	**Verb 1**	**Verb 2**	**Compound**	**Meaning**
lose + do	འཕམ།	བྱེད།	འཕམ་པར་བྱེད།	cause to be defeated
believe + make	ཡིད་ཆེས།	བཟོ།	ཡིད་ཆེས་པར་བཟོ།	to cause to believe

Other examples include ཞང་ཆད་པར་བཟོ། to make tired, ཁོང་ཁྲོ་ལངས་པར་བཟོ། , to cause someone to be angry, མངོན་དུ་འགྱུར་བར་བྱེད། to cause something to appear. Such constructions are called verb phrases.

4.8 **Helper Verbs**: A number of secondary or helper verbs are used in *Jesus Christ Has Power to Save Us*. The helper verbs below are joined to the main verb of the sentence, and they give the meaning 'to be able to do' the verbal action, or 'to have to do' the verbal action.

Helper Verb	**Example**	**Meaning**	**Reference**
ཐུབ།	སྡིག་ཅན་སྐལ་ཐུབ།	<u>able</u> to forgive sin	(23) 2.7
དགོས། [34]	གླུད་དགོས།	<u>have to</u> release	(21) 15.9

Aside from these two, there are many other **helper verbs** (བྱ་ཚིག་ཞལ་ས།) in Tibetan which can be combined with main verbs to express meanings such as 'dare to', 'know how to', 'have to', 'allowed to', 'want to', or 'about to', do a verbal action.

4.9 **Honorific and Humilific Verbs:** Like nouns, some verbs are **honorific** and express respect to the subject of the action described by the verb. They may do this either by having a completely different honorific form, or by combining a non-honorific verb with an honorific one. [35]

Meaning	**Non-Honorific Verb**	**Honorific Verb**	**Example**
do	བྱེད།	མཛད།	(25) 16.20
go	འགྲོ	ཞེབས།	(20) 1.14
discuss	སྐད་ཆ་བཤད།	བཀའ་མོལ་གནང་།	(18) 9.4

Other verbs are just the opposite and are used to express the speaker's humility towards the person to whom the verbal action is directed. Such verbs are called **humilifics**. There are not many humilific verbs as such in Tibetan, but in the Tibetan Bible they are both frequent and important. [36]

Humilific Verb	**Meaning**	**Example**
འབུལ།	give / offer to someone higher (e.g. God, Jesus)	(23) 2.12
བཀའ་མོལ་ཞུ།	speak to someone higher	
བཀའ་འདྲི་ཞུ།	ask someone higher	(17) 7.17
དགའ་བསུ་ཞུ།	to welcome someone higher	
ཞབས་འདེགས་ཞུ།	to serve someone higher	

The following page gives a summary of what we have learned about Tibetan verbs so far.

4.11 **Summary:** Tibetan has two different kinds of verbs: 'being' verbs and 'action' verbs.

a) '**Being verbs**' express nature, essence, identity (ཡིན། , རེད།) or existence, location, or quality (ཡོད། འདུག).

b) **Action verbs** show some kind of action. They may be:
- b.1) **transitive** verbs (that take objects)
- b.2) **intransitive** verbs (that do not take objects)
- b.3) **voluntary** (causative) verbs whose actions are under the subject's control
- b.4) **involuntary** (non-causative) verbs whose actions are not under the subject's control

c) **Verb Roots:** Action verbs may have three or four roots. The roots may be spelled identically (single-stem verbs) or not (two, three, or four stem verbs).

d) **Compound Verbs:** Tibetan verbs may have one or more than one syllable. **Fixed compound** verbs combine two or more syllables in a single verb form. **Verbalized compounds** combine a root expression with a special form called a verbalizer to make a compound verb. **Involuntary-voluntary paired verbs** combine two verbs of differing volition in a single verbal expression. There are also **helper verbs** which add meanings such as 'able to', 'have to', or 'dare to' do a verbal action.

e) **Honorifics and Humilifics:** Verbs that are used to show respect to others are called honorific. Verbs that are used to show one's low position before a superior are called humilific.

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[19] There are many ways to classify Tibetan verbs and the English terminology for even the simplest ones is confusing. The verbs in the ཡིན། and རེད། family are called **linking verbs** by Goldstein (*Essentials of Modern Literary Tibetan* p. 37) and **essential verbs** by Tournadre (*Manual of Standard Tibetan* p. 80). The verbs in the ཡོད། and འདུག family are called **existential verbs** by Goldstein (p. 29) and Tournadre (p. 120). Joe Wilson uses the term **existential verbs** to mean both types (*Translating Buddhism from Tibetan* p. 126).

[20] For the use of ཡིན། and རེད། in the Lhasa variety of spoken Tibetan, see Bartee and Droma p. 32; for འདུག see p. 62.

[21] The estimate of 1,200 single-syllable 'core' verbs in Tibetan comes from Gyurmed, p. 338 (see References).

[22] For this reason, linguists call English an 'SVO' (subject-verb-object) language, as opposed to Tibetan, which is an 'SOV' (subject-object-verb) language.

[23] There are exceptions to this rule. There are certain situations when (for special emphasis) the object may be placed before the subject. The verb, however, will still come last in the sentence. See, for example, Tournadre's *Manual of Standard Tibetan* p. 79.
[24] This is particularly an issue when reading the Tibetan Bible, where sentences may be quite long, as in the original Greek.
[25] For classical Tibetan, see Preston p. 31.
[26] For the Lhasa variety of spoken Tibetan, see Tournadre and Dorje, p. 189.
[27] Students should remember that verbs which are considered intransitive in English may be considered transitive by Tibetans. This is because Tibetan grammarians perceive something called an 'implied object' as part of the sentence. For example, the Tibetan verb 'to wait' སྒུག་ is considered transitive in Tibetan, but is used mainly as an intransitive verb in English.
[28] For more examples, see Paul G. Hackett's *A Tibetan Verb Lexicon: Verbs, Classes, and Syntactic Frames,* (Ithaca: Snow Lion 2003), p. 7 and Kalsang Gyurmed's *Tibetan Grammarian's Clear Mirror*, p. 363.
[29] See Goldstein, *Essentials of Modern Literary Tibetan,* p. 88.
[30] Wilson, p. 588.
[31] Different authors have suggested many different ways to classify Tibetan verbs. It may be helpful to think of each classification as useful for a different purpose, depending on the needs of the student. For Tibetans, *The Great Tibetan Chinese Dictionary* classifies verbs as simply transitive or intransitive, and *The New Compilation Lexicon* adds a third category, 'verbal complements' for 'being verbs'. Kalsang Gyurme's *Tibetan Grammarian's Clear Mirror* divides verbs into three broad categories based on perceived spelling consistencies. For expatriates, Melvyn Goldstein's *New Tibetan English Dictionary of Modern Tibetan* lists verbs as active or inactive. For those wanting to read classical Tibetan, Joe Wilson's *Translating Buddhism from Tibetan* classifies verbs into eight categories based on the grammatical cases of their accompanying subjects and objects. For the non-Tibetan student who is trying to learn low literary Tibetan, a classification using both transitive-intransitive and voluntary-involuntary dimensions seems to work best.
[32] In Lhasa dialect this verb is usually pronounced, and sometimes written སྐྱབ།.
[33] Alert readers will notice that two of the pairs contain the syllable བར་ while the other two contain the syllable བར་ . The meaning is the same; in general, the syllable བར་ is used when the final letter of the preceding syllable is ང་ ན་ ལ་ འ་ or a vowel, and the syllable བར་ is used after all other finals.
[34] The use of the verb དགོས། is rather complex. For a full explanation, see Goldstein's *Essentials of Modern Literary Tibetan,* p. 165-171.
[35] A short table of non-honorific verbs together with their honorific counterparts appears in Goldstein's *Essentials of Modern Literary Tibetan,* p. 96.
[36] A short table contrasting honorific and humilific verbs appears in Tournadre and Dorje, p. 447.

5. Talking About Time

In the last chapter we learned that a verb is a word that shows being or action, and that Tibetan verbs may be **transitive** or **intransitive** (depending on whether the verb takes an object) and **voluntary** or **involuntary** (depending on whether the verb's action is under the subject's control). We learned that action verbs have at least three roots (past, present, and future) and that some have an imperative (command) root as well.

In this chapter we will learn how to use these verb roots to make sentences that show action in the past, present, or future. Linguists call this dimension of language **tense**, and they classify it as **past** (for actions that happened before now), **present** (for actions that are happening now), or **future** (for actions that have yet to happen). As we saw in section 4.1, sometimes **auxiliaries** like གི་ཡིན། , གི་ཡོད། , and ཡ་རེད། are used to express tense. But in written language these do not appear very often. [37] Instead, tense is shown in three other ways: 1) by using the past, present, or future root of the sentence's main verb (the one at the end of the sentence); 2) by using certain helper words; or 3) simply by the context. Each of these will be discussed below.

Key Point: Written Tibetan shows tense in three ways:

a) by a past, present or future **root** of the main verb *

b) by **auxiliaries** such as གི་ཡིན། or ཡ་རེད།

c) by the **context**

5.1 **Showing the Tense by Verb Root** Remember that Tibetan verbs have three (for most intransitive verbs) or four (for most transitive verbs) roots. Except for the imperative, each root is associated with a specific tense, just as in English 'ran' is past tense, 'runs' is present tense, and 'will run' is future tense. In the same way, sentences in written Tibetan can show that their action is past, present or (sometimes) future by using the corresponding verb stem.

Here are some examples using the past root of three different main verbs.

Example	**Past Root**	**Meaning**
ཁོང་གི་བྱུང་དུ་	འོངས།	འོངས། is the past root of འོང་། to come, as in 'came to Him' (23) 2.3.

* The **main verb** is the simple or compound verb at the end of a Tibetan sentence. Of course, a Tibetan sentence may have more than one verb, as in, 'Seeing the wild yaks, the nomads fled.' This sentence has two verbs: 'see' in the clause, 'seeing the wild yaks'; and 'fled', which is the main verb at the end of the sentence. Since the verb 'fled' is the past tense of 'to flee', we know this action took place in the past.

Example	Past Root	Meaning	Reference
ཞི་བར་	གྱུར།	གྱུར་ is the past root of འགྱུར་ to become, as in 'became calm'	(24) 4.39
"སློབ་པ་ཡགས"	ཞེས་	བཤད། 'Teacher' he said.	(20) 14.45

In this sentence, note that བཤད། is the past root of the verb ཞོད། , to say. [38] By this we know that someone (Judas in this case) **said something** in the sentence ended by this verb root.

Of course, when we see the present root of the sentence's main verb, we know that the whole sentence is in the present tense.

Example	Present Root	Meaning	Reference
དེས་མི་མི་གཙང་བར་	བྱེད།	It makes a man unclean.	(17) 7.20

So in general, when we see that a sentence ends in the past root of its main verb, we know that the sentence describes something that has happened in the past. When we see that a sentence ends in the present root of its main verb, we know that the sentence describes something that is happening in the present. When we see that a sentence ends in the future root of its main verb, we know that the sentence describes something that will happen in the future; though the future tense is more often shown by helper words than by the simple verb root alone.

5.2 **Showing the Tense by Helper Words** As we have seen, sometimes **auxiliaries** such as གི་ཡིན། , གི་རེད། , or གི་ཡོད། are used to express tense. These syllables are not used in *Jesus Christ Has Power to Save Us*, though the helper words ཐ་རེད། and ཀྱི་འདུག་ make an occasional appearance:

Example	Main Verb	Helper Words	Meaning	Reference
ས་ཕྱོགས་གང་སར་	ཁྱབ་	ཐ་རེད།	(it) spread everywhere	(21) 1.28
མར་	ཕབ་	ཐ་རེད།	(they) lowered (him)	(23) 2.4
	འབོད་	ཀྱི་འདུག	(Jesus) calls (Elijah)	(22) 15.35

In this case, the auxiliary (the syllables after the main verb in the sentence) tells us the tense. The past auxiliary ཡ་རེད། indicates the past tense, and the present auxiliary གི་འདུག indicates the present tense. Once we know this, we know the tense of the whole sentence.

5.3 **Showing the Tense by Context** In written Tibetan, the tense is very frequently shown only by the context. For example, in *Jesus Christ Has Power to Save Us*, we know that we are reading a story about events that happened 2,000 years ago. So where tense is not made clear by verb roots or helper words, a past tense sentence is intended.

Example		**Meaning**	**Reference**
ཁོང་ཚོ་དང་མཉམ་དུ་གྱུ་གཞན་ཡང་	ཡོད།	other boats were also with them	(24) 4.36.
འདུ་ཁང་ནང་ལ་	ཡོད།	was in the synagogue	(12) 1.23
ལུགས་སྲོལ་	ཡོད།	had a custom	(21) 15.6

In these three examples, only by the context do we know that the verb ཡོད། should be translated in the past tense ('were', 'was', 'had') and not in the present ('are', 'is', or 'has').

Now that we know how Tibetan sentences show tense, we can take a more detailed look at how each tense is conveyed through verb stems and helper words.

5.4 **Showing the Past Tense in Written Tibetan** In general, there are five common ways to show past action in written Tibetan.

5.4.1 **Past Stem Alone:** The past stem of the main verb may be used alone, or with one of the sentence-terminator particles discussed in Chapter Seven. (Sentence terminator particles function like the period at the end of an English sentence.)

Past Stem	**Terminator**	**Meaning**	**Reference**
བྱས་	སོ།	did	(25) 16.20
འདས་	སོ།	died	(22) 15.37
བཙལ་	ལོ།	sought	(20) 14.11

5.4.2 **Past Root +** བར་བྱས། The past root of the main verb may be combined with the helper words བར་བྱས། as follows (these examples are from the 1903 edition of the New Testament): [39]

Past Stem	**Helper**	**Meaning**	**Reference**
མནལ་སད་	བར་བྱས།	awakened	Mt. 8.25 (1903)
མེད་	བར་བྱས།	destroyed	Mt. 15.6 (1903)
རྩིག་	བར་བྱས།	built	Lk. 17.28 (1903)

5.4.3 **Intransitive Verb +** བར་གྱུར། Intransitive verbs can be combined with the helper term བར་གྱུར། or བར་གྱུར། [40]

གྲུབ་བར་གྱུར།	was accomplished	Mt. 13.15 (1903)
དགའ་བར་གྱུར།	rejoiced	2 Cor. 7.7 (1903)

5.4.4 **Past Root +** པ་ཡིན། As in the Lhasa variety of spoken Tibetan, the past root of a verb can be combined with the helper term པ་ཡིན།

བྱས་པ་ཡིན།	did	Mt. 13.28 (1903)

5.4.5 **Past Root +** བྱུང། / སོང། The past root of involuntary verbs may appear with the helper verbs བྱུང། or སོང། [41] The use of these is complex and a full description is beyond the scope of this chapter.

དགའ་པོ་བྱུང།	rejoiced	(20) 14.11
ཤ་གོ་སོང།	understood	Mt. 13.51 (1903)

5.5. **Showing the Present Tense in Written Tibetan** In general, there are four common ways to show present action in written Tibetan. [42]

5.5.1 **Present Root:** For verbs with four stems, the present stem is used either alone or with one of the sentence-terminator particles.

ལགས་སོ།	is	(19) 12.29
ཡོག་གཡེམ་བྱེད་དོ།	commits adultery	Mt. 5.32 (1903)
ཁ་ངན་གཏོང་ངོ།	(they) abuse (you)	1 Pet. 4.4 (1903)

5.5.2 **Present Root +** བར་བྱེད། The present root may be combined with the helper term བར་བྱེད། as follows (these examples are from the 1903 edition of the New Testament):

ཉན་བར་བྱེད།	obeys	(24) 4.41
བྱམས་བར་བྱེད།	loves	1 Jn. 3.11 (1903)
གཅོད་བར་བྱེད།	shut off	Rev. 11.6 (1903)

5.5.3 **Present Root +** གི་ཡོད། གི་འདུག The present root may be joined with the helper words གི་ཡོད། or གི་འདུག . However, this is not very frequent in written Tibetan. [43]

གཏོང་གི་ཡོད།	send	Mt. 10.16 (1903)
གསུང་གི་འདུག	says	Heb. 10.16 (1903)

5.5.4 **Present Root +** བཞིན། The present root may be joined to the helper word བཞིན།. This usually indicates a present continuous tense - that something is in the process of happening right now. [44]

གསུང་བཞིན་པ།	speaking	Mt. 12.46 (1970)
བྱེད་བཞིན་པ།	doing	Heb. 6.10 (1970)

5.6. **Showing the Future Tense in Written Tibetan** The future tense can be shown in any of the following five ways:

5.6.1 **Future Root + Sentence Terminator:** The future root of a transitive verb can be combined with one of the sentence-terminator particles discussed in Chapter Six.

བརྡེབ།	will harvest
བསྒྲིག་གོ	will arrange
གདབ་བོ།	will plant

5.6.2 **Present Root +** བར་བྱ། The present root of a transitive verb may be combined with the helper term བར་བྱ། as follows:

བཟོ་བར་བྱ།	will make	(18) 9.5
གསོད་བར་བྱ།	will kill	Mt. 10.21 (1903)
སྒུག་བར་བྱ།	will wait	Lk. 7.20 (1903)

5.6.3 **Present Root +** བར་འགྱུར། The present root of a transitive or intransitive verb may be combined with the helper phrase བར་འགྱུར།

ཚད་པ་གཅོད་པར་འགྱུར།	འགྱུར is the future root of འགྱུར། to become, here used in a compound verb to mean 'will be punished'.	(25) 16.16
སྒྲུབ་པར་འགྱུར།	will be done	Lk. 1.45 (1903)
སྲེག་པར་འགྱུར།	will be burned	Lk. 3.17 (1903)

5.6.4 **Present Root +** པ་ཡིན། The present root of a transitive verb may be combined with པ་ཡིན། . Though the helper word པ་ཡིན། is also used for the past tense, here we know the future tense is meant, because the action verb stem is not in the past tense.

གཏོང་བ་ཡིན།	I will send
བྱེད་པ་ཡིན།	I will do

5.6.5 **Present Root +** རྒྱུ་ཡིན། A present root may be combined with རྒྱུ་ཡིན།

རྒྱག་རྒྱུ་ཡིན།	will make
འགྲོ་རྒྱུ་ཡིན།	will go

5.7. **Aspect**: In addition to the simple past, present, and future tenses, sometimes we need to say that a thing has begun, is going on, or has been completed within a the past, present, or future time frame. Linguists call this feature of language **aspect**. [45]

5.7.1 **The Perfect Tense:** For our purposes in this book, we need to pay attention only to whether an action has been completed in the past. For example, in the sentence, 'The students have completed their examinations', the action 'taking an examination' is finished, and was already finished when the speaker began to tell about it. Grammarians call this state of affairs the **perfect tense**.

In written Tibetan, a completed past action is rendered as the past tense verb stem + one of the 'being' verbs ཡོད། / འདུག . [46] The former is more common in written language.

བཟོས་ཡོད།	has made	
བཞག་ཡོད།	has placed	
ལས་ངན་གང་ཅི་བྱས་ཡོད།	What evil has He done?	(21) 15.14

5.7.2 **The Helper Word** མྱོང་། Another common helper verb that shows completed past action is མྱོང་། This word is common in the spoken dialects of Central Tibet. [47] It conveys the meaning that someone has experienced something. When combined with an voluntary verb, it gives the idea that someone has done something in the past, for example,

མི་བསད་མྱོང་བའི་བཅོན་པ།	prisoners who had killed people	(21) 15.7

5.7.3 **The Helper Words** ཚར། **and** རིན། The helper verbs ཚར། and རིན། can also express completed past action when combined with a past verb stem. [48]

སྡིག་ཉེས་བསལ་རིན་པ་ཡིན།	(your) sin is already forgiven	(23) 2.5
ཤི་ཚར།	(your daughter) is already dead	(25) 5.35
བསྐྱིལ་ཚར།	(the stone) is already rolled away	(25) 16.4

5.8 **Imperatives:** An imperative is a command, like the Ten Commandments. Commands may be positive ('do this', 'thou shalt') or negative ('do not do this', 'thou shalt not'). Commands can be formed in a number of different ways, depending on how polite the speaker must be to the person being commanded. In general, voluntary verbs can form imperatives by using: a) their imperative roots alone, b) negative imperatives (called

དགག་སྒྲ་སྐྱེལ་ཚིག) and c) request forms (called ཞུ་གས་སོལ་གྱི་ཚིག). Involuntary (Tibetan གཞན་དབང་ཅན།) verbs, except for optative forms called སྨོན་ཚིག , have no imperatives.

5.8.1 **Imperative Root Alone**: This form is used between equals, or by a higher person to a lower. For example, the voluntary verb 'to get up' has three stems:

Present	**Past**	**Future**	**Imperative**
ལང་།	ལངས།	ལང་།	ལོངས་།

When Jesus tells the paralyzed man who had been lowered through the roof in (23) 2.11 that he should arise and go his way, He simply says ལོངས། which is the imperative root of the verb 'to get up'. Other examples are:

རྩོས།	Harvest (it)!	ཆོངས།	Keep/hold it!
སྒྲིགས།	Put it together!	སོང་།	Go!

5.8.2 **Imperative Root + Command Particle:** ཅིག ཤིག ཤིག This is another construction that we find on the lips of Jesus. When He healed Jairus' daughter, He said to the girl ལོངས་ཤིག. The word ལོངས། is the imperative root of ལང་། 'to stand up', and the particle ཤིག shows that a command is being given.

The command particles ཅིག ཤིག ཤིག are used depending on the last letter of the preceding syllable as follows.

Last letter	**Particle**	**Example**	**Meaning**	**Reference**
གཏ་བ་ན།	ཅིག	སོད་ཅིག	kill!	(21) 15.13
ང་མ་འ་ར་ལ།	ཤིག	མཆོད་པ་ཕུལ་ཤིག	offer!	Luke 5.14 (1903)
ས།	ཤིག	དད་པ་རང་གིས་ཤིག	just believe!	(25) 5.36

5.8.3 **Imperative Root + the particle** དང་། This is a more polite form of command than the ones above. It is used every day in the Lhasa variety of spoken Central Tibetan, [49] and it is also used in in *Jesus Christ Has Power to Save Us* in reported natural speech. For example, those standing at the foot of the cross say ཉོན་དང་། 'Listen!

He is calling for Elijah'). In this case ཉོན། is the imperative root of the verb ཉན། 'to listen' and དང་། is a command particle. [50]

5.8.4 **Negative Imperatives** Negative imperatives tell us not to do something, and they are formed by putting the syllable མ་ in front of the present verb stem:

Initial	**Neg.**	**Verb**	**Meaning**	**Reference**
ཞེད་སྣང་	མ་	བྱེད།	do not be afraid	(25) 5.36
མི་གཞན་ལ་	མ་	ཟོད།	don't tell others	(25) 5.43

5.8.5 **Request forms:** or ཞུ་གསོལ་ཚིག are formed by adding a ལ་དོན་ postposition (discussed in Chapter Six) to a verb root and adding the verb གསོལ། .

གཙོ་བོ་ཡེ་ཤུ་ཞེབས་སུ་གསོལ།	Come, Lord Jesus!	Rev. 22.20 (1903)
ལྟས་ཤིག་བསྟན་དུ་གསོལ།	Show us a sign.	Mt. 16.1 (1903)

Occasionally the Central Tibetan verbal request form 'verb + རོགས་གནང་། ' also appears in written Tibetan, especially in quoted speech.

ངའི་ཁང་པ་ལ་ཞེབས་རོགས་གནང་།	Please come to my house.	Lk. 8.41 (1903)

5.8.6 **Optative Forms** or སྨོན་ཚིག are used for wishing or praying that someone may acquire a thing or a characteristic. They are especially common in the Tibetan Bible. There are two types:

5.8.6.1 **The 'May It Happen' Form**: This combines an involuntary verb root with the suffix བར་གྱུར་ཅིག to give the meaning 'may it happen'.

ས་ལ་ཡང་སྐྱབ་བར་གྱུར་ཅིག	May it be done on earth	Mt. 6.10 (1903)
ཁྱོད་གཙང་བར་གྱུར་ཅིག	May you be clean	Mt. 8.3 (1903)

This form can also be used to wish that someone may acquire or continue to have a thing or characteristic:

གཟི་བརྗིད་དང་ལྡན་པར་གྱུར་ཅིག	Be glorified	Rom. 16.27 (1903)
སྟོབས་དང་ལྡན་པར་གྱུར་ཅིག	Be strong	Eph. 6.10 (1903)

5.8.6.2 **The 'Prayer' Form:** Involuntary verbs can combine with the particle ཤོག (come) to express a prayer that someone may have or get something.

དཀོན་མཆོག་ཕྱེད་དང་མཉམ་དུ་བཞུགས་པར་ཤོག	May God be with you	Rom. 15.33 (1903)
ཞི་བདེ་ཕྱེད་ལ་འབབ་པར་ཤོག	Peace to you.	Col. 1.2 (1903)

5.9 **Negatives of Compound Verbs:** In general, present and future tense verbs are negated by putting the negative particle མི་ in front of the non-past stem of the final verb root, and past tense verbs are negated by putting the negative particle མ་ in front of the past stem of the final verb. [51] For example:

5.9.1 **Present Tense Negatives**

1st Verb	**Neg.**	**Final**	**Meaning**	**Reference**
ཐུགས་སྐྱེ་	མི་	མཛད།	do You not care? [52]	(24) 4.38
བྱེད་	མི་	ཐུབ།	cannot do	(17) 7.15

5.9.2 **Past Tense Negatives**

1st Verb	**Neg.**	**Final**	**Meaning**	**Reference**
ཡོང་	མ་	བཙུག	did not let them come	(25) 5.37
none	མ་	ཤེས།	did not know	(18) 9.6

5.10 **Summary:**

Written Tibetan shows tense by means of:

a) Verb roots
b) Auxiliaries
c) Context

Completed past action may be shown by:

a) Combining the past root of a verb with the 'being' verb ཡོད།

b) Using helper words such as ཚར། , རིན། and སོང་།

Commands are shown by:

a) Imperative root alone
b) Imperative root plus helper words or 'command' particles

Request and optative forms combine a verb root with helper words.

Verbs may be negated ('not go', 'not do') by the particles མ་ or མི་.

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[37] In general, using auxiliaries such as གི་ཡིན། or ཨ་རེད། from the spoken variety of Lhasa Tibetan in written materials is considered poor form by most literate Tibetans, especially if they are from areas outside Central Tibet.

[38] Note that the past root of the verb ཞོད། is བཞག། and that the future root is also spelled བཞག་ So how do we know if the sentence means 'will say' or 'said'? Here the *spelling* of the verb root tells us that the sentence is either about a past or future event, but the *context* tells us for certain that the event must be in the past. (In this case, the story of Jesus casting out a demon.) Many verbs have identical past and future roots.

[39] The 1903 New Testament was selected because its level of language and ease of reading for Central Tibetans is closest to that of *Jesus Christ Has Power to Save Us*.

[40] There is no difference in meaning between པར། and བར། The syllable བར། is used after words ending in the syllables ང་ན་ལ་། and vowels, while པར། is used after all others.

[41] This is different from the use of the verb སོང་། to mean 'go'.

[42] Actually, the list of present-tense helper words is larger than that presented here, but these are the most common ones in modern written Tibetan. For a full list, see Goldstein's *Essentials of Modern Literary Tibetan*, p. 56.

[43] When these helper words do appear in print, they suggest the author was writing for a Central Tibetan audience.

[44] Strictly speaking, the use of this particle shows aspect and not tense, but the use shown here is classified by Tibetan grammarians as part of the present tense. (See for example Kalsang Gyurmed's བོད་ཀྱི་བརྡ་སྦྱོད་རིག་པའི་ཁྲིད་རྒྱུན་རབ་གསལ་མེ་ལོང་། Sichuan Nationalities Publishing House, 1992)

[45] For a discussion of aspect in the Lhasa variety of spoken Tibetan, see Tournadre and Dorje p. 161.

[46] The perfect tense in the Lhasa variety of spoken Tibetan works somewhat differently - see Tournadre and Dorje p. 163ff. For the perfect tense in written Tibetan, see Goldstein's *Essentials of Modern Literary Tibetan,* p. 233-234.

[47] For the 'experience' verb མྱོང་། see Tournadre and Dorje, p. 216, Bartee and Droma p. 106, and Goldstein's *Essentials of Modern Literary Tibetan,* p. 228.

[48] See Goldstein, *Essentials of Modern Literary Tibetan,* p. 230 for the use of ཟིན། and ཚར། .

[49] Bartee and Droma, p. 135.

[50] This (imperative) use of the particle དང་། should not be confused with its use as a linking particle meaning 'and'.

[51] For examples, see Goldstein, *Essentials of Modern Literary Tibetan,* p. 127ff.

[52] The final question particle was omitted from this example for the sake of clarity.

6. Just in Case

In Chapter Two, we saw that everything on a page of written Tibetan is: a) a **word** that expresses a meaning; b) a **particle** that shows how words connect to each other; or c) a **punctuation mark** that shows where larger units like sentences or paragraphs begin and end. Words are the building blocks of the language, and particles and punctuation are the cement that sticks them together. We have now discussed all of the Tibetan language's 'building blocks' (the six kinds of words covered in Chapters 2-5: nouns, pronouns, adjectives, adverbs, postpositions, and verbs). In this and following chapters we will look at the 'cement': the case particles that show how the words are stuck together.

6.1 **What's a Case?** To understand what a case is, we need to return to our discussion in Chapter 4, where we met Tashi, who cut the wood. Remember the sentence 'Tashi cuts wood'?

Subject	**Verb**	**Object** [53]
Tashi	cuts	wood.

In English, the subject of the sentence, Tashi, is shown by its position before the verb. This is not true in Tibetan. In general, the subjects of Tibetan sentences with voluntary verbs require a marker (called an **agentive particle**) to show that a word is the subject of the sentence (though there are exceptions). Another way of saying this is that the word 'Tashi' must be in what is called the **agentive case**: it shows that Tashi is the agent of the cutting.

Now, Tashi is a farm boy and his family keeps a number of yaks for plowing the fields. Tashi is very fond of yaks generally, but he loves his family's yaks best of all. In other words:

Subject	**Verb**	**Modifier**	**Object**
Tashi	loves	(his family's)	yaks.

Notice that in this English sentence we have inserted the phrase 'his family's' in order to show that Tashi loves these particular yaks. Notice also that the word 'family's' has a punctuation mark called an apostrophe between the letter 'y' and the letter 's' in 'family'. This connects the words 'yaks' and 'family' in such a way that we know that the yaks belong to his family. In Tibetan this relationship is shown by the **connective** (or **genitive**) **case**: it connects the yaks with the family.

Now let us suppose that Tashi has one special pet yak named Dorje, of which he is very fond. Another way of saying this is, 'Among his family's yaks, Tashi loves Dorje the yak.

Subject	**Verb**	**Modifier**	**Object**
Tashi	loves	(*from his family's yaks*).	Dorje the yak.

In this case, we need a way to say that Tashi loves not just any yak, but just one certain special yak from among his family's yaks. In English we say this using the word 'from'. In Tibetan, we show this relationship by something called the **originative case**: that is, the yak Dorje originates from the family's yak herd.

Because Tashi loves his pet yak so much, on cold winter days when the high grassland lies deep under snow and Dorje the yak is down on the family farm for the winter, Tashi brings him food and water. In English we would say:

Subject	**Verb**	**Object**	
Tashi	gives	food	to Dorje the yak.

Notice how we express this by putting the word 'to' in front of the word 'Dorje'. In Tibetan, we have to show this relationship using something called the **dative case**. (The way to remember this is that 'dative' is a Latin word meaning 'to give'. It has nothing to do with dates!)

Finally, in the winter, Tashi keeps Dorje the yak in a corral at his family's farm.

Subject	**Verb**	**Object**	
Tashi	keeps	Dorje	in the corral.

Here we have joined the word 'in' to the noun phrase 'the corral' to show where on the family farm Dorje the yak is located. Tibetan marks this with the **locative case**: it shows the location of something.

Taking care of his favorite yak is a full time job, and Tashi puts his heart and soul into it. So sometimes he's pretty tired. Once he went to school and fell asleep in class.

Subject	**Verb**
Tashi	slept.

Tashi didn't mean to sleep in class (it was unintentional) he just kind of dozed off. In Tibetan, Tashi is the subject of an unintentional verb, and as such his name is in the **nominative case**. The nominative case shows just the name of something. (Think of nominating someone to serve on a committee.) Fortunately for all of us who have to memorize case particles, the nominative case is unmarked - it has no case-marking particles.

Because poor Tashi slept in class, even though he couldn't help it, his teacher spoke harshly to him.

Subject	**Verb**		**Object**
The teacher	spoke	to	Tashi.

Here, Tashi is the object of the verb 'to speak', and so his name is in the **objective case**, which of course shows an object.

His friends feel sorry for him, so they call him out to play after class. They say,

Vocative

Hey,	Tashi. Come out and play!

Notice that to get Tashi's attention, the friends call out to him with the English interjection 'Hey'. This word is what linguists call a vocative ('vocative' comes from a Latin root that means 'call', from which we get the English word 'vocation') and the corresponding word in Tibetan is in the **vocative case**.

So at this point we can leave Tashi and his friends playing happily in the schoolyard, and Dorje the yak munching on some grass in his stall, as we think about the fact that Tibetan has eight grammatical cases. Tibetan grammarians number them one through eight, and the same number always refers to the same case, no matter who you talk to or which of their books you read (for example, the second case is always the objective case) . [54] While some modern linguists classify the grammatical cases of Tibetan differently [55] in the following table we have used the traditional system and its Tibetan names so that you can ask your language helper how each case works.

The Eight Traditional Grammatical Cases or རྣམ་དབྱེ་བརྒྱད།

English Name	Tibetan Name	Particles or ཚིག་ཕྲད།	Number of Particles
1. **Nominative**:	མིང་ཙམ་སྟོན་པ།	none	0
2. **Objective**:	ལས་སུ་བྱ་བ་སྟོན་པ།	སུ་རུ་ཏུ་དུ་ན་ར་ལ།	7
3. **Agentive**:	བྱེད་པ་པོ་སྟོན་པ།	གིས་ཀྱིས་ཀྱིས་འིས་ཡིས།	5
4. **Dative**:	དགོས་ཆེད་སྟོན་པ།	སུ་རུ་ཏུ་དུ་ན་ར་ལ།	7
5. **Originative**:	འབྱུང་ཁུངས་སྟོན་པ།	ནས། ལས།	2
6. **Connective**:	འབྲེལ་བ་སྟོན་པ།	གི་ཀྱི་ཀྱི་འི་ཡི།	5
7. **Locative**:	གནས་གའི་སྟོན་པ།	སུ་རུ་ཏུ་དུ་ན་ར་ལ།	7
8. **Vocative**:	འབོད་པ་སྟོན་པ།	ཀྱེ ཀྱ་ཡི།	2

6.2 **The Cases and Their Particles**

6.2.1 **The Nominative Case**: The Tibetan term for this case, མིང་ཙམ། , means literally 'just the name' (remember nominative = name), and that gives you a pretty good idea of how this case is used. Basically, this is the case for subjects of sentences with 'being' verbs (ཡིན། , ཡོད། , and their relatives) or sentences with intransitive verbs like 'come'.

All of the subjects in these simplified sentences below are in the nominative case.

Subject		Verb	Reference
རྒྱུ་མཚན་	གང་	ཡིན།	(23) 2.8
reason	what	is?	
མི་ཞིག་	ནང་ལ་	ཡོད།	(21) 1.23
a man	in(side)	is	
ཡེ་ཤུ་	གා་ལིལ་ཡུལ་དུ་	ཕེབས།	(20) 1.14
Jesus	to Galilee	came	

The nominative case (despite its English name) may also be used for the direct **objects** of certain verbs. For example, in the sentence, 'Jesus gave food to the crowd',

ཡེ་ཤུས་	མི་ཚོགས་	ལ་	ཟས་	གནང་།
Jesus	crowd	to	food	gave

the direct object of the voluntary verb 'gave' is 'food', which stands alone in the nominative case (even though it is a direct object) and is not marked by any case marking particle. By contrast, the indirect object, 'crowd' is in the dative case and is marked as such by the case-marking particle ལ་. Direct and indirect objects are explained in 6.2.4.

6.2.2 **The Objective Case:** This case is used to mark the object of certain verbs - for example, by showing a destination with a verb of motion, or a listener for a speaker. [56]

ཀ་ཕར་ན་ཧཱུམ་	ལ།	ཕེབས།	(23) 2.1	Here ལ་ shows the
Capernaum	to	came.	destination (Capernaum) of the verb of motion 'came'.	

ནད་པ་དེ་	ལ་	གསུངས།	(23) 2.5 Here ལ་ shows the object of
Sick person	to	said	the action verb 'said'.

དཀོན་མཆོག་	ལ་	སྐུར་བ་འདེབས།	(23) 2.7	Here ལ་ shows the object of
God	to	blaspheme		the action verb 'blaspheme'

Although all the examples above use the simple particle ལ་ to mean 'to', this is really only one of seven particles used for this purpose in written Tibetan. Which of these particles are used depends on the final letter of the preceding syllable, as follows.

Final Letter of Preceding Syllable	**Objective Particle**	**Example**	**Reference**
ག བ།	ཏུ།	ལག་ཏུ།	(20) 14.10
ང་ད་ན་མ་ར་ལ།	དུ།	ཡུལ་དུ།	(20) 1.14
ས།	སུ།	ཞིང་ཁམས་སུ།	(25) 16.19
འ། and vowels	ར། or སུ།	དེ་ཚོར།	(12) 1.22
any letter above	ན་ལ།	འཕྲིན་བཟང་ལ།	(20) 1.15

Note that: 1) syllables ending in any letter may be followed by the objective particles ན་ or ལ་; and 2) the objective particle ར་ actually joins itself to the previous syllable (the one ending in a vowel, in the example above, ར་ཚོ།). All the other particles stand by themselves. These seven particles are referred to collectively as the ལ་དོན། .

6.2.3 **The Agentive / Instrumentive Case:** As in the spoken language, the subject of a voluntary verb is marked with an agentive case particle [57] . For example:

Subject	**Agentive**	**Object**	**Verb**	**Reference**
ཁོང་	གིས་	དེ་ཚོར་	ཚོས་བསྟན།	(12) 1.22
He		them-to	preached.	

In this sentence, the agentive particle གིས། marks 'He' (Jesus) as the subject of the voluntary verb 'preached'. The subjects of most involuntary verbs are not in the agentive case, but a few involuntary verbs such as མཐོང་། 'to see' and ཤེས། 'to know' are exceptions to this rule. Their subjects are marked with an agentive particle. [58])

An agentive case particle is also used to mark the <u>instrument</u> by which an action is done (so it is also sometimes called 'instrumentive'). For example, in the sentence, 'He cut the bread with a knife', the word 'knife' would be marked with an agentive case particle. [59] In the example below, the whip is the instrument of beating, so it is marked with the instrumental case particle.

Instrument	**Particle**	**Verb**	**Reference**
རྟ་ཡུག་	གིས་	རྡུང་།	(21) 15.15
whip	with	beat	
beaten with a whip			

Like the seven objective particles, the agentive particles change form according to the final letter of the preceding syllable.

Final Letter of Preceding Syllable	**Agentive Particle**	**Example**	**Reference**
ག ང་།	གིས།	ཁོང་གིས་	(23) 2.2
ད་བ་ས།	ཀྱིས།	ཞྭད་ཀྱིས་	(24) 4.38

ན་མ་ར་ལ།	གྱིས།	ཡོ་ཧ་ནན་གྱིས།	Mt. 3.15[†]
vowels	ས།	གདོན་འདྲེས།	(21) 1.23
འ། and vowels	ཡིས།	མི་བཞི་ཡིས།	(23) 2.3

Here are some examples of how each is used:

Subject	**Agentive Particle**	**Remainder of phrase**			**Reference**
ཁོང་	གིས་	ལས་ངན་	གา་རེ་	བྱས་ཡོད།	(21) 15.14
He		evil works	what	has done?	
ཉེ་གནས་	ཀྱིས་	དཔེ་དེའི་	དོན་	བཀའ་འདྲི་ཞུས།	(17) 7.17
Disciples		parable's	meaning	asked	
ཡོ་ཧ་ནན་	གྱིས་	ཁོང་ལ་		ཁྲུས་གསོལ།	Mt. 3.15*
John		(to) Him		baptized.	
གདོན་འདྲེ	ས་	ཟིན་པའི་	མི།		(21) 1.23
Demon		caught	man		
མི་བཞི་	ཡིས་	ནད་པ་	ཁྱེར།		(23) 2.3
Four men		sick man	carried		
ངས་		ཤེས་	ཀྱི་ཡོད།		(21) 1.24
I (agentive particle)		know	present auxiliary		

Note the last example where the subject ང་ is shown by the agentive particle ས་ being joined directly to it to give the contraction ངས། . Another way to think of this is:

Subject		**Agentive**		**Short Form**
ང་	+	ཡིས་	=	ངས།

[†] Example from 1903 version.

6.2.4 **The Dative (or Beneficial-Purposive) Case** As we mentioned above, the word 'dative' comes from a Latin word that means 'to give'. In English, the dative case is used for what grammarians call 'indirect objects'. It may be helpful to review two different types of grammatical objects: direct objects and indirect objects.

Subject	**Verb**	**Direct Object**	**Indirect Object**
Drolma	made	tea .	
Drolma	gave	the tea	to him .

In both English and Tibetan, 'he' is the indirect object of the verb 'gave'; that is, 'he' is the one who benefits from the action of giving. This is marked in English with the preposition 'to' and in Tibetan with a dative case marker - one of the ལ་དོན། particles we met in section 6.2.2.

The dative case has two major uses in Tibetan: a) to show the indirect objects of certain verbs (those whose indirect objects receive some kind of benefit from the action of the verb); and b) to show the purpose or aim of an action or state of being. Like the second or objective case, the dative case is marked with one of the seven ལ་དོན། particles.

For example, in Mark 5.43, when Jesus has raised Jairus' daughter, He commands that she be given something to eat.

བུ་མོ་	ལ་	ཟས་	སྤྱིན།	'girl' is the indirect object
girl	to	food	give	who benefits by being given food. (25) 5.43

(Note the ལ་དོན། particle ལ་ after the indirect object 'girl'.) Again, at the Transfiguration, Peter wishes to make shelters for Jesus, Moses, and Elijah. Note the use of the dative particle ལ་ after the pronoun 'You' and the noun 'Moses' in the example below.

ཁྱེད་ལ་གཅིག་དང་མོ་ཤེ་ལ་གཅིག one for You and one for Moses (18) 9.5

This case is also used to show the purpose, aim, or goal of an action.

ངཚོ་མེད་པ་བཙོ་བར་ཞེབས་སམ། have You come <u>in order to</u> destroy us? (21) 1.24

(Note the ལ་དོན། particle ར་ suffixed to the compound verb མེད་པ་བཙོ་བ། 'to destroy'.)

By way of review, it may be helpful to recall our earlier point that a Tibetan action verb is like an octopus lurking at the end of a sentence, reaching out with all eight

legs to control the other parts of the same sentence. In this discussion of case particles, we have seen that the nature of the verb controls whether the subject is in the nominative case (being verbs and intransitive verbs) or the agentive case (voluntary verbs), whether the object of the verb has to be marked with one of the seven objective case particles, or whether it can take an indirect object which must be marked with the dative case.

6.2.5 **The Originative Case:** This case is used to show origin or separation.

Origin or Source: The 5th or originative case is used to show the source or origin of a thing or an action, in a manner similar to the English word 'from'. For example: 'milk comes from a cow', or 'smoke comes from a fire'. This case is also used to show origin in other senses, for example: a) the start of a journey: 'from Beijing to Lhasa', 'he fell from a horse'; b) the start of a period of time: 'from last year until now', 'from yesterday to today', 'from here to eternity'; or c) the beginning of a sequence of some sort, 'from one to ten'.

Separation: The originative case also separates, isolates, or distinguishes one thing from a class or group, for example, 'Among mountains, Mt. Everest is highest', or 'Among metals, gold is the most precious'. It is also used to separate items for comparison: 'Lhasa is bigger than Nedong', 'China has more people than Nepal'. [60]

The 5th (originative) case particles are ནས་ and ལས་. Here are some examples of how they are used in *Jesus Christ Has Power to Save Us*.

བཀའ་ཁྲིམས་ ཀྱི་ ནང་ ནས། (19) 12.28
commands **among**
'among the commandments' (which is the greatest?)

ནད་ ལས་ ཐར་བ། (25) 5.23
sickness **from** save
'save from (her) illness

འདི་གཉིས་ ལས་ གལ་ཆེ་བའི་བཀའ་ཁྲིམས་གཞན་མེད། (19) 12.31
these two **than** important laws other are not
'no commandments more important than these two'

དཔོན་པོའི་ཁང་ས་ ནས། (25) 5.35
official house **from**
'from the official's house'

6.2.6 **The Connective (Genitive) Case:** In English, this case shows possession: his dog, Tashi's yak, Drolma's tea. In Tibetan, the connective case mainly shows possession as well, but it is also used in other ways to link nouns, pronouns, and adjectives with nouns

and pronouns. [61] Connective case particles depend on the last letter of the preceding syllable.

Final Letter of Preceding Syllable	**Connective Particle**	**Example**	**Reference**
ག ང།	གི	དཀོན་མཆོག་གི་སྲས། God's Son	(19) sec. title
ད་བ་ས།	ཀྱི	ཁྱོད་ཀྱི་སྡིག་ཅེས། your sin	(23) 2.5
ན་མ་ར་ལ།	ཀྱི	གྲོང་ཁྱེར་གྱི་མི། the town's person	(22) 1.33
vowels	འི།	ཁང་བའི་ནང་དུ། in the house	(23) 2.1
vowels	ཡི།	ཕྱུག་ཡུག the sheep of the flock	Mt. 26.31 ‡

6.2.7 **The Locative Case:** This case is used to show the location of something in time or space, and also to show possession.

6.2.7.1 **Location:** Locative markers show the location of something in space.

Example	**Meaning**	**Reference**
སྒོའི་ ཨགྲམ་ དུ། door side at	at the door	(23) 2.2
ཨཇིག་རྟེན་ དུ། world in	in the world	(25) 16.15

They can be combined with other words to show where something is. In this mode, they work like English prepositions:

‡ 1903 version.

ནང་ལ།	in, into, inside	སྟེང་ལ།	on, on top of
འོག་ལ།	under, beneath, below	སྤྱང་ལ།	on, over

6.2.7.2 **Time:** Locative case markers also show location in time:

དུས་ ལ་	འབབ་འདུག	now the time has arrived	(20) 1.15
ཉིན་གུང་ ལ་	སྟེབས་དུས།	when it was noon	(22) 15.33
ཆུ་ཚོད་གསུམ་ལ	ར།	at 3:00	(22) 15.34

6.2.7.3 **Possession:** The locative case is also used to show posession. The possessor of something is marked with a 7th case particle as follows.

Possessor + 7th case particle ལ་དོན། + possessed thing + 'being' verb ཡོད / འདུག

ཡེ་ཤུ་	ལ་	ནུས་མཐུ་	ཡོད།
Jesus	to	power	is

Jesus has (supernatural) power. (21) section title

6.2.8 **The Vocative Case:** This case has two particles ཀྱེ and ཀ་ཡེ། (the former is common in the Bible, the latter is not) which are used for calling out to someone to get their attention. In a technical sense, these words are not really particles, since they have a meaning ('Oh, Hey') but they are traditionally classified this way. The particle ཀྱེ is especially common in the Psalms, and in prayers and laments in which someone is crying out to God.

ཀྱེ་ངའི་དཀོན་མཆོག Oh, my God Mt. 27.46 (1903)

In modern Tibetan, the Chinese interjection *wei* occasionally appears as a vocative particle, but it is not part of the traditional classification.

6.3 **Twenty one Case Particles**: In all, there are 21 unique case particles. [62] Remember that case particles have no meaning by themselves. Their only purpose is to show how words are connected to other words.

Case	Particles
2. Objective	སུ་རུ་ཏུ་དུ་ན་ར་ལ།
3. Agentive	གིས་ཀྱིས་གྱིས་འིས་ཡིས།
5. Originative	ནས་ལས།
6. Connective	གི་ཀྱི་གྱི་འི་ཡི།
8. Vocative	ཀྱེ་ ཀྱ་ཡེ།

You should be aware that some of these particles occur in other contexts where they are NOT case particles but regular words:

Particle	Also means
སུ།	who
རུ།	section
ན།	to be ill
ར།	goat
ལ།	mountain pass
གྱིས།	the imperative form of བགྱི to do
ནས།	barley
ལས།	deeds, actions, works (Sanskrit *karma*)

6.4 **Cases With Example Sentences:** Here is a summary table of all eight grammatical cases with simplified example sentences for each. Your life as a student of written Tibetan will be much easier if you can memorize this table with its example sentences.

The Eight Traditional Grammatical Cases or རྣམ་དབྱེ་བརྒྱད།

English Name	**Particles or** ཚིག་ཕྲད།	**Example Phrase / Sentence:**			
1. **Nominative**:	none	ཡེ་ཤུ་	སྐྱབས་མགོན་	ཡིན།	
		Jesus	Savior	is	
2. **Objective**:	སུ་རུ་ཀྲུ་དུ་ན་ལ།	ཡེ་ཤུ་	གා་ལིལ་ཡུལ་	ལ་	ཕེབས།
		Jesus	Galilee	to	came.
3. **Agentive**:	གིས་ཀྱིས་གྱིས་འིས་ཡིས།	ཡེ་ཤུས་	ཁོ་ཚོ་	ཕྱིར་	བཏོན།
		Jesus	them	outside	put
4. **Dative**:	སུ་རུ་ཀྲུ་དུ་ན་ལ།	ཡེ་ཤས་	མི་ཚོགས་	ལ་	ཟས་	གནང་།
		Jesus	crowd	to	food	gave.
5. **Originative**:	ནས། ལས།	ཡེ་ཤུ་	གা་ལིལ་ཡུལ་	ནས་	ཕེབས།
		Jesus	Galilee	from	came.
6. **Connective**:	གི་ཀྱི་གྱི་འི་ཡི།	ཡེ་ཤུའི་	ཉེ་གནས།		
		Jesus'	disciples.		
7. **Locative**:	སུ་རུ་ཀྲུ་དུ་ན་ལ།	ཡེ་ཤུ་	སྒོའི་	འགྲམ་	ན།	ཡོད།
		Jesus	door	near/at		is
8. **Vocative**:	ཀྱེ ཀྱ་ཡེ།	ཀྱེ་	སྐྱབས་མགོན་	ཡེ་ཤུ	
		O	Savior	Jesus	

6.5 **Summary:** Tibetan has eight grammatical cases which are traditionally numbered in a standard way: 1st or Nominative, 2nd or Objective, 3rd or Agentive, 4th or Dative (Beneficial-Purposive), 5th or Originative, 6th or Connective, 7th or Locative, and 8th or Vocative. The second, fourth, and seventh cases are marked by the ལ་དོན། particles; the third by the agentive particles, the sixth by the connective particles and the eighth by one of two vocative particles. Letters and syllables that are used as case particles occasionally have other uses as well.

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[53] Of course, in Tibetan this would be 'Tashi yaks loves', but the word order is not important for this example.

[54] Some non-Tibetan authors classify these cases differently, and use different numbers.

[55] To see how modern grammarians classify Tibetan grammatical case, see Tournadre and Dorje p. 99ff, and Wilson p. 626ff.

[56] Note that some of the present tense constructions discussed in Chapter Four, such as ཉན་པར་བྱེད། 'listens', and certain fixed verbal compounds like མངོན་དུ་གྱུར། 'to realize or achieve', **appear** to contain ལ་དོན། particles but actually do not. These 'false ལ་དོན་ ' are attached to verbs rather than nouns, and so are not case marking particles, even though they have the same form.

[57] Some authors (e.g. Bartee and Droma, p. 185) and many linguists call this an **ergative**. It is one of the most common grammatical structures in spoken and written Tibetan. To see how they work in Lhasa dialect, see Bartee and Droma, p. 124-125.

[58] Goldstein, *Essentials of Modern Literary Tibetan*, p. 84, note 1. The following unintentional verbs take the 3rd (agentive) case marker on their subjects. Unintentional verbs which do not require an agentive are given for comparison. Table taken from Losang Thonden's *Modern Tibetan Language*, Volume I, p. 226-7.

Requires Agentive	**Example Meaning**	**No Agentive**	**Example Meaning**
ངས་མཐོང་གི་འདུག	I see.	ང་དགའ་གི་འདུག	I like / love it.
ངས་གོ་གི་འདུག	I am hearing.	ང་ན་གི་འདུག	I feel / am sick.
ངས་བསམ་གྱི་འདུག	I am thinking (naturally occurring thoughts)	ང་སེམས་སྐྱོ་གི་འདུག	I feel / am sad.
ངས་དྲན་གྱི་འདུག	I remember.	ང་ཁ་སྐོམ་གྱི་འདུག	I feel / am thirsty.
ངས་ནོར་གྱི་འདུག	I am making a mistake.	ང་གྲོད་ཁོག་ཤྱོག་གི་འདུག	I feel / am hungry.
ངས་བོ་གི་འདུག	I spill something.	ང་གཉིད་ཞུག་གི་འདུག	I feel / am sleepy.
ངས་འཐྲོག་གི་འདུག	I carry it.	ང་སེམས་ཤམ་གྱི་འདུག	I feel / am disappointed.
ངེ་ངས་ཆག་སོང་།	I broke it.	ང་དྲག་གི་འདུག	I am recovering (from an illness)

[59] Linguists call this an **instrumentive**. Ergatives and instrumentives are marked with the same set of case particles in Tibetan.

[60] In traditional Tibetan grammar, the particle ནས་ is used to separate items of like nature, as in 'Among mountains, Mt. Everest is highest'; while the particle ལས་ is used to separate items of unlike nature, as in 'The elephant is stronger than the yak' . See p. 20 of Dorje Gyalpo's commentary on the སུམ་རྩེ་པ། in Appendix 4, item 2 under 'Works in Tibetan'.

[61] For more on the connective case, see Wilson, p. 644-651.

[62] A summary of the case-marking particles can be found in Tournadre and Dorje, p. 468, and in Wilson's Appendix 5.

7. Life Among the Particles

In the last chapter we saw how grammatical particles are used to show the case of a given word, that is, how a word relates to the other words around it and to the rest of the sentence. According to traditional Tibetan grammar, particles come in two 'flavors': dependent and independent.

7.1 **Dependent Particles**: These particles come in groups or sets of 2-11 particles. Which individual particle in the set should be used in a sentence depends on the last letter of the syllable preceding the particle, just like the agentive, dative, and connective particles discussed in the previous chapter. It can be helpful to write out on a small card a list of the dependent particles, and the final letters on which they depend.

7.1.1 **The Sentence Terminators:** Called སྒྲུབ་བསྡུ། or རྫོགས་ཚིག in Tibetan, these eleven particles work like the period at the end of an English sentence. They show that a sentence is complete.

Final Letter of Preceding Syllable	**Sentence Terminator**	**Example**
ག	གོ	འདུག་གོ
ང་	ངོ་	བྱུང་ངོ་
ད།	དོ།	བཤད་དོ།
ན།	ནོ།	ཡིན་ནོ།
བ།	བོ།	ཐུབ་བོ།
མ།	མོ།	བསམ་མོ།
no suffix or འ།	ཏོ།	ཞེས་པཏོ། འགྲོཏོ།
ར།	རོ།	ཐར་རོ།
ལ།	ལོ།	བཙན་ལོ།
ས།	སོ།	གསུངས་སོ།
post suffix ད།	ཀོ།	གསོལ་ཀོ།

(Note that in modern Tibetan the post suffix letter ད་ is no longer written, but its influence lives on in the fact that it still takes the sentence terminator particle ཀོ་ .)

For example:

སྐྱབས་མགོན་	ཡེ་ཤུ་	སྐྱེ་ཚེ་	ལས་	འདས་	སོ།
Savior	Jesus	life	from	passed	sentence terminator

Jesus died. (22) 15.37

7.1.2 **The Question Particles:** Called འབྱེད་སྤྱད། in Tibetan, these work just like the question mark at the end of an English sentence. [63]

Final Letter of Preceding Syllable	**Question Particle**	**Example**
ག	གམ།	འདུག་གམ།
ང་	ངམ།	ཡོང་ངམ།
ད།	དམ།	བྱེད་དམ།
ན།	ནམ།	ཡིན་ནམ།
བ།	བམ།	ཐུབ་བམ།
མ།	མམ།	བསམ་མམ།
འ།	འམ།	འགྲོ་འམ།
ར།	རམ།	ཐར་རམ།
ལ།	ལམ།	འཚོལ་ལམ།
ས།	སམ།	བྱས་སམ།
post suffix ད།	ཀམ།	གྱུར་ཀམ།

ཁྱེད་ཀྱིས་	ང་ཚོ་	མེད་པ་བཟོ་བར་	ཞེབས་	སམ།
You	us	to destroy	come	?

Have You come to destroy us? (21) 1.24

7.1.3 **The Concessive Connectives** (རྒྱབ་སྤྱད།) These three particles are used with the meaning 'but' 'also' 'though' 'although' or 'even'. Like all dependent particles, they come in different forms which are used according to the last letter of the preceding syllable.

Final Letter of Preceding Syllable	**Connective Particle**	**Example**	**Reference**
གা'ད'བ'ས		ཀྱང་	གདོན་འདེས་ཀྱང་	(21) 1.27
ང'ན'མ'ར'ལ		ཡང་	གདོན་འདེ་ལ་ཡང་	(21) 1.27
འ	and vowels	འང་	སྒོང་བཤང་	(23) 2.2

These particles are used in such sentences as 'He commands even the demons, and even they obey Him (21) 1.27; or 'there was not even an empty place by the door' (23) 2.2.

7.1.4 **The Gerundive Particles** Also called continuative particles (or ལྡོག་བཅས| in Tibetan) these three particles show that there is more meaning to follow.

Final Letter of Preceding Syllable	**Gerundive Particle**	**Example**	**Reference**
ན'ར'ལ'ས		ཏེ	ཕེབས'ཏེ	(21) 1.21
গ'ད'བ'མ'འ'	སྟེ	གནང'སྟེ	(21) 1.27
ད		དེ	བསྒྲད'དེ	(22) 1.34

There are several basic uses of these particles. The first is to join two sentence elements in such a way that one follows the other in a sequence, such as: having entered the synagogue, He taught (12) 1.21. The second is to join two phrases in such a way that one of them could be translated using a verb with an '-ing' ending in English (a **gerund**): laughing at Him, (25) 5.40; touching His feet (25) 5.22; His method of instruction being unlike (that of) those skilled in the religious law (21) 1.22. A third use is simply to join two phrases with the meaning 'and', as in: everyone was surprised and (21) 1.27; men came from the leader's house and (25) 5.35. [64] Sometimes they are simply left as untranslated connectors. There are many examples of these particles in Part Two.

7.1.5 **The 'Alternative' Particles:** These particles are identical to the question particles described above, but they are used in written Tibetan to give the meaning 'or'. For example:

ཡིག'འབྲུ'གཅིག'	གམ|	ཐིག'གཅིག	'a syllable **or** a line' Mt. 5.18 (1903)
syllable one	or	line one	

Jesus uses one of these particles to ask whether it is easier to say 'your sins are forgiven', or to say 'get up, take up your bed, and go' (23) 2.9.

ཁྱོད་ཀྱི་	སྡིག་ཉེས་	བསལ་	ཟིན་	ཟེར་བ་	ལས་	སྟལ་པོ་	ཡིན་	ནམ།
your	sin	clear	past	say	than	easy	is	**OR**

ཡང་ན་	ལོངས་	ལ་	ཁ་ལ་ཉི་	ལྡེར་ནས་	སོང་	ཞིག་	ཟེར་བ་
(or)	get up	**and**	bed	carrying	go	com.	say

ལས་སྟལ་པོ་	ཡིན།
easy	is

Notice that there are two words in this sentence translated as 'or'. The second one, ཡང་ན་ is also used to mean or, either / or, otherwise. Using a question particle together with ཡང་ན་ is a common way to say 'or' in written Tibetan. Note also how the letter ལ་ is used to join the two parts of this sentence with the meaning 'and'. This is one of the non case-marking uses of ལ་ .

7.1.6 **The Imperative & Singular Particles:** (ཞིག་སྟྲུ) Three particles mark the end of a sentence in which someone is told to do something.

Final Letter of Preceding Syllable	**Imperative Particle**	**Example**	**Meaning**	**Reference**
ག་ད་བ་ན།	ཅིག	ལོག་ཅིག	Return home!	(23) 2.11
ང་མ་འ་ར་ལ།	ཞིག	སོང་ཞིག	Go!	Mt. 2.20 (1903 NT)
ས།	ཤིག	ལོངས་ཤིག	Get up!	(25) 5.41

Note that ཅིག is used after verbs ending in the post-suffix ད། and that ཞིག is used after syllables without suffixes. Remember that polite imperatives can also be formed by adding the syllable དང་། to the verb root.

The same particles can also be used according to the rules above to give the meaning 'one' of something.

Example	**Meaning**	**Reference**
མི་ཞིག	a man, a person	(21) 1.23
དབང་ལྡན་ཞིག	one who has authority	(21) 1.22
ཕེ་ཁུང་ཆེན་པོ་ཞིག	a big hole	(23) 2.4

རས་སྦུས་ལེགས་ཤིག	a piece of good quality cloth	(23) 15.46
སྐད་ཅིག	a voice	Mt. 3.17 (1903)

7.1.7 **The Quotation Particles** (ཞེས་སྒྲ) These particles do the same job as quote marks do in English. They show that someone has said or thought something, as in, He said, 'Tashi loves yaks'. Tibetan places a **quotation particle** after the sentence that is being quoted, which is rather like using only the second of the two quotation marks in English.

English Example: He said, Tashi loves yaks". (only one quote mark)

Tibetan Example: He Tashi yaks loves (**quote particle**) said.

There are three quotation markers, and which one is used depends on the final letter of the preceding syllable.

Final Letter of Preceding Syllable	**Quote Particle**	**Example**	**Reference**
vowels and ང་ན་མ་འ་ར་ལ།	ཞེས།	ཡོང་ཞེས།	(24) 16.3
ག་ད་བ།	ཅེས།	ཐུབ་ཅེས།	(23) 2.7
ས།	ཤེས།	ལགས་ཤེས།	(20) 14.45

Some modern Tibetan works use quotation marks as well as quote particles, and this is the situation you will see in *Jesus Christ Has Power to Save Us,* as in the following excerpt from Chapter Twelve, Mark 1.25.

“ཁ་ཅིག་སྡུད།	མི་དེའི་	གཟུགས་ནས་	ཐོན་	ཞེག་”	ཅེས་	གསུངས།
"Be quiet!	man-that's	body-from	come out	command"	quote	said.

"Be quiet! Come out of him!"

Quoted thoughts are treated similarly, except that the Tibetan has no quote marks for quoted thoughts, as you can see in this portion of Chapter Fourteen, Mark 2.7:

དཀོན་མཆོག་	གཅིག་པོས་	མ་གཏོགས་	གཞན་	སུས་	སྡིག་ཉེས་	སེལ་
God	alone	except	other	by who	sins	forgive

(They) thought, "who other than God alone is able to forgive sins?".

ཐུབ་	ཅེས་	བསམས།
able	quote	thought

7.1.8 **The Connective Particles** (ཚོགས་ཕྲད་ཞེང་སོགས།) These particles give the meaning 'and', or are used in showing a sequence. They link parts of sentences. [65]

Final Letter of Preceding Syllable	**Connective Particle**	**Example**	**Reference**
གཱ་ད་བ།	ཅིང་།	རླུང་ལ་བཀའ་བཀྱོན་མཛད་ཅིང་ wind rebuked and	(24) 4.39
ང་ན་མ་འ་ར་ལ།	ཞིང་།	དུ་ཞིང་སྨྱེ་སྟག་ crying and wailing	(25) 5.38
or no final			
ས།	ཤིང་།	ནམ་མཁའ་ཕྱེས་ཤིང་ the sky opened and	Mt. 3.17 (1903)

Note that ཅིང་། is used after words ending in the post-suffix ད། and that ཞིང་། is used after syllables without suffixes. The connector ཤིང་། is also used after syllables ending in the post-suffix ས།.

7.1.9 **The 'Doer' Particles** Also called བདག་སྒྲ in Tibetan, these six particles are combined with verbs to show that someone is the doer of the action of the verb, or that they come from a particular place.

Final Letter of Preceding Syllable	**'Doer' Particle**
གཱ་ད་ན་བ་མ་ས or post suffix ད།	པ། པོ།
ང་འ་ར་ལ། or vowel	བ། བོ།
Any letter	མ། མོ།

Particle	**'Doer'**	**Meaning**	**Reference**
པ།	ཐོས་པ།	hearer	(21) 1.22
	སྟོན་པ།	teacher	(24) 4.38

	གོན་པ།	wearer	(24) 16.5
	ཞུགས་པ།	that which enters	(17) 7.15
བ།	ཟེར་བ།	the one called	(25) 5.22

They can also be combined with place names to show that someone is from that place. Notice that a man takes the male particle ད་ or ངོ་ and a woman the female particle མ་ or མོ་. [66]

བ།	ན་ཟ་རེཐ་བ།	man of Nazareth	(21) 1.24
མ།	མག་དལ་མ།	woman of Magdala	(25) 16.1

Another way to show that someone is the 'doer' of an action is to add the suffix particle མཁན། to the action verb. This particle is also used in the spoken language. [67]

Particle	**'Doer'**	**Meaning**	**Reference**
མཁན།	ཟེར་མཁན།	the One called	(23) 2.10
	ཁྲུས་མཁན།	launderer	(18) 9.3
	རྒྱབ་གཏོད་བྱེད་མཁན།	betrayer	(20) 14.44
	སྒུག་མཁན།	one who waits	(23) 15.42-3

7.2 **The Independent Particles** These particles are called 'independent' because there is just one to a set and it may be used regardless of the last letter of the preceding syllable.

7.2.1 **The Subject-Marker Particle** also called the ནི་ཚུལ in Tibetan, is used to mark the subject, theme, or main topic of a sentence. [68] When you see it, you know that everything to the left of it is marked as especially important.

Example						**Reference**
འདི་	ནི།	ངའི་	གཅེས་པའི་	སྲས་	ཡིན།	
This	**subject**	My	beloved	Son	is	(18) 9.7

This is My beloved Son.

ཁོང་གིས་	དེ་ཚོ་	ར་	ཆོས་བསྟན་སྟངས་	ཀྱི་	
He by	they	to	religion teaching way	**subject**	(21) 1.22
His way of teaching them					

སྐྱབས་མགོན་	ཡེ་ཤུ་	ནི་	དཀོན་མཆོག་གི་	སྲས་	ཡིན།	
Savior	Jesus	**subject**	God's	Son	is	(18) section title

7.2.2 **The Sequential Particle** ནས། In addition to its use as a case-marking particle for the 5th grammatical case, ནས་ may be attached to the past tense form of a verb to give the meaning, 'having done A, B occurred'. This is similar to the sequential function of the continuative particles discussed in 7.14.

ཡེ་ཤུ་	གա་ལི་ལ་ཡུལ་	དུ་	ཕེབས་ནས་	after Jesus came to Galilee,	(20) 1.14
Jesus	Galilee	to	come		
ཁྱེད་ཚོས་	སྡིག་པ་	ངན་པ་	སྤངས་ནས་	abandon your evil deeds and	(20) 1.15
You	deeds	evil	abandon		

The particle can also be used do show in what way something happened:

ནད་པ་	གཅིག་	ཁྱེར་ནས་	carrying a sick man	(23) 2.3
sick man	one	carrying		

ཁོ་ཚོའི་	བསམས་པ་	མཁྱེན་ནས་	knowing their thoughts	(23) 2.5
Their	thoughts	knowing		

7.2.3 **The Use of ཅ་ to Join Sentences**: In addition to its use as a case-marking particle, the syllable ཅ་ also joins sentences with the meaning 'and' (or sometimes 'but'). When ཅ་ is used like this, it is NOT a case-marking particle, but a sentence-joining particle.

ལོངས་	ཅ་	ཁ་ལ་ཁྱི་ཁྱེར་ནས།	(23) 2.9
Get up	and	carry bed/mat	

In *Jesus Christ Has Power to Save Us*, the second and third sentences of the double verse Mk. 15.42-43 in Chapter Twenty Three are joined by the syllable ལ་ .

7.2.4 **The Demonstrative Particle** or དེ་སྤྲོ is used like the English words 'that' or 'the' to refer to something that was previously mentioned ('that tea we drank yesterday') to point something out ('Look at that'). The demonstrative use of the particle དེ་ should not be confused with its use as a gerundive particle explained earlier in this chapter.

Example	**Reference**
ཡེ་ཤུས་ ནད་པ་ དེ་ ལ་ Jesus sick man that to (said) Jesus said to the sick man	(23) 2.10
དུས་ དེ་ ཅིད་ ཏུ་ time that very at At that very time (at once)	(18) 9.8
ཉིན་ དེ་ day that That day	(23) 15.42-3

7.2.5 **The 'Who, What, Which' Particles** or སྤྱི་སྤྲོ ('general particles') are used like their English counterparts.

Particle	**Example**	**Meaning**	**Reference**
ཅི།	འདི་ཅི་ཡིན།	what is this?	(21) 1.27
རྒྱ།	རྒྱ་ལྟར།	in what way, how	(21) 1.27
སུ།	འདི་སུ་ཡིན་ནམ།	who is this?	(24) 4.41
གང་།	དོན་གང་ཡིན།	what is the meaning?	(25) 5.39
	མིའི་ཡིད་ནང་ནས་ཕྱིར་གང་འཐོན་པ།	what comes out of a man	(17) 7.15
	གལ་ཆེ་ཤོས་གང་ཡིན།	what's most important	(19) sec. title

7.2.6 **The Negative Particles** Also called དགག་སྒྲ in Tibetan, these four particles may be joined to any word to give the meaning 'is not' or 'without' . In general, the syllable མ་ is used for negating past tense verbs ('didn't go, didn't want) and the syllable མི་ is used for negating present and future tense verbs (doesn't go, doesn't want, won't want).

The Negative Particles

མ། མི། མིན། མེད།

མ།	མ་བཅུག	did not allow	(22) 1.34
	གོམ་པ་སྤྲོ་མ་ཐུབ་པ།	one who couldn't walk	(23) 2.3
	ཞེད་སྣང་མ་བྱེད།	do not be afraid	(25) 5.36
	མ་ཞོད།	do not tell	(25) 5.43
	མ་ཤེས།	did not know	(18) 9.6
མི།	མི་འདྲ།	unlike	(21) 1.22
	ཐུགས་སྣང་མི་མཛད་དམ།	don't You notice?	(24) 4.38
	མི་གཙང་བ།	unclean	(17) 7.15
	བྱེད་མི་ཐུབ།	cannot do	(17) 7.15
	མི་འགྲོ	does not go	(17) 7.19
	མི་དགའ།	does not like	(17) 7.22
	ཞེད་མི་དགོས།	don't be afraid	(25) 16.6
མི།	དད་པ་མི་བྱེད་པ།	the one who doesn't believe	(25) 16.16
མིན།	ང་མིན།	It is not I	Mark 14.70 (1903)
མེད།	ཡིད་ཆེས་མེད།	without faith	(24) 4.40
	གཞན་མེད།	no others	(19) 12.31
	ཡོད་མེད།	whether or not	(23) 15.44
	འདིར་མེད།	is not here	(25) 16.6

7.2.7 **Rhetorical Particles**: These particles have to do with meanings and showing the logical relationships between the parts of a sentence, such as 'if', 'so that', and 'because'. Other constructions that have this meaning are discussed in Chapter Eight.

7.2.7.1 **The Conditional Clause Marker** The particle ན་ is placed at the end of a clause to give the meaning 'if' :

Conditional Particle	**Example**	**Meaning**	**Reference**
ན།	ང་ཚོ་འདིར་བསྡད་ན།	if we are here	(18) 9.5

Note that there are other particles which are also used in written Tibetan which give the meaning 'if', such as ཚེ། གལ་ཏེ། and གལ་སྲིད། . ན། itself may occasionally mean 'because'. [69]

7.2.7.2 **The Logical Markers** The particles ཕྱིར། and ཆེད་དུ། show the purpose or reason that something was done.

Logical Particle	**Example**	**Meaning**	**Reference**
ཕྱིར།	ཤེས་པའི་ཕྱིར།	so that you will know	(23) 2.10
	འདོད་པ་སྐོང་ཕྱིར།	in order to satisfy	(21) 15.15
	གསོད་པའི་ཕྱིར།	in order to kill	(21) 15.15
ཆེད་དུ།	གློད་པའི་ཆེད་དུ།	in order to release	(21) 15.11

The particle པས་ is also used to show a reason, and is generally translated 'because' or 'since'.

Logical Particle	**Example**	**Meaning**	**Reference**
པས།	གཟིམས་ཡོད་པས།	because He was sleeping	(24) 4.38
	སྣུག་པས།	because he was afraid	(18) 9.6
	ཁོང་ངོ་ཤེས་ཀྱི་ཡོད་པས་རེད།	because they knew Him	(22) 1.34

In addition, there are short phrases which can help to show the logical connection between parts of the sentence:

Example	Meaning	Reference
གང་ཡིན་ཟེར་ན།	for, because	(17) 7.19
གང་ཡིན་ཞེ་ན།	(same as above)	
རྒྱུ་མཚན་ནི།	the reason being	(17) 7.20

And there are also two logical particles, མ་ཟད། and མ་གཏོགས། ,[70] which show the meanings 'not only' and 'except for':

Logical Particle	Example	Meaning	Reference
མ་ཟད།	བཅོས་གནང་བ་མ་ཟད།	not only did He heal	(22) 1.34
མ་གཏོགས།	དགོན་མཆོག་གཅིག་པོས་མ་གཏོགས།	except for God only	(23) 2.7

7.2.8 **Introducers** These words or short phrases are generally found at the beginning of a clause or sentence and serve a variety of functions. In *Jesus Christ Has Power to Save Us*, the main introducers are:

Introducer	Example	Reference
འོན་ཀྱང་།	however, but	(21) 1.25
ཡིན་ན་ཡང་།	however, but	(17) 7.15
དེ་ནས།	then	(21) 1.21
དེ་ནས་ཡང་།	then, then again	(17) 7.14
དེའི་སྐབས།	at that time, then	(21) 1.23
དེ་དུས།	at that time, during that time	(24) 4.38
དེ་མ་ཐག་ཏུ།	as soon as that (had happened)	(21) 1.28
དེའི་ལན་དུ།	in answer (to a question)	(19) 12.29
ལན་དུ།	in answer	(21) 15.13
དེ་ལྟར།	in that way	(25) 16.19
གསུངས་དོན།	introduces direct speech	(20) 1.15

7.2.9 **The Reflexive Particle** ཉིད། The particle ཉིད། is joined after a noun or pronoun to give the restrictive meaning 'that very one' or 'that exact one'. In other contexts it can mean 'the person him/her self' or 'that thing itself', like the particle རང། , which is discussed in Chapter Eight. [71]

དུས་དེ་ཉིད་ལྟ། at that very time, at once (18) 9.8

7.2.10 **Separation Suffix**: The phrase དང་ཐ་བླལ། is used to mean that someone left a group to go elsewhere or in some way separated from something.

མི་ཚོགས་ དང་ཐ་བླལ་ཏེ ། leaving the crowd (24) 4.36
crowd leaving

7.3 **Use of the Tsheg** ཚེག **and the Shad** ཤད། By now you have noticed that all Tibetan words are separated by little solid dots called ཚེག. (These should not be confused with the little open circles under foreign words called *bindu*.) Clauses and sentences end with short vertical lines called ཤད། . *Shads* are also used to separate items in a list. In the དབུ་ཅན། form of Tibetan writing, a tsheg should always appear between the letter ང་ and a ཤད། .
No tsheg is needed between any other ending letter and the ཤད། . [72]

7.4 **Summary:** Tibetan uses two broad types of particles to show the relationship between words. Dependent particles come in sets, and which member of the set is used depends on the last letter of the preceding syllable. Such particles are used to show the end of a sentence, questions, commands, quotes, and for many other uses. Independent particles are single and may be used regardless of the last letter of the preceding syllable. The ཚེག and the ཤད། are punctuation marks that separate syllables, clauses, items in a list, and complete sentences.

[63] The Lhasa variety of spoken Tibetan uses question particles as well. See Tournadre and Dorje, p. 85.
[64] There is also an appositive use of these particles, such as in the sentence, 'Being the Son of God, Jesus was able to forgive sins': ཡེ་ཤུ་དཀོན་མཆོག་གི་སྲས་ཡིན་ཏེ་སྡིག་ཉེས་བསལ་ཐུབ་བོ།.

[65] Tibetan also uses the two syllables ལ་དང་ in a similar way, with the meaning 'and' or 'and then', e.g. in Mk. 1.25.

[66] Tibetan does not have grammatical gender, however there is a gender-like system for Tibetan letters which explains how they may be combined into syllables. This system is explained in a famous Tibetan grammatical text called the རྟགས་འཇུག་ལ .

[67] See Tournadre and Dorje, p. 249.

[68] Occasionally, this particle can be used to give special emphasis to other sentence elements as well.

[69] See Goldstein's *Essentials of Modern Literary Tibetan,* p. 366.

[70] See Tournadre and Dorje, p. 256. The expression མ་ཚད་ is used similarly.

[71] For other uses of the particle ཞིང་ , see Wilson p. 204.

[72] For more on punctuation, see Tournadre and Dorje, p. 405-407.

8. Time, Cause, and Other Constructions

In the last chapter, we looked at some of the standard Tibetan grammatical particles that are used to show the relationship between the parts of a sentence. In this chapter, we will look at some standardized grammatical patterns or **constructions** which are used in *Jesus Christ Has Power to Save Us*. These constructions express permission, cause, time relationships, lists, and other useful things.

8.1 **Permission Constructions:**

8.1.1 **Using the Verb** འཇུག A verb stem can be combined with the verb འཇུག to give the meaning to 'let' or 'allow' the action of the verb. [73] Unfortunately, this construction can also be used to mean to 'cause' or even to 'force' someone to do the verbal action. The difference between 'allowing' and 'causing' is usually shown by context. The tense of the sentence is shown by which root of the verb འཇུག appears in the sentence: the present འཇུག , or the past བཏུག .

<u>Let / Allow</u>:

སྐད་ཆ་ལའང་ཀུ་མ་བཏུག	did not allow (them) to speak	(22) 1.34
ཡོང་མ་བཏུག	did not allow anyone to come	(25) 5.37

<u>Cause / Force</u>:

རྡ་ཤུག་གིས་རྡུང་རུ་བཏུག	caused to be whipped	(21) 15.15

The verb འཇུག is also a little tricky in that it is the present tense of a transitive verb meaning to make or cause something to happen (as just explained) and also the present tense of an intransitive verb meaning 'to enter'. A number of Tibetan transitive and intransitive verb pairs share common roots in this way. [74]

8.1.2 **Using the Noun** ཆོག་མཆན། The word ཆོག་མཆན། means approval, authorization, sanction, or permission to do something. When combined with a verb, the meaning 'permission to do' the verbal action is expressed.

སྦྱིན་པ།	to give
སྦྱིན་རྒྱུའི་ཆོག་མཆན།	permission to give
ཡོ་སེབ་ལ་སྦྱིན་རྒྱུའི་ཆོག་མཆན།	permission to give to Joseph 15.45

。

8.2 **'Because' Constructions:** In addition to the particle པས། (which we met in Chapter Seven) there are other particles in *Jesus Christ Has Power to Save Us* that are used at the end of clauses to mean 'because A happened, B'. These particles are སྟེབས། and ཙོང་། .[75]

Particle	**Example**		
སྟེབས།	མ་ཐར་སྟེབས།	because they couldn't get through	(23) 2.4
ཙོང་།	དཔལ་གསོའི་ཉིན་མོ་ཡིན་སོང་ཙོང་།	because it was the Sabbath	

8.3 **Time Constructions**: There are several constructions in written Tibetan which express a verb's relationship to time.

8.3.1 **'As soon as':** When the particles མ་ཐག or ཙམ་གྱིས། are joined with a past tense verb at the end of a clause, the meaning is that 'as soon as' clause A happened, clause B happened.[76]

Particle	**Example**	**Meaning**	**Reference**
མ་ཐག	བྱོན་མ་ཐག	as soon as they came	(21) 1.21
	སྐྱེབས་མ་ཐག	as soon as he arrived	(20) 14.45
	དེ་མ་ཐག	immediately	(21) 1.28
ཙམ་གྱིས།	གཏམ་གྲགས་པ་ཙམ་གྱིས།	as soon as it was heard	(23) 2.1

8.3.2 **'Never':** When the adverb ནམ་ཡང་། is used with a negative involuntary verb, the meaning is 'never'.[77]

Particle	**Example**	**Meaning**	**Reference**
ནམ་ཡང་།	ནམ་ཡང་མཐོང་མ་མྱོང་།	never seen	(23) 2.12

8.3.3 **'Still, Even Now':** The word དེ་དྲུང་། means 'even, yet, still, furthermore' and it usually appears at the beginning of clauses.

Particle	Example	Meaning	Reference
དེ་དྲུང་།	དེ་དྲུང་ཡིད་ཆེས་མེད་དམ།	do you still lack faith?	(24) 4.40
	ཁོང་གིས་དེ་དྲུང་གསུངས་པ།	He said further,	(17) 7.20

8.3.4 **'About To':** The particle གྱབས། when joined to a verb stem carries the meaning that the verbal action was just about to occur. [78]

Particle	Example	Meaning	Reference
གྱབས།	ཁེངས་གྱབས་བྱས།	was about to fill	(24) 4.37
	ཤི་གྱབས་འདུག	is about to die	(25) 5.23

8.3.5 **'When':** Connective particles such as དུས། and སྐབས། , when joined to the end of a clause, mean 'when' or 'at the time' the clause happened. [79]

Particle	Example	Meaning	Reference
དུས།	ཉིན་གུང་ལ་སྐྱེབས་དུས།	when it was noon	(22) 15.33
	ཁོང་ཚོས་ཡར་ལྟ་དུས།	when they looked up	(25) 16.4
སྐབས།	ཕེབས་སྐབས།	when they arrived	(25) 5.38
	ཟིང་འཁྲུག་སྐབས།	at the time of the uprising	(21) 15.7

8.3.6 **'From Then On':** The phrase དེ་ནས་བཟུང་། means 'from then on' or 'from that point forward'.

དེ་ནས་བཟུང་	ཡུ་དྲས་	ཡེ་ཤུ་	ཁོ་ཚོའི་ལག་ཏུ་སྐྱོད་རྒྱུའི་གོ་སྐབས་	བཙལ་ལོ།
from then	Judas	Jesus	their hands give chance	sought

From then on, Judas sought a chance to betray Jesus. (20) 14.11

8.4 **List Particles:** The particles སོགས། and བཅས། are used to show whether a list of three or more items is open or closed. [80]

8.4.1 **The 'Open' List Particle** སོགས། An 'open' list gives items as specimens of some larger class, for example, 'Red, blue, green, and yellow, etc. are colors'. In written Tibetan, the particle སོགས། works much like the term *et cetera* does in English, to show that the listed items are just examples taken from some larger class, such as colors. Jesus uses this particle to end a list of evils of the human heart in Mark 7.22.

. . . . . དང་རྒྱལ། ཚོར་ལ་མི་དགའ་བ་སོགས།

. . . . . pride, folly, and so forth.

8.4.2 **The 'Closed' List Particle** བཅས། By contrast, a 'closed' list gives <u>all</u> the items belonging to a particular group or class, for example, 'Red, blue, and yellow are the three primary colors'. In the account of the Resurrection beginning at Mark 16.1, three women come to the tomb to annoint Jesus' body, and the list of their names ends in བཅས། to show that no other women were present.

མིར་ཡམ་དང་།	ཡ་ཀོབ་ཀྱི་ཨ་མ་མིར་ཡམ།	ས་ལོ་མེ་	བཅས།
Mary	Yacob's mother Mary,	and Salome	(end)

8.5 **Uses of the Particle** རང་། The particle rang has many meanings in Tibetan, but only three of them appear in our text, *Jesus Christ Has Power to Save Us*.

8.5.1 རང་། **as a Pronoun:** As we saw in 3.1, the particle རང་། is frequently used as a pronoun in Tibetan. Uses such as ཁྱོད་རང་། and ཁྱེད་རང་། are familiar to beginning students of Central Tibetan. These are often used as reflexives ('you yourself, he himself') in Kham.

ཁྱོད་རང་།	you	(24) 4.40
ཁྱེད་རང་།	you	(25) 5.23
ཁོང་རང་།	he Himself	(20) 14.44
རང་གི་སྤྱང་བུ།	in front of Himself	(17) 7.14

8.5.2 རང་ **as an Intensifier:** Sometimes རང་ is used as an intensifier to express the meaning 'really, precisely, exactly' or 'the thing itself'. [81]

སྐྱོན་བ་འདེབས་པ་རང་རེད།	it's nothing other than blasphemy	(23) 2.7
བདེན་པ་རང་རེད།	it is the truth itself	(22) 15.39

8.5.3 རང་ **Meaning 'Just' or 'Only':**

དད་པ་རང་གྱིས་ཤིག	just believe	(25) 5.36
ང་ཚོའི་གཙོ་བོ་གཅིག་རང་ཡིན།	our Lord is just One	(19) 12.29

8.6 **The 'Way of Doing' Particle** སྤྱད། The particle སྤྱད། may be added to the present root of a verb to give the meaning 'the way / manner' of doing the verbal action.

present verb root + **སྤྱད།** = 'way of doing' the verbal action

For example:

བཟོ	+	སྤྱད།	=	'way / method of making' e.g. by hand vs. by machine
ཟ	+	སྤྱད།	=	'way / method of eating' e.g. with chopsticks vs. with a fork
ཁོང་གིས་དེ་ཚོར་ཆོས་བསྟན་སྤྱད།			=	'the way He taught' (21) 1.22

This construction is used in the Lhasa variety of spoken Tibetan [82]and several other particles in the written language function similarly, e.g. ལུགས། . [83]

8.7 **Summary: Words** are the building blocks of any language. As we've seen in Chapters Two through Five, Tibetan has six kinds of words: nouns, pronouns, adverbs, adjectives, postpositions, and verbs. **Grammatical particles** are the cement that holds these building blocks together. In Chapters Six through Eight, we've seen that written Tibetan has **case marking particles** that show how words fit together in a sentence, and **logical particles** that help show the reasoning or logical structure in a sentence. Now we are ready to put this knowledge to practical use.

[73] Goldstein, *Essentials of Modern Literary Tibetan*, p. 278.
[74] See Preston, *How to Read Classical Tibetan*, p. 44. The verb table in the back of the *Great Tibetan-Chinese Dictionary* (p. 3147-3194) lists over 70 such pairs of verbs that share at least one stem.
[75] Goldstein, *Essentials of Modern Literary Tibetan*, p. 96.
[76] Goldstein, *Essentials of Modern Literary Tibetan*, p. 126.
[77] Goldstein, *Essentials of Modern Literary Tibetan*, p. 231.
[78] Goldstein, *Essentials of Modern Literary Tibetan*, p. 175.
[79] Goldstein, *Essentials of Modern Literary Tibetan*, p. 98.
[80] Goldstein, *Essentials of Modern Literary Tibetan*, p. 130.
[81] This word is also used in the Lhasa variety of spoken Tibetan with a somewhat different meaning - see Bartee and Droma, p. 157.
[82] See Tournadre and Dorje, p. 331.
[83] Goldstein, *Essentials of Modern Literary Tibetan*, p. 233.

9. Getting Ready to Read

9.1 **Why I Can't Read Tibetan (or Why I Get Frustrated When I Try) :** Have you ever tried *la la?* No, this isn't another grammatical particle, it's a kind of cheese made by Tibetan nomads. They take a long string of cheese about the thickness of your little finger, and hang it out to dry in long loops, like a very long string of wet spaghetti draped over a laundry line. Eventually, the cheese hardens and becomes very firm, like dry spaghetti, only much thicker and stronger. Some time ago a friend gave me some fine, aged *la la* to eat. But it was so thick and hard that there was no way to break it in pieces to put in my mouth. I thought, 'There's no way I can eat this'. Then he showed me that if I took the end of a ribbon of *la la* and put it between my back teeth, and vigorously worked the other end up and down, eventually a bite-sized chunk would break off. In the end I came to appreciate the fine, mozzarella-like flavor of *la la*, and now I take it with me as food for long trips.

A first look at a page of Tibetan (like the sample text below) can be a lot like trying to eat *la la*. It can give you that 'I could never read this' feeling. But it doesn't have to be this way. A few simple steps can convert a confusing page of mysterious symbols into delicious bite-sized chunks.

སྒྲུབས་མཚོན་ཡེ་ཤུ་ལ་གདོན་འདེ་སྒོང་བའི་ནུས་མཐུ་ཡོད།

༡༽ དེ་ནས་ཁོང་ཚོ་གྱོང་ཞེར་ཀ་ཕར་ན་རྒྱམ་དུ་བྱོན་མ་ཐག་ངལ་གསོའི་ཉིན་མོར་ཡེ་ཤུ་ཡ་རྒྱ་བའི་འདུ་ཁང་དུ་ཕེབས་ཏེ། ཆོས་བསྟན་གནང་བ་རེད། ༢༽ ཁོང་གིས་དེ་ཚོར་ཆོས་བསྟན་སྐྱེས་ནི་ཡ་རྒྱ་བའི་ཆོས་ཁྲིམས་ལ་མ་ཁས་བའི་མི་དང་མི་འདུ་སྟེ། དབང་ལྡན་ཞིག་གིས་གསུངས་པ་དང་འདྲ་བར་འདུག་པས། དེ་ཐོས་པ་ཐམས་ཅད་ཡ་མཚན་ཆེན་པོར་སྐྱེས། ༣༽ དེའི་སྐབས་གདོན་འཇོས་ཅིན་བའི་མི་ཞིག་འདུ་ཁང་ནང་ལ་ཡོད་དེ། ༤༽ དེས་སྐད་ཆེན་པོས་ "ཀྱེ་ཏ་རེལ་པ་ཡེ་ཤུ། ང་ཚོ་ཞྱེད་དང་དོན་གང་ཡོད། ཞྱེད་ཀྱིས་ང་ཚོ་མེད་པ་བཟོ་བར་ཞེབས་སམ། ཞྱེད་སུ་ཡིན་པ་དས་ཤེས་ཀྱི་ཡོད། ཞྱེད་ནི་དགོན་མཆོག་གི་སྐྱེས་བུ་དམ་པ་དེ་ཡིན་" ཞེས་བཤད། ༥༽ འོན་ཀྱང་ཡེ་ཤུས་གདོན་འདེ་དེར་བཀའ་གནང་ནས་ "ཁ་རོག་སྟོད། མི་དེའི་གཟུགས་ནས་ཐོན་ཞེས་" ཅེས་གསུངས་པ་དང་། ༦༽ མི་དེ་གཟའ་ཚེག་པ་ལྟར་སྐ་ལ་འགྱེལ་ནས་ཁོས་སྐད་དན་ཆེན་པོ་བཏོན་ཞིང་གདོན་འདེ་དེ་མིའི་གཟུགས་ནས་ཕྱིར་ཐོན། ༧༽ མི་ཐམས་ཅད་ཅ་ལས་ཏེ། ཕན་ཚུན་གཅིག་གིས་གཅིག་ལ་སྐད་ཆ་དྲིས་ནས་ "འདི་ཅི་ཡིན། འདི་བསྟན་པ་གསར་པ་ཡིན་ནམ། ཁོང་གིས་དབང་ཆ་ཆེན་པོས་གདོན་འདེ་ལ་ཡང་བཀའ་བཏང་གནང་སྟེ། གདོན་འདེས་ཀྱང་ཁོང་གི་བཀའ་ལ་ཉན་པར་བྱེད་" ཅེས་བཤད། ༨༽ དེ་མ་ཐག་ཏུ་ཁོང་གི་སྐན་ཀྲགས་ཀ་ལི་ལ་ཀྱི་ས་ཕྱོགས་གང་ཟས་ཁྲབ་པ་རེད།

9.2 **How to Approach a Text:** Just as with a whole string of *la la*, an entire page of Tibetan is indigestible if taken in all at once. The key is to break it apart into useable bits.

9.2.1 **Get Acquainted**: To get started, take a short section of text that you can manage. Read it through aloud to the best of your ability, several times, whether or not you understand what you are reading. If possible, have your language helper read it to you. Then look it over and see if you can get a feeling for what it might be about. Try to get the meaning of one or two syllables in the title. Look or listen for syllables you already know. Check for any syllables that seem to occur more than once.

For example, if we read through the sample text above, we notice that there are some words that appear over and over again. The term གདོན་འདྲེ། or གདོན་འདྲེས། appears six times, ཡེ་ཤུ་ four times, and the personal pronouns ངོང་། ཁྱེད། ངཱ་ཚོ། seem to be pretty frequent, too.

9.2.2 **Identify Key Words:** These are words that occur often enough in a text that they seem to have something to do with what it means. For example, in this text we saw that the term གདོན་འདྲེ། appeared six times and the term ཡེ་ཤུ་ four times. Now if we look up གདོན་འདྲེ། in the dictionary and find out that it is a common term for 'demon', and we already know that ཡེ་ཤུ་ is the word for 'Jesus', then we have a pretty good idea that this story has something to do with Jesus and evil spirits. Looking for **key words** gives us an idea of what the passage is about and makes it easier to read, too. This is our first bite-sized chunk. [84]

9.2.3 **Watch the Punctuation**: Punctuation is your friend - it's the text's way of dividing itself into meaningful bits. Here are some features to look for.

9.2.3.1 **Verse Numbers:** Fortunately, Bible texts come already divided into verses - our sample text has eight of them, numbered from twenty one to twenty eight. Some texts have double verses such as 15.42-43. These occur where it is easier for the translators to make one Tibetan sentence out of two English ones. Very occasionally there are triple verses as well.

9.2.3.2 **Quotation Marks:** Not all texts have these, but a look at our sample text shows that there are three sets - in verse 24, verse 25, and verse 27. So now we know that there is dialogue in our text. This means we should watch for other features associated with dialogue, such as quotation particles (ཞེས། in verse 24, ཅེས། in verses 25 and 27) and verbs of speech such as བཤད། (verses 24 and 27) and གསུངས། (verse 25). Don't worry if you aren't familiar with these verbs now, the point is to show you the method, not to teach vocabulary.

9.2.3.3 **Foreign Word Markers:** These are the little round circles called *nga ro* or *bindu* that appear underneath the first syllable of words that come from a non-Tibetan language. [85] These are your friends because they highlight words that you probably already know, and most of them give you some approximation of the way they should be pronounced. In our sample text there are 9 foreign word markers underneath the words ཡེ་ཤུ (Jesus - 4 occurrences), ཀ་ཕར་ན་ཧཱུམ། (Capernaum), ཡ་ཧུ་དྷ། (Jew - 2 occurrences), ན་ཟ་རེཐ། (Nazareth), and ག་ལི་ལ། (Galilee). These give us important clues about the people and places featured in the text.

By now we know that the words ཡེ་ཤུ and གདོན་འདྲེ། are key words (Get Acquainted, Step 1), we know that the text has something to do with Jesus and one or more evil spirits by looking up གདོན་འདྲེ། in the dictionary or asking our language helper (Identify Key Words, Step 2), and we know from the punctuation that it is a Bible text (verse markers) that contains dialogue (quotation marks) and involves Jesus, a Jew or something Jewish, and that the places Nazareth and Galilee are somehow important (Watch the Punctuation, Step 3).

9.2.4 **Check the ཤད།** Remember that a ཤད། is a short vertical line marking off a section of text. *Shads* are there for a reason - they break a sentence into meaningful units. In most cases, everything to the left of a ཤད། (back to the space following the previous *shad*) is one meaningful part of the sentence. [86] For example, in our sample text, verses 23, 26, and 28 have just one such piece, verses 21 and 25 have two, verse 22 has three, and verse 24 has a grand total of five. The actual number isn't important. What's important is that by looking for ཤད། (or their equivalents) [87] you are breaking the text into smaller, more digestible pieces in a way that makes sense according to the rules of Tibetan grammar.

9.2.5 **Look for Particles and Give Them a Break**: Just as ཤད། break the text into meaningful smaller units, particles break the text to the left of a given ཤད། into units that are even smaller and easier to understand. For example, take the first long string of syllables to the left of the first ཤད། in verse 21. Looks pretty scary, doesn't it?

> ༢༡ དེ་ནས་ཁོང་ཚོ་གྲོང་ཁྱེར་ཀ་ཕར་ན་ཧཱུམ་དུ་བྱོན་མ་ཐག་ངལ་གསོའི་ཉིན་མོར་ཡེ་ཤུ་ཡ་ཧུ་དྷ་པའི་འདུ་ཁང་དུ་ཞེབས་ཏེ།

Now let's identify all the particles we've learned about:

༡༽ དེ་ནས་ཁོང་ཚོ་གྲོང་ཞྭར་ཀ་ཕར་ན་ཧཱུམ་དུ་བྱོན་མ་ཐག་དཔལ་གསོའི་ཉིན་མོར་ཡེ་ཤུ་ཡ་ཀུ་དྲུ་བའི་འདུ་ཁང་དུ་ཞེབས་ཏེ།

This breaks a long string of syllables into the following eight meaningful units. The words have been separated by spaces, as in English, so that you can see them more clearly.

Unit	**Particle Meaning**
1. དེ་ ནས་	1. from (time)
2. ཁོང་ཚོ་ གྲོང་ཞྭར་ ཀ་ཕར་ན་ཧཱུམ་ དུ་	2. locative case particle: place
3. བྱོན་ མ་ཐག་	3. time expression: as soon as
4. དཔལ་གསོ་ འི་	4. connective case particle
5. ཉིན་མོ་ ར་	5. locative case particle: time
6. ཡེ་ཤུ་ཡ་ཀུ་དྲུ་ བ་འི་	6. connective case particle
7. འདུ་ཁང་ དུ་	7. locative case particle
8. ཞེབས་ ཏེ།	8. gerundive (continuative)

This looks a lot less scary than the long string of syllables that we started with. If you don't know the meaning of all the words at this point, don't worry. The main point is that you know to look for the particles, and to break the string of syllables at that point to divide a sentence into its smallest meaningful units. These units can be read much more easily than long strings of text.

But what about words? Even after we've broken a syllable string into bits like the eight pieces shown above, how do we know where one ends and another begins? This question bothers even people who make Tibetan dictionaries. [88] Unfortunately, there is no easy way to recognize words other than by lots of reading practice. But don't worry, in the following chapters, the words will already be separated for you, and you'll find the meaning of each word listed in a glossary. By the time you finish this book, you'll know most of those used in this text.

9.2.6 **Put the Meanings Together:** Now if we look again at our eight pieces, notice that each piece ends in a boxed particle whose function suggests its meaning. In the first unit, the sequential particle ནས། comes after the demonstrative pronoun དེ་ - together the two mean literally 'that from' in a time sense, i.e. 'then' or 'and then'. In the second unit, the locative (7th) case particle དུ་ attached to the place name Capernaum, gives the meaning 'in'. In the third unit, the time expression མ་ཐག (which isn't really a

particle since it has a meaning of its own), is joined to the verb 'come', and has the meaning 'immediately' or 'as soon as' someone came. In the fourth unit, the particle འི་ is in the connective (6th) case which gives the idea of possession or belonging. It is attached to the noun meaning 'rest', and so here could be translated literally as 'rest's'. In the fifth unit, the ལ་དོན། particle ར་ is a locative (7th) case particle for time, attached to the word meaning 'day', suggesting the meaning 'on that day'. In the sixth unit, the connective (6th) case particle འི་ appears again with the meaning of possession or belonging, attached to the word 'Jew', so giving the meaning 'Jews'' as in 'belonging to two or more Jews'. In the seventh unit, the locative (7th) case particle དུ་ appears after the word 'assembly hall', suggesting 'in or to the assembly hall'. And finally, in the eighth unit, the gerundive (or continuative) particle ཏེ་ attached to the honorific verb ཞེབས། tells us that this is not the end of the sentence, but that more is to come.

We can put all these meanings together like this:

Unit		**Unit Meaning**
1.	དེ་ ནས་ that	1. then
2.	ཁོང་ཚོ་ གྲོང་ཁྱེར་ ཀ་ཕར་ན་ཧུམ་ དུ་ they town Capernaum	2. they town Capernaum to
3.	བྱོན་ མ་བཐག་ come as soon as	3. came as soon as
4.	ངལ་གསོ་ ཀྱི་ rest	4. rest's
5.	ཉིན་མོ་ ར་ day	5. day on
6.	ཡེ་ཤུ་ ཡ་ཧུ་དྷ་ཡ ཀྱི་ Jesus Jew	6. Jesus Jews'
7.	འདུ་ཁང་ དུ་ assembly hall	7. assembly hall to

8. ཞེབས་ ཏེ། 8. came / coming and came

Or, more fluently, 'Then as soon as they came to Capernaum, on the Day of Rest Jesus went to the Jews' assembly hall and'. This could also be translated, 'As soon as they arrived in Capernaum, on the Sabbath, Jesus, going to the synagogue,' - (said or did something else).

At this point you're probably wondering if you have to go through this very detailed process for every sentence you read. The answer is that, just as in English, practice quickly makes much of this process automatic. The steps are set out here because **they always work for every Tibetan sentence, every time**. So once you have learned them, you can fall back on these steps whenever you have a difficult passage. [89] For the next few chapters we will continue to practice this technique with actual Biblical texts.

9.3 **Summary: How to Approach a Tibetan Text**

1. **Get Acquainted with the Text:** Read it through several times even if you can't understand all of it. Ask your language helper to read it for you aloud, several times if necessary. Look and listen for syllables that seem to appear frequently.
2. **Identify Key Words:** Ask your language helper or look in a dictionary to make sure you've got the meaning of words that seem to occur frequently.
3. **Watch the Punctuation:** it's your friend! Look for quote markers and foreign word markers - they tell you about dialogue and key people and place names.
4. **Check the** ཤད། see how they break a verse into meaningful units.
5. **Look for Particles and Give Them a Break:** Identify every particle and break the syllable string at that point. This shows you the relationship among the smallest units of the sentence.
6. **Put the Meanings Together:** The function of each particle, together with the meaning of each word (from the glossary) tells you what each piece means.

9.4 **Exercise:** For practice, take the following text and apply the rules above. Don't worry about word meanings, just try to identify as many features as you can.

༡ དེ་ནས་ཡང་ཚོང་ལ་བྱ་ཆུང་བ་ཏ་ཅེལ་སྐྱེས་སྟེ། ཏ་ཅེལ་གྱིས་ལུགས་རྫོགས་པ་དང་། ཀ་ཡིན་གྱིས་ཞིང་ལས་བྱས། ༢ དུས་འགའ་ཞིག་གི་རྗེས་སུ་ཡིན་གྱིས་ཞིང་གི་འབྲས་བུ་ནས་ཡ་ཧེ་དཀོན་མཆོག་ལ་མཆོད་པ་ཞིག་ཕུལ།

[84] Note that any Biblical text may have both key words and **key terms**. A key word is one that occurs frequently in a text and which gives you some idea of what the text is talking about. For example, the key words in Luke 10.30-37 are neighbor, priest, Levite, and Samaritan. Unless you know the meaning of these terms, you will miss the point of the story even if you understand the other words like robber and innkeeper. On the other hand, a key term (also known as a key spiritual term) is a spiritually significant word like Holy Spirit, love, redeem, sin, etc. These are the key words of the overall Gospel message.

[85] Again, do not confuse these little circles underneath the line with similar circles which may appear above it (though not in this book). The under-the-line ones are foreign word markers; the over-the-line ones are abbreviations for the letter ཪ.

[86] This may not be the case if the sentence contains a detailed list punctuated with shads, as in Jesus' catalogue of human evils in Mark 7.21-22.

[87] The suffix letter ག may appear without a shad, and be followed only by a double space. For analysis purposes, this is the equivalent of a shad.

[88] Look at the Grammatical Introduction to Melvyn Goldstein's *The New Tibetan-English Dictionary of Modern Tibetan*, page xiii to see some of the challenges faced by Tibetan dictionary makers.

[89] In the real world, Tibetan sentences may have idioms, metaphors, ellipsis, implicit elements, and higher levels of meaning which will defy a purely grammatical analysis such as the one suggested here. But the basic approach outlined in this chapter will work with **any** Tibetan sentence once you take these factors into account.

10. The Beginning of the Gospel

The Gospel of Mark was probably written sometime between 60 and 70 AD. Most scholars seem to agree that it was written to Roman Christians who were facing persecution and even martyrdom. Mark's is the briefest and fastest-paced of the Gospels, covering the life of Jesus in some 16 chapters (or 678 verses). The text we will study in Part Two, the little booklet *Jesus Christ Has Power to Save Us*, contains just over 100 of these verses, or about 15 percent of the complete text of the Gospel of Mark.

Title and Mark 1.1

In this part of the book (Chapters Ten through Twelve) we will apply the principles we learned in Part One to the text of *Jesus Christ Has Power to Save Us*. This chapter will look at the title and the first verse of the Gospel of Mark.

1. **Title**: The title of the text is a simple sentence.

སྒྲུབས་མཛོད་ཡེ་ཤུ་ཁྲི་རིའི་ཞི་ཐོ་ལ་ངང་ཚོ་སྒོར་བའི་དབང་ཡོད།

Step 1. Get Acquainted with the Text: Read it through several times even if you can't understand all of it. Ask your language helper to read it for you aloud, several times if necessary. Get the feel of it.

Step 2. Identify Key Words: In this short extract, no words are repeated. However, if we were to read the whole section in context, we would see that སྒྲུབས་མཛོད། and ཡེ་ཤུ are key words. A look at the vocabulary (below) or a talk with your language helper should make clear that སྒྲུབས་མཛོད། means 'savior' and ཡེ་ཤུ means 'Jesus'.

Step 3. Watch the Punctuation: There are two foreign word markers, one under the syllable ཡེ་ and one under the syllable ཁྲི་ which are the first syllables of ཡེ་ཤུ (Jesus) and ཁྲི་རིའི་ཞི་ཐོ (Christ) respectively. There are no quote markers and therefore no dialogue.

Step 4. Check the ཤད། There is one *shad* །, which tells us that the entire syllable string to its left is one meaningful unit.

Step 5. Look for Particles and Give Them a Break: If we identify the particles and break the syllable string at those points, the result looks like this:

སྒྲུབས་མཛོད་ཡེ་ཤུ་ཁྲི་རིའི་ཞི་ཐོ་ལ་ངང་ཚོ་སྒོར་བའི་དབང་ཡོད།

Unit				**Particle Meaning**
1. སྐྱབས་མགོན་	ཡེ་ཤུ་	ཁྲི་རིའི་སི་ཐོ་	ལ་	1. 7th or locative case, posession
1. Savior	Jesus	Christ	to	6.2.7.3 *
2. ང་ཚོ་	སྐྱོབ་པ		ཡི་	2. 6th or connective case
2. us	save		(connector)	6.2.6
3. དབང་	ཡོད།			
3. power	is			

*** The numbers listed under each unit's 'particle meaning' tell you the chapter, section, and subsections in this book where you can find the rules for how that particle is used.**

Note that the letters འི་ attached to the ར in ཁྲི་རིའི་སི་ཐོ་ are not a 6th case grammatical particle, even though they may look like one - in reality they are just part of the transliteration of the title 'Christ'. Remember: not everything that looks like a particle is a particle. To tell the difference, we have to know whether a particle would make grammatical sense in that place or not. In this case it doesn't, since the two syllables on either side of it would be meaningless as independent words.

6. **Put the Meanings Together:**

Unit				**Unit Meaning**
1. སྐྱབས་མགོན་	ཡེ་ཤུ་	ཁྲི་རིའི་སི་ཐོ་	ལ་	1. Savior Jesus Christ
1. Savior	Jesus	Christ	to	
2. ང་ཚོ་	སྐྱོབ་པ		ཡི་	2. us-saving
2. us	save		(connector)	
3. དབང་	ཡོད།			3. power has
3. power	is			

In unit 1, the 7th (locative) case particle ལ་ suggests the meaning 'to' or 'has'. So the meaning of the first unit should be either 'to Savior Jesus Christ' or 'Savior Jesus Christ has' . The second unit ends with the 6th (connective) case particle, which appears

between the verb 'save' in unit 2 and the noun 'power' in unit 3, suggesting the meaning 'saving power' or 'power to save' (a verbal adjective). Unit 3 has the noun 'power' and the being verb ཡོད། . The combination of the 'being' verb in unit 3 with the 7th (locative) case particle ལ་ in Unit 1 tells us that this sentence is talking about possession. So that means the 'being' verb should be translated 'has', which gives the meaning: Savior Jesus Christ us saving-power has, or more fluently, 'Savior Jesus Christ has power to save us'.

སྐྱབས་མགོན་	ཡེ་ཤུ་	ཁྲི་རིའི་སྟ་	ལ་	ང་ཚོ་	སྐྱོབ་པའི་	དབང་	ཡོད།
Savior	Jesus	Christ	to	us	saving	power	is

How to Say It: The subject of this sentence is 'Savior Jesus Christ' (boxed). The noun 'savior' is in apposition with the proper name 'Jesus Christ', to show that 'savior' and 'Jesus Christ' refer to the same Person. The particle ལ་ shows that Savior Jesus has something, which is defined by the following phrase 'power / authority to save us'. This type of possessive construction is very common in both written and spoken Tibetan. [1] It was discussed under the locative case in 6.2.7.3.

Key Terms: Because honorifics are very important in Central Tibetan, the names of important people like Jesus usually have some kind of qualifying honorific term, in this case, 'savior'. This term is made up of two syllables, སྐྱབས་ which means refuge, and མགོན་ (or མགོན་པོ།) which means savior, protector, or defender. The two syllables སྐྱབས་མགོན་ are used as a one word honorific for respected religious figures.

Traditionally, the name 'Christ' was transliterated into Tibetan as མ་ཧི་ཀ from the Hebrew term *messiah.* Because the first syllable མ་ is a past tense negative particle in Tibetan, and the second syllable ཧི་ is the past tense root of the verb 'to die', the first two syllables can be taken to mean 'did not die'. This transliteration can give rise to some theological confusion for people who haven't heard it before, but it has been used by Tibetan Christians for over 100 years since it was first translated this way in the 19th century. [2] Some modern translations are using the transliteration མྱ་ཧི་ཀ . The text *Jesus Christ Has Power to Save Us* uses a transliteration of the Greek word *Christos*.

The verb སྐྱོབ་ is a voluntary verb meaning 'to defend, protect, rescue, or save'. The noun དབང་ is used to mean either 'power' or 'authority'.

Vocabulary for Section Title:

སྐྱབས་མགོན་	Savior, one who protects or saves from danger		
ཡེ་ཤུ་	Jesus	ང་ཚོ་	we, us
ཁྲི་ཏིའི་སི་ཐོ་	Christ	སྐྱོབ་པ	to save
ལ་	case particle	དབང་	power, authority
ཡོད།	verb of existence		

Mark 1.1

དཀོན་མཆོག་གི་སྒས་ཡེ་ཤུ་ཁྲི་ཏིའི་སི་ཐོའི་འཕྲིན་བཟང་གི་ཐོག་མ་ནི།

Step 1. Get Acquainted with the Text: Read it through several times, alone or with your language helper. Get a feel for what the author of Mark's Gospel is trying to tell you.

Step 2. Identify Key Words: If we were to read the whole sentence in its larger context, we would see that དཀོན་མཆོག and ཡེ་ཤུ་ཁྲི་ཏིའི་སི་ཐོ are key words. A look at the glossary or a talk with your language helper should make clear that དཀོན་མཆོག is used for 'God' and ཡེ་ཤུ་ཁྲི་ཏིའི་སི་ཐོ means 'Jesus Christ'.

Step 3. Watch the Punctuation: There are two foreign word markers, one under the syllable ཡེ་ and one under the syllable ཁྲི་ which are the first syllables of ཡེ་ཤུ (Jesus) and ཁྲི་ཏིའི་སི་ཐོ (Christ) respectively. There are no quote markers and therefore no dialogue.

Step 4. Check the ཤད། As in the section title, there is just one *shad* །, which tells us that the entire syllable string to its left is one meaningful unit.

Step 5. Look for Particles and Give Them a Break: If we identify the particles and break the syllable string at those points, the result looks like this.

དཀོན་མཆོག་གི་སྒས་ཡེ་ཤུ་ཁྲི་ཏིའི་སི་ཐོའི་འཕྲིན་བཟང་གི་ཐོག་མ་ནི།

Unit	**Particle Meaning**
1. དཀོན་མཆོག་ གི་	1. 6th or connective case particle
1. God	6.2.6

2. སྲས་	ཡེ་ཤུ་ཁྲིས་རིའི་སེ་ཙོ་	འི་
2. Son	Jesus Christ	2. 6th or connective case particle 6.2.6
3. འཕྲིན་བཟང་		གྱི་
3. message-good		3. 6th or connective case particle 6.2.6
4. ཐོག་མ་	ནི།	
4. beginning		4. subject marker particle ནི་ 7.2.1

6. **Put the Meanings Together:**

Unit		**Unit Meaning**
1. དཀོན་མཆོག་	གྱི་	1. God's
1. God		
2. སྲས་	ཡེ་ཤུ་ཁྲིས་རིའི་སེ་ཙོ་	འི་ 2. Son Jesus Christ's
2. Son	Jesus Christ	
3. འཕྲིན་བཟང་		གྱི་ 3. good-message's
3. message-good		
4. ཐོག་མ་	ནི།	4. beginning (as for)
4. beginning		

This verse begins with a string of five nouns (God, Son, Christ, message, beginning) joined by three connective particles. In unit 1, the 6th (connective) case particle གྱི་ shows that God has something or someone, and so should be translated 'God's'. The second unit also ends with a 6th (connective) case particle, which gives the meaning 'Jesus Christ's'. Unit 3 has the compound noun 'message-good' (or 'gospel') together with yet another 6th (connective) case particle, giving the meaning 'gospel's'. And finally, unit 4 ends with the subject marker ནི་ telling us that this entire phrase, everything to the left of the ཤད། , is somehow the subject or topic. But of what, we have no idea. So at this point we can put the meaning together as 'God's Son Jesus Christ's gospel's beginning (subject marker)'; or more fluently: 'The beginning of the Gospel of God's Son Jesus Christ'.

དཀོན་མཆོག་	གི་	སྲས་	ཡེ་ཤུ་ཁྲི་རིའི་སི་ཏོ	འི་	འཕྲིན་བཟང་	གི་	ཐོག་མ་	ནི།
noun	6th	noun	proper noun	6th	noun-adj	6th	noun	sub.
God's		Son	Jesus Christ's		news good's		beginning	

The beginning of the good news about God's Son Jesus Christ

How to Say It: Mark's Gospel opens with a title that is not a complete sentence (notice that there is no verb) but a string of three possessive modifiers which are ultimately linked to the subject 'beginning'. [3] The word སྲས། is the honorific noun for the term བུ། , son. Notice how there is no linking particle between the honorific སྲས། and 'Jesus Christ'. These two terms are **appositives**, that is, they refer to the same Person.

Key Terms: Much has been written about the term used for God in the Tibetan Bible. The Tibetan word དཀོན་མཆོག is most often used as part of the phrase དཀོན་མཆོག་གསུམ། to refer to the Buddha, his teachings, and the body of monks. At the folk Buddhist level, it is used in a shamanist sense by Tibetans in pain or trouble to appeal to an entity that is probably a survival of the shamanist sky god. The original translators of the Tibetan Bible used this term to translate the word for 'God', and Tibetan Christians have used it ever since. Some Tibetans object to the use of a Buddhist term to describe God, but this objection can usually be met by qualifying the word དཀོན་མཆོག in some way, for example, with the Old Testament name for God, as ཡ་ཧྥེ་དཀོན་མཆོག .

The term for 'gospel' or 'good news' is made up of two syllables, འཕྲིན་ meaning message, and བཟང་ meaning good. This is also a translation choice that was made long ago, and is now entrenched among Tibetan Christians.

Vocabulary for Mark 1.1

དཀོན་མཆོག	God	འཕྲིན་བཟང་།	good news, gospel
སྲས།	Son	ཐོག་མ།	beginning
ཡེ་ཤུ་ཁྲི་རིའི་སི་ཏོ།	Jesus Christ	ནི།	subject marker

[1] See Tournadre and Dorje p. 109 for the possessive construction in the Lhasa variety of spoken Tibetan, and Goldstein's *Essentials of Modern Literary Tibetan* p. 34.

[2] Some dialect-based translations are now adding an *a chung* to the letter མ་ as མ྄་ to avoid confusion with the negative particle; hence the transliteration མ྄་ཨི་ཀ .

[3] Mark 1.1 seems to be a title. The word 'beginning' was perhaps intended to echo Genesis 1.1.

11. Jesus Brings Good News

Mark 1.14-15

Jesus begins to teach the people by telling them that the time appointed long ago has now arrived, and that the Kingdom of God has come near to them. He calls His listeners to turn away from following their own desires, obey God, and believe the good news.

1. **Section Title**: The title of this section is a simple sentence.

སྐྱབས་མགོན་ཡེ་ཤུས་འཕྲིན་བཟང་བསྒྲམ་ཞིབས་པ།

Step 1. Get Acquainted with the Text: Read it through and ask your language helper to read it for you aloud.

Step 2. Identify Key Words: Here we have སྐྱབས་མགོན། , ཡེ་ཤུ and འཕྲིན་བཟང་། all of which we have met before. So we know that this short sentence has something to do with Savior Jesus and the gospel.

Step 3. Watch the Punctuation: There is one foreign word marker one under the syllable ཡེ་ which is the first syllables of ཡེ་ཤུ (Jesus).

Step 4. Check the ཤད། There is only one *shad* །, which tells us that the entire syllable string to its left is one meaningful unit. Is it a sentence? We'll have to see if there's a verb at the end.

Step 5. Look for Particles and Give Them a Break: If we identify the particles and break the syllable string at those points, the result looks like this:

སྐྱབས་མགོན་ཡེ་ཤུས་འཕྲིན་བཟང་བསྒྲམ་ཞིབས་པ།

	Unit		**Particle Meaning**
1.	སྐྱབས་མགོན་	ཡེ་ཤུ ས་	1. 3rd or agentive particle
	Savior	Jesus	6.2.3
2.	འཕྲིན་བཟང་	བསྒྲམ་ཞིབས་པ།	2. end of sentence
	gospel	brings	

6. **Put the Meanings Together:**

	Unit			**Unit Meaning**
1.	སྐྱབས་མགོན་	ཡེ་ཤུ	ས་	1. Savior Jesus (did something)
	Savior	Jesus		
2.	འཕྲིན་བཟང་		བསྒྲུབ་ཡེབས་པ།	2. brings the gospel
	message-good		brings	

In unit 1, the agentive particle ས་ joined to the noun ཡེ་ཤུ tells us that Savior Jesus is the grammatical subject of the sentence. We know by this 3rd case particle that He is doing something. Unit 2 tells us just what He is doing: bringing the good message (gospel). So when we put the meanings together, we get: 'Savior Jesus brings good message', or more fluently, 'Savior Jesus brings the gospel'. Since this is a section title, we may translate: 'Savior Jesus Brings Good News'.

How to Say It: The honorific verb བསྒྲུབ་ཡེབས་པ། means to come carrying or bringing something. Section titles such as this one may end in a verb form like བསྒྲུབ་ཡེབས་པ། or they may end in a verb plus པའི་སྐོར་ meaning 'about'. So this section title might also have been སྐྱབས་མགོན་ཡེ་ཤུས་འཕྲིན་བཟང་བསྒྲུབ་ཡེབས་པའི་སྐོར། or 'About Savior Jesus Bringing the Good News'.

Vocabulary for Section Title:

སྐྱབས་མགོན།	Savior
ཡེ་ཤུ	Jesus
འཕྲིན་བཟང་།	good message or gospel
བསྒྲུབ་ཡེབས།	to come or go bringing or carrying something

<u>Mark 1.14</u>: This is a short sentence of just 16 syllables - about half the average for a 'low literary' text of this type.

ཡེ་ཤུ་ཐ་ལི་ལ་ཡུལ་དུ་ཡེབས་ནས་དགོན་མཆོག་གི་འཕྲིན་བཟང་ཁྱབ་བསྒྲགས་མཛད།

Step 1. Get Acquainted with the Text: Read it through and ask your language helper to read it for you aloud.

Step 2. Identify Key Words: Once again, the key words ཡེ་ཤུ་ དཀོན་མཆོག and འཕྲིན་བཟང་། appear in our text.

Step 3. Watch the Punctuation: There are two bindus, which mark the foreign words ཡེ་ཤུ (Jesus) and གཱ་ལིལ། (Galilee). There are no quotation marks. So far we know that our short sentence has something to do with Jesus, God, the gospel, and Galilee.

Step 4. Check the ཤད། There is only one *shad* །, which tells us that the entire syllable string to its left is one meaningful unit.

Step 5. Look for Particles and Give Them a Break: If we identify the particles and break the syllable string at those points, the result looks like this:

ཡེ་ཤུ་གཱ་ལིལ་ཡུལ་དུ་ཕེབས་ནས་དཀོན་མཆོག་གི་འཕྲིན་བཟང་ཁྱབ་བསྒྲགས་མཛད།

	Unit		Particle Meaning
1.	ཡེ་ཤུ་ གཱ་ལིལ་ ཡུལ་	དུ་	1. 2nd (objective) case particle 6.2.2
	Jesus Galilee country		
2.	ཕེབས་	ནས་	2. sequential particle ནས་ 7.2.2
	come		
3.	དཀོན་མཆོག་	གི་	3. 6th (connective) case particle 6.2.6
	God		
4.	འཕྲིན་བཟང་	ཁྱབ་བསྒྲགས་མཛད།	
	gospel	proclaim	

Note that ནས་ in this sentence is a **sequential particle** and not the 5th (originative) case particle. We know this because it is attached to the verb ཕེབས། and not to a noun.

6. **Put the Meanings Together:**

	Unit	**Unit Meaning**
1.	ཡེ་ཤུ་ ག་ལིལ་ ཡུལ་ ལུ་ Jesus Galilee country	1. Jesus Galilee to
2.	ཞེབས་ ནས་ come	2. come after / and then
3.	དཀོན་མཆོག་ གི་ God	3. God's
4.	འཕྲིན་བཟང་ བྱབ་བསྒྲགས་མཛད། gospel proclaim	4. gospel proclaimed.

We can put the meanings together as 'After / when Jesus came to Galilee, (He) proclaimed God's gospel', or more fluently, 'Jesus came to Galilee and proclaimed God's gospel / good news'.

How to Say It: Notice the fixed compound verb བྱབ་བསྒྲགས་མཛད། . It is made up of the noun བྱབ་བསྒྲགས། which means notice, announcement, or proclamation; plus the verbalizer མཛད། the honorific form of the verb 'to do' བྱེད། . We know this verb is in the past tense by its context, hence it is translated as 'proclaimed'.

Vocabulary for Mark 1.14:

ཡེ་ཤུ	Jesus	དཀོན་མཆོག	God
ག་ལིལ་ཡུལ།	Galilee	འཕྲིན་བཟང་།	good news / gospel
ཞེབས།	come (hon.)	བྱབ་བསྒྲགས་མཛད།	proclaim

<u>Mark 1.15</u>

This is the first verse in our text so far that has a length slightly above average for a 'low literary' text - there are 41 syllables.

ཁོང་གིས་གསུངས་དོན་"དུས་ལ་འབབ་འདུག དཀོན་མཆོག་གི་རྒྱལ་སྤྱིད་ཐོན་ལ་ཉེ་བར་སྐྱེབས་པས། ཁྱེད་ཚོས་སྤྱོད་པ་དན་པ་སྤྲངས་ནས་སེམས་སྐྱེར་ཏེ་འཕྲིན་བཟང་ལ་དད་པ་གྱིས་ཤིག" ཅེས་གསུངས་སོ།

Step 1. Get Acquainted with the Text: As usual, read it through yourself, and ask your language helper to read it through aloud several times.

Step 2. Identify Key Words: From previous verses, we recognize དཀོན་མཆོག and འཕྲིན་བཟང་། so we know that the topic of this verse in some way involves God and the gospel.

Step 3. Watch the Punctuation: There are no foreign word markers. One set of quote marks is embedded in the verse, so we know that the verse will contain direct speech.

Step 4. Check the ཤད། There are two of them, one after the syllable ཟས་ and one at the end of the verse. Notice, however, that a blank space appears inside the quote, after the word འདུག . (Words ending in letters with long 'legs', such as ག are often not followed by a ཤད།). This tells us that the verse is divided into three sections, one ending at འདུག, one ending after the first ཤད། , and one ending with the last ཤད།.

Step 5. Look for Particles and Give Them a Break: Since this verse has three natural divisions, let's take each division in turn. If we identify the particles and break the syllable string at those points, the result looks like this:

ཁོང་གི་ས་གསུངས་དོན་"དུས་ལ་འབབ་འདུག

Division 1 Unit		**Particle Meaning**
1.	ཁོང་ གིས་ He	1. 3rd (agentive) case particle 6.2.3
2.	གསུངས་དོན་" introducer	2. quotation begins
3.	དུ་ དུས་ ལ་ now time	3. 7th (locative) case - time 6.2.7.2

4. འབབ་ འདུག
arrive is

དཀོན་མཆོག་གི་རྒྱལ་སྲིད་ཐོན་ལ་ཉེ་བར་སྐྱེབས་པས།

Division 2 Unit **Particle Meaning**

1.	དཀོན་མཆོག་	གི་	1. 6th (connective) case 6.2.6
	God		
2.	རྒྱལ་སྲིད་	ཐོན་	ལ་ 2. 7th (locative) case 6.2.7
	kingdom	appear	
3.	ཉེ་བར་	སྐྱེབས་	པས། 3. logical marker: since, because 7.2.7.2
	near	arrive	

ཁྱེད་ཚོས་སྡིག་པ་དན་པ་སྤངས་ནས་མེམས་སྐྱེར་ཏེ་འཕྲིན་བཟང་ལ་དད་པ་གྱིས་ཤིག" ཅེས་གསུངས་སོ།

Division 3 Unit **Particle Meaning**

1.	ཁྱེད་ཚོ	ས་	1. 3rd (agentive) case particle 6.2.3
	you (plural)		
2.	སྡིག་པ་	དན་པ་	སྤངས་ ནས་ 2. sequential particle ནས་ 7.2.2
	deeds	evil	quit
3.	མེམས་སྐྱེར་	ཏེ་	3. gerundive particle ཏེ་ 7.1.4
	repent		
4.	འཕྲིན་བཟང་	ལ་	4. 2nd (objective) case particle 6.2.2
	gospel		

5. དད་པ་ གྱིས་ ཤིག་” ཅེས་ གསུངས་ སོ། 5. In this unit, the particle
faith do imp. quote s.t. གྱིས་ is not a 3rd case (agentive) particle, but the imperative root of the verb བགྱིས། which is an elegant form of the verb 'to do'. The quotation mark shows where the quote ends, as does the quote particle ཅེས་ . Finally, the sentence terminator particle སོ་ shows us where the verse ends. (It is discussed in 7.1.1)

6. **Put the Meanings Together:**

ཁོང་གི་སྐུགསུངས་དོན་“ད་དུས་ཡ་འབབ་འདུག

Division 1 Unit			**Division 1 Unit Meaning**
1.	ཁོང་	གི་སྐུ་	1. He (did something)
	He		
2.	གསུངས་དོན་“		2. quotation begins
	introducer		
3.	ད་	དུས་ ཡ་	3. now the time
	now	time	
4	འབབ་	འདུག	4. is here / arrived
	arrive	is	

Putting this first division together, we get something like 'He (said - division 3) 'Now the time is here' or 'Now the time has arrived'.

དཀོན་མཆོག་གི་རྒྱལ་སྤྱིད་ཐོན་ཡ་ནི་བར་སྤེལབས་པས།

Division 2 Unit			**Division 2 Unit Meaning**
1.	དཀོན་མཆོག་	གི་	1. God's
	God		

2.	རྒྱལ་སྤྱིད་	ཐོན་	ལ་	2. kingdom appearing
	kingdom	appear		
3.	ཉེ་བར་	སྐྱེབས་	པས།	3. near arrived since / because
	near	arrive		

Putting the second division together gives us, 'Since the appearing of God's kingdom is near'.

ཁྱེད་ཚོས་སྡིག་པ་ངན་པ་སྤངས་ནས་སེམས་སྐྱར་ཏེ་འཕྲིན་བཟང་ལ་དད་པ་གྱིས་ཤིག་" ཅེས་གསུངས་སོ།

Division 3 Unit				**Division 3 Unit Meaning**
1.	ཁྱེད་ཚོ་	ས་		1. you (plural)
	you (plural)			
2.	སྡིག་པ་	ངན་པ་	སྤངས་	ནས་	2. abandon evil deeds after
	deeds	evil	quit	
3.	སེམས་སྐྱེ་	ཏེ་		3. repenting
	repent			
4.	འཕྲིན་བཟང་	ལ་		4. gospel to
	gospel			
5.	དད་པ་	གྱིས་	ཤིག་"	ཅེས་	གསུངས་	སོ།
	faith	do	imp.	quote	s.t.	

5. believe!" (He) said (end of sentence)

And putting the third division together gives 'after you abandon your evil deeds and repent, believe the gospel / good news'. So altogether we have, "He (said) 'Now the time is here. Since the appearing of God's kingdom is near, after you abandon your evil deeds and repent, believe the gospel / good news'. Or more fluently, 'He said, 'The time is now here. The kingdom of God is near; repent and believe the good news'.

Key Terms: རྒྱལ་སྲིད། is a compound noun meaning 'kingdom' made up of two nouns རྒྱལ། meaning 'king' and སྲིད། meaning politics or government. When joined with a 6th case connective particle to the word 'God', (དཀོན་མཆོག་གི་རྒྱལ་སྲིད་) the meaning is 'God's Kingdom' or the Kingdom of God. This is defined by most commentators as the rule of God in the hearts of people. It is a key concept in the gospels generally and in the Gospel of Mark in particular.

Notice how the single English word 'repent' is translated as a whole phrase in Tibetan: སྡུག་པ་དན་པ་སྤངས་ནས་སེམས་སྐྱར་ཏེ་ or 'abandoning evil deeds then changing your mind'. Sometimes translators spell out or expand the meaning of an especially important word or phrase to make its meaning clear to the reader. This is especially true when the second language does not have an exact equivalent for a term in the language from which the term was taken. The Greek word used in this verse is *metanoeo,* a verb form of the noun *metanoia* 'repentance'.

How to Say It: Quotations: The subject of the sentence, He (boxed below) is marked by the 3rd (agentive) case particle, so we know that He is the speaker. The verse ends with the past root of the verb གསུང་། 'to speak', so we know that the first two words of our English translation are going to be: 'He said'. The Tibetan speech introducer གསུངས་དོན། and the quotation marks both serve the same purpose, telling us that what follows is direct speech. [4] The quote is closed with quotation marks and a quotation particle. Quotation particles were discussed in 7.1.7.

ཁོང་གིས་གསུངས་དོན་"དུས་ལ་འབབ་འདུག དཀོན་མཆོག་གི་རྒྱལ་སྲིད་ཐོན་ལ་ཉེ་བར་སྟེབས་པས། ཁྱེད་ཚོས་སྡུག་པ་དན་པ་སྤངས་ནས་སེམས་སྐྱར་ཏེ་འཕྲིན་བཅད་ལ་དད་པ་གྱིས་ཤིག" ཅེས་གསུངས་སོ།

Compound Verbs: In addition to simple action verbs, Tibetan has a large number of compound verbs. **Compound verbs** may be formed by joining a noun to a verb, or by joining a verb to another verb. For example, in the compound verb 'to repent' the noun སེམས། 'mind' is joined to the voluntary verb སྐྱར། 'to change': mind + change = repent. In the compound verb 'to liberate' (familiar to everyone who reads street signs in Lhasa) the verb བཅིངས། 'to bind' is joined to the verb བཀྲོལ། 'to release' to make the compound verb 'liberate'. An important feature of compound verbs is that the component verbs do not themselves change form with tense, so they are also called **fixed compounds**. For example, 'repent' is སེམས་སྐྱར། is made up of the noun 'mind' plus the verb 'to change'. In the past tense ('repented') the present verb stem སྐྱར། does NOT change to its past form

བསྒྲུབ་. So the compound form སེམས་སྒྲུབ་ is the same in all three tenses and so is a fixed compound. [5]

You should be aware that there are many kinds of compound verbs. A full discussion of all the different kinds is beyond the scope of this book. [6]

Key Point: Fixed compound verbs do not change their form with tense.

Vocabulary for Mark 1.15:

ཁོང་།	He	ཁྱེད་ཚོ།	you (plural)
གསུངས་དོན།	'said'	སྤྱོད་པ།	deeds
དེ།	now	ངན་པ།	evil
དུས།	time	སྤངས།	abandon
འབབ།	fall, arrive	སེམས་སྐྱེད།	change mind
འདུག	is	འཕྲིན་བཟང།	gospel
དཀོན་མཆོག	God	དད་པ།	faith
རྒྱལ་ཕྱིད།	kingdom	གྱིས།	do (imperative)
ཐོན།	come out, appear	གསུངས།	said
ཉེ་བ།	near		
སྐྱེབས།	arrive		

[4] Indirect speech (he said that . . . .) is not marked with quotation marks in *Jesus Christ Has Power to Save Us*.

[5] That is, it is སེམས་སྐྱེད། and should not be སེམས་བསྒྲུབ།.

[6] For a concise summary of verbal compounds, see the introduction to Melvyn Goldstein's *The New Tibetan-English Dictionary of Modern Tibetan*, p. xiv-xv.

12. Jesus Has Power to Drive Out Evil Spirits

Mark 1.21-28

In these verses, Jesus shows that His authority extends to the world of demons and spirits with which the Tibetan people are so familiar. A word from Jesus carries complete authority: the demon is banished, and the people are amazed.

Section Title:

སྒྲུབས་མཁོན་ཡེ་ཤུ་ལ་གདོན་འདྲེ་སྐྲོད་པའི་ནུས་མཐུ་ཡོད།

Step 1. Get Acquainted with the Text: Read it through and ask your language helper to read it for you aloud.

Step 2. Identify Key Words: By now the terms སྒྲུབས་མཁོན། (savior) and ཡེ་ཤུ (Jesus) are well-known to us.

Step 3. Watch the Punctuation: There is one foreign word marker one under the syllable ཡེ་ which is the first syllables of ཡེ་ཤུ (Jesus). There are no quotation marks.

Step 4. Check the ཤད། There is only one, which tells us that the entire syllable string to its left is one meaningful unit.

Step 5. Look for Particles and Give Them a Break: If we identify the particles and break the syllable string at those points, the result looks like this:

སྒྲུབས་མཁོན་ཡེ་ཤུ་ལ་གདོན་འདྲེ་སྐྲོད་པའི་ནུས་མཐུ་ཡོད།

	Unit			**Particle Meaning**
1.	སྒྲུབས་མཁོན་	ཡེ་ཤུ་	ལ་	1. 7th (locative) posession
	Savior	Jesus		6.2.7.3
2.	གདོན་འདྲེ་	སྐྲོད་པ	འི་	2. 6th (connective)
	demon	drive out		6.2.6

3.	ནུས་མཐུ་	ཡོད།
	power	is

6. **Put the Meanings Together:**

	Unit			**Unit Meaning**
1.	སྐྱབས་མགོན་	ཡེ་ཤུ་	ལ་	1. Savior Jesus
	Savior	Jesus		
2.	གདོན་འདྲེ་	སྐྱོང་བ	ཡི་	2. driving out
	demon	drive out		
3.	ནུས་མཐུ་	ཡོད།		3. power has
	power	is		

Altogether, we seem to have a simple sentence 'Savior Jesus has demon-driving-out-power', or in more colloquial English, 'Savior Jesus has power to drive out demons / evil spirits'.

How to Say It: Possessive Construction: The grammar of this sentence, like many other section titles in *Jesus Christ Has Power to Save Us*, is a simple possessive construction (see 6.2.7.3).

Key Term: The word ནུས་མཐུ་ means special or supernatural power - power that can do signs, wonders, or miracles. Its more ordinary counterpart is དབང་། which means delegated power or authority, such as that possessed by government officials. Jesus had both ནུས་མཐུ་ supernatural power (Mk. 5.30) and དབང་། authority (Mk. 2.10) from God. Pilate, by contrast, had only དབང་། (Jn. 19.10) from the Roman emperor.

Vocabulary for Section Title:

སྐྱབས་མགོན།	Savior	གདོན་འདྲེ།	demon, evil spirit
ཡེ་ཤུ	Jesus	ནུས་མཐུ།	power
སྐྱོང་བ།	to drive out		

Mark 1.21

དེ་ནས་ཁོང་ཚོ་གྲོང་ཞྭེར་ཀ་ཕར་ན་ཀུམ་དུ་བྱོན་མ་ཐག་ངལ་གསོའི་ཉིན་མོར་ཡེ་ཤུ་ཡ་ཏུ་དྲྭ་བའི་འདུ་ཁང་དུ་ཕེབས་ཏེ། ཚོས་བསྟན་གནང་བ་རེད།

Step 1. Get Acquainted with the Text: Read it through and ask your language helper to read it for you aloud. This sentence has 34 syllables, about average for a low literary text.

Step 2. Identify Key Words: The name ཡེ་ཤུ seems to be the only term we've seen before. Tibetans sometimes use the term སྟོན་པ་ཡེ་ཤུ ('Great Teacher Yeshu') for Jesus.

Step 3. Watch the Punctuation: There are three foreign word markers in this verse, under ཀ་ཕར་ན་ཀུམ། (Capernaum), ཡེ་ཤུ (Jesus), and ཡ་ཏུ་དྲྭ་བའི་ (Jews' or Jewish). There are no quote particles.

Step 4. Check the ཤད། There are two, suggesting a natural division into two parts.

Step 5. Look for Particles and Give Them a Break: If we identify the particles and break the syllable string at those points, the result looks like this:

དེ་ནས་ཁོང་ཚོ་གྲོང་ཞྭེར་ཀ་ཕར་ན་ཀུམ་དུ་བྱོན་མ་ཐག་ངལ་གསོའི་ཉིན་མོར་ཡེ་ཤུ་ཡ་ཏུ་དྲྭ་བའི་འདུ་ཁང་དུ་ཕེབས་ཏེ། ཚོས་བསྟན་གནང་བ་རེད།

	Unit			Particle Meaning
1.	དེ་	ནས་		1. sequential particle ནས་
	that	after		7.2.2
2.	ཁོང་ཚོ་	གྲོང་ཞྭེར་	ཀ་ཕར་ན་ཀུམ་	དུ་ 2. 2nd (objective) case
	they	town	Capernaum	6.2.2
3.	བྱོན་	མ་ཐག		3. time particle (immediately)
	come	as soon as		8.3.1

4.	དལ་གསོ་ rest	ཀྱི་	4. 6th (connective) case 6.2.6
5.	ཉིན་མོ་ day	ར་	5. 7th (locative) case - time 6.2.7.2
6.	ཡེ་ཤུ་ ཡ་ཧུ་དྲ་ཡ Jesus Jewish	ཀྱི་	6. 6th (connective) case 6.2.6
7.	འདུ་ཁང་ assembly hall	ལུ་	7. 2nd (objective) case 6.2.2
8.	ཕེབས་ came	ཏེ	8. gerundive particle 7.1.4
9.	ཆོས་ religion	བསྟན་གནང་བ་རེད taught	9. verb with past tense helper words 5.2

6. **Put the Meanings Together:**

	Unit		**Unit Meaning**
1.	དེ་	ནས་	1. then / and then
2.	ཁོང་ཆོ་ཐོང་ཁྲེ་ཀ་ཨར་ན་ཧུམ་	ལུ་	2. they town Capernaum
3.	བྱོན་	མ་ཐག	3. arrive (as soon as)
4.	དལ་གསོ་	ཀྱི་	4. rest's
5.	ཉིན་མོ་	ར་	5. day on
6.	ཡེ་ཤུ་ཡ་ཧུ་དྲ་ཡ	ཀྱི་	6. Jesus Jewish
7.	འདུ་ཁང་	ལུ་	7. assembly hall to

8. ཞེབས་ 8. going / went and

9. ཆོས་བསྟན་གནང་བ་རེད། 9. taught religion

Assembling these nine meaning units gives us 'Then as soon as they came to the city of Capernaum, on the Day of Rest Jesus went to the Jewish gathering-house and preached (taught religion)'. Notice how the non-honorific verb 'taught' ཆོས་བསྟན་པ་རེད། is changed into the honorific form required for Jesus' teaching by adding the honorific གནང་། as ཆོས་བསྟན་གནང་བ་རེད། . In more natural English this would be 'As soon as they arrived in Capernaum, on the Sabbath, Jesus went to the synagogue and taught / preached.'

Vocabulary for Mark 1.21:

དེ་ནས་།	then, and then	ངལ་གསོའི་ཉིན་མོ།	Day of Rest
ཁོང་ཚོ།	they (hon.)	ཡེ་ཤུ	Jesus
གྲོང་ཁྱེར་།	town	ཡ་ཀུ་དུ་བའི་འདུ་ཁང་།	synagogue
ཀ་ཕར་ན་ཀཱུམ་།	Capernaum	ཞེབས།	come
བྱོན་།	come	ཆོས་བསྟན་གནང་བ་རེད།	preached
མ་ཐག	as soon as		

Mark 1.22

ཁོང་གཱིས་དེ་ཚོར་ཆོས་བསྟན་སྐད་ནི་ཡ་ཀུ་དུ་བའི་ཆོས་ཁྲིམས་ལ་མ་ཁས་བའི་མི་དང་མི་འདྲ་སྟེ། དབང་ལྡན་ཞིག་ གཱིས་གསུངས་པ་དང་འདྲ་བར་འདུག་པས། དེ་ཐོས་པ་ཐམས་ཅད་ཡ་མཚན་ཆེན་པོར་སྐྱེས།

Step 1. Get Acquainted with the Text: Read it through and ask your language helper to read it for you aloud. This sentence is longer than average: 41 syllables.

Step 2. Identify Key Words: The verb ཆོས་བསྟན། ('teach religion') was used in the previous verse, joined with the honorific verb གནང་། 'to do'. The noun དབང་། ('authority') also appears here.

Step 3. Watch the Punctuation: There is one foreign word marker under the first syllable of the word ཡ་ཧུ་དྲ་བའི་ ('Jewish'). There are no quote marks.

Step 4. Check the ཤད། Three of them divide the verse into three major divisions.

Step 5. Look for Particles and Give Them a Break: If we identify the particles and break the syllable string at those points, the result looks like this:

ཁོང་གིས་དེ་ཚོར་ཆོས་བསྟན་སྐྱེས་ནི་ཡ་ཧུ་དྲ་བའི་ཆོས་ཁྲིམས་ལ་མཁས་བའི་མི་དང་མི་འདྲ་སྟེ། དབང་ལྡན་ཞིག་གིས་གསུངས་པ་དང་འདྲ་བར་འདུག་པས།

དེ་ཕོས་པ་ཐམས་ཅད་ཡ་མཚན་ཆེན་པོར་སྐྱེས།

	Unit				Particle Meaning
1.	ཁོང་	གིས་			1. 3rd (agentive) case 6.2.3
	He				
2.	དེ་ཚོ	ར་			2. 2nd (objective) case 6.2.2
	they	to			
3.	ཆོས་བསྟན་	སྐྱེས་	ནི་		3. subject marker ནི་ 7.2.1
	preach	way			
4.	ཡ་ཧུ་དྲ་བའི་	ཆོས་ཁྲིམས་	ལ་		4. 7th (locative) case 6.2.7
	Jewish	religious law			
5.	མཁས་བའི་				5. 6th (connective) case 6.2.6
	skilled				
6.	མི་	དང་	མི་འདྲ་	སྟེ།	6. gerundive 7.1.4
	man	+	not like		
7.	དབང་	ལྡན་	ཞིག་	གིས་	7. 3rd (agentive) case 6.2.3
	authority	having	one		
8.	གསུངས་པ་	དང་འདྲ་བར་	འདུག	པས།	8. logical particle (because) 7.2.7.2
	speak	like	is		

9.	དེ་	ཐོས་པ་	ཐམས་ཅད་	ཡ་མཚན་	ཆེན་པོར་	སྐྱེས
	that	hearer	all	surprise	greatly	arose

6. **Put the Meanings Together:**

	Unit					**Unit Meaning**
1.	ཁོང་	གིས་				1. He
	He					
2.	དེ་ཚོ	ར་				2. to them
	they	to				
3.	ཆོས་བསྟན་	སྐད་	ཀྱི་			3. way of preaching (subject)
	preach	way				
4.	ཡ་ཧུ་དུ་པའི་	ཆོས་ལྡིམས་	ལ་			4. in the Jewish religious law
	Jewish	religious law				
5.	མཁས་པའི་					5. skilled
	skilled					
6.	མི་	དང་	མི་འདྲ་	སྐྱེ		6. man not like being
	man	+	not like			
7.	དབང་	ལྡན་	ཞིག་	གིས་		7. one with authority
	authority	having	one			
8.	གསུངས་པ་	དང་འདྲ་བར་	འདུག	པས		8. speaking like is because
	speak	like	is			
9.	དེ་	ཐོས་པ་	ཐམས་ཅད་	ཡ་མཚན་	ཆེན་པོར་	སྐྱེས
	that	hearer	all	surprise	greatly	arose

Assembling these 9 meanings (as follows) gives us, ' His way of teaching was unlike that of those skilled in the Jewish religious law. He was like one who spoke with authority, so all those listening to (what He said) were amazed/surprised.' Or we could say, 'They were very surprised / amazed at His (way of) teaching, because He taught them as One with authority, not as the men skilled in the Jewish religious law'.

ཁོང་གིས་དེ་ཚོར་ཆོས་བསྟན་སྟངས་ནི་ཡ་རྒྱལ་བའི་ཆོས་ཁྲིམས་ལ་མཁས་པའི་མི་དང་མི་འདྲ་སྟེ། དབང་ལྡན་ཞེག་ གིས་གསུངས་པ་དང་འདྲ་བར་འདུག་པས། དེ་ཐོས་པ་ཐམས་ཅད་ཡ་མཚན་ཆེན་པོར་སྐྱེས།

How to Say It: The 3rd case (agentive) particle གིས་ marks 'He' as the subject of the verb 'teach / preach'. The verb བསྟན། is joined to the helper word སྟངས། and followed by the subject marker ནི་ to mark 'His way of teaching' as the subject of the clause.

1. **Way of Doing:** The verb + སྟངས། construction is very common in both written and spoken Tibetan (see section 8.6 in Part One).

2. **Skilled Person:** A མཁས་པ། is a person who is skilled in a given field. The 1903 New Testament describes the three wise men who came from the East as མཁས་པ། . The 'noun or noun phrase + ལ་དོན་ + མཁས་པ་ ' construction is also very common in Tibetan and indicates that one is skilled or expert in a particular field of study.

ཆོས་ཁྲིམས་	+	ལ་	+	མཁས་པ།	= 'one skilled in the law'
religious law		in		skilled person	

In the present verse, the adjective 'Jewish' appears before 'religious law', making the phrase 'one skilled in the Jewish religious law', which is a description of a scribe in the New Testament. These men were professional students and teachers of the Mosaic law, and were entrusted with certain legal responsibilities in the Sanhedrin. *

3. **Having an Attribute:** 'One with authority' is rendered དབང་ལྡན་ཞེག . Joining a noun to the helper word ལྡན། or དང་ལྡན། makes it into an adjective; in this case, 'having authority', which is in turn joined to the particle ཞེག to give the meaning 'one with authority'. Other examples (from the 1903 New Testament) include:

* See entry under 'Scribes' in J.D. Douglas, ed. *The New Bible Dictionary* (Grand Rapids, Eerdmans, 1962).

བུ་དང་ལྡན།	having a son (Mt. 1.23)
མཐུ་ལྡན།	having supernatural power (Mt. 3.11)
བློ་ལྡན།	having intelligence (Mt. 11.25)

What about His way of teaching? The rest of the clause tells us 'it was unlike that of those skilled in the Jewish religious law'.

4. **Adverbs:** How surprised were the people who heard Jesus teach? Our text tells us that that they were 'greatly surprised' or amazed. The text forms the adverb 'greatly' by taking the adjective 'big' and adding a ར་ . Here the ར་ is NOT a case particle, but simply a way of forming an adverb. (See 3.3.2.3)

ཆེན་པོ།	big	+	ར	=	ཆེན་པོར།	greatly
རྟེན་པོ།	firm	+	ར	=	རྟེན་པོར།	firmly
གསལ་པོ།	clear	+	ར	=	གསལ་པོར།	clearly

Key Terms: As noted above, the term ཆོས་ཁྲིམས་ལ་མཁས་པའི་མི། , or 'one skilled in the Jewish religious law' refers to the men called 'scribes' in most English New Testaments. These men were frequently the opponents of Jesus, and they appear often in the New Testament.

Vocabulary for Mark 1.22:

ཁོང་།	He	འདུག	was
དེ་ཚོ།	we, us	དེ།	that
ཆོས།	religion	ཐོས་པ།	hearers
བསྟན།	teach	ཐམས་ཅད།	all
སྐྱེས།	way, method	ཡ་མཚན་སྐྱེས།	surprised
དབང་།	power, authority	ཆེན་པོར།	greatly
གསུངས།	speak, say		
དང་འདྲ་བར།	like	ཡ་རྒྱུ་བའི་ཆོས་ཁྲིམས་མཁས་པའི་མི།	scribes

Mark 1.23

དེའི་སྐབས་གདོན་འདྲེས་ཟིན་པའི་མི་ཞིག་འདུ་ཁང་ན་ལ་ཡོད་དེ།

Step 1. Get Acquainted with the Text: Read it through and ask your language helper to read it for you aloud.

Step 2. Identify Key Words: We have seen the word གདོན་འདྲེ། (evil spirit) before, in Chapter Eight.

Step 3. Watch the Punctuation: There are no foreign word markers or quote marks in this verse.

Step 4. Check the ཤད། There is only one, so we know that the whole verse is one meaningful unit.

Step 5. Look for Particles and Give Them a Break: If we identify the particles and break the syllable string at those points, the result looks like this:

དེའི་སྐབས་གདོན་འདྲེས་ཟིན་པའི་མི་ཞིག་འདུ་ཁང་ན་ལ་ཡོད་ཀྱི།

	Unit			Particle Meaning
1.	དེ་	འི་		1. 6th (connective) case
	That			6.2.6
2.	སྐབས་	གདོན་འདྲེས་		2. 3rd (agentive) case
	time	demon		6.2.3
3.	ཟིན་པ	འི་		3. 6th (connective) case
	caught			6.2.6
4.	མི་	ཞིག་	འདུ་ཁང་ ནང་ ལ་	4. 7th (locative) case
	man	one	synagogue in	6.2.7
5.	ཡོད་	དེ་		5. gerundive
	'being' verb			7.1.4

6. **Put the Meanings Together:**

	Unit			**Unit Meaning**
1.	དེ་	ཨིན་		1. That's
	That			
2.	སྐབས་	གདོན་འདྲེས་		2. time, a demon by
	time	demon		
3.	ཟིན་པ	ཨིན་		3. caught
	caught			
4.	མི་	ཞིག་	འདུ་ཁང་ ནང་ ལ་	4. man one in the synagogue
	man	one	synagogue in	
5.	ཡོད་	རེད་		5. being / was and
	'being' verb			

We can put these five units together to make the clause 'At that time a demon-possessed man was in the gathering-house, and . . . .'

How to Say It: Collocations Did you notice the phrase 'demon-caught' instead of 'demon-possessed'? Different languages have different ways of putting common words together. Some words only go together in a certain order, like salt and pepper, or sun and moon. Other words go together with some words but not others, for example, horse race, yak race, or car race, but native English speakers don't usually say 'pepper and salt', or 'moon and sun' and they never say 'man race'. Our friends the linguists call this feature of language 'collocation'. It's important to remember that words that go together in one language don't necessarily do so in another. So in Tibetan one may be 'caught' by a demon but not usually 'possessed' by one.

Vocabulary for Mark 1.23:

དེ།	that	ཞིག	one, a
སྐབས།	time	འདུ་ཁང་།	assembly hall
གདོན་འདྲེ།	demon	ནང་།	in, inside

ཟིན་པ།	catch	ཡོད།	was
མི།	man		

Mark 1.24

དེས་སྒྲ་ཆེན་པོས་ "ཀྱེ་ན་ཙ་རེ་ཐ་པ་ཡེ་ཤུ། ང་ཚོཞྱེད་དང་དོན་གང་ཡོད། ཞྱེད་ཀྱིས་ང་ཚོ་མེད་པ་བཟོ་བར་ཞེབས་སམ། ཞྱེད་སུཡིན་པ་ངས་ཤེས་ཀྱི་ཡོད། ཞྱེད་ནི་དཀོན་མཆོག་གི་སྐྱེས་བུ་དམ་པ་དེ་ཡིན་" ཞེས་བཤད།

Step 1. Get Acquainted with the Text: Read it through and ask your language helper to read it for you aloud.

Step 2. Identify Key Words: We can recognize ཡེ་ཤུ and དཀོན་མཆོག from their previous occurrences.

Step 3. Watch the Punctuation: There is a bindu under the first syllable of ན་ཙ་རེ་ཐ། and there is one set of quotation marks. So we know that the verse will mention Jesus, God, and Nazareth, and that someone will say something.

Step 4. Check the ཤད། There are five of them - a record so far in this text - which divide the verse into five meaningful units.

Step 5. Look for Particles and Give Them a Break: If we identify the particles and break the syllable string at those points, the result looks like this:

དེས་སྒྲ་ཆེན་པོས་ "ཀྱེ་ན་ཙ་རེ་ཐ་པ་ཡེ་ཤུ། ང་ཚོཞྱེད་དང་དོན་གང་ཡོད། ཞྱེད་ཀྱིས་ང་ཚོ་མེད་པ་བཟོ་བར་ཞེབས་སམ། ཞྱེད་སུཡིན་པ་ངས་ཤེས་ཀྱི་ཡོད། ཞྱེད་ནི་དཀོན་མཆོག་གི་སྐྱེས་བུ་དམ་པ་དེ་ཡིན་" ཞེས་བཤད།

	Unit			**Particle Meaning**
1.	དེས་	སྒྲ་ཆེན་པོ	ས་	1. 3rd (agentive / instrumentive) case particles
	it	voice big		6.2.3
2.	ཀྱེ་	ན་ཙ་རེ་ཐ་པ་	ཡེ་ཤུ	2. 8th (vocative) case particle
	O	Nazareth person	Jesus	6.2.8

3.	ང་ཚོ་	ཁྱེད་དང་དོན་གང་ཡོད།				3. no particle
	us	you with what affair is				
4.	ཁྱེད་	ཀྱིས་				4. 3rd (agentive) case particle
	You					6.2.3
5.	ང་ཚོ་	མེད་པ་བཟོ་བར་				5. 4th (dative) or purposive / beneficial
	us	destroy				6.2.4
6.	ཕེབས་	སམ།				6. question particle
	come					7.1.2
7.	ཁྱེད་	སུ	ཡིན་པ་	དཔའ་ཤེས་ཀྱི་ཡོད།		7. no particle †
	You	who	are	I know		
8.	ཁྱེད་	ནི་				8. subject marker ནི་
	You					7.2.1
9.	དཀོན་མཆོག་	གི				9. 6th (connective) case particle
	God's					6.2.6
10.	སྐྱེས་བུ་	དམ་པ་	དེ་	ཡིན་”	ཞེས་བཤད།	10. quote particle
	Man	holy	that	is	said	7.1.7

6. **Put the Meanings Together:**

	Unit			**Unit Meaning**
1.	དེས་	སྐད་ཆེན་པོ	ས་	1. That one with a big voice
	it	voice big		
2.	ཀྱེ་	ན་ཟ་རེཏ་པ་	ཡེ་ཤུ	2. O Nazareth person Jesus,
	O	Nazareth person	Jesus	

† Actually there is a 3rd (agentive) case particle ས་ attached to ང་། In the interest of keeping each segment a reasonable length, the syllable string is not broken at every particle.

3.	ང་ཚོ་	ཁྱེད་དང་དོན་གང་ཡོད།				3. What is Your affair with us?
	us	you with what affair is				
4.	ཁྱེད་	ཀྱིས་				4. You
	You					
5.	ང་ཚོ་	མེད་པ་བཙོ་བ་				5. us in order to destroy
	us	destroy				
6.	ཞེབས་	སམ།				6. come?
	come					
7.	ཁྱེད་	སུ	ཡིན་པ་	དཔའ་ཞེས་ཀྱི་ཡོད།		7. Who You are I know
	You	who	are	I know		
8.	ཁྱེད་	ནི་				8. You
	You					
9.	དཀོན་མཆོག་	གི				9. God's
	God's					
10.	སྐྱེས་བུ་	དམ་པ་	དེ་	ཡིན་”	ཞེས་བཤད།	10. Holy One that is said
	Man	holy	that	is	said	

Putting all this together gives: 'and he said in a loud voice: "O Jesus of Nazareth, what do You have to do with us? Have You come to destroy us? I know who You are. You are the holy man of God!'

How to Say It: 1) Ambiguity: When a word or phrase can be understood in two or more senses, it is said to be ambiguous. This verse begins with an ambiguous expression: the demonstrative pronoun དེ་ to which a 3rd case (agentive) particle ས་ has been joined to make དེས། , meaning literally 'by that one'. This is ambiguous in Tibetan because it is not clear who is speaking to Jesus - the man or the demon inside him. And this is deliberate, for it duplicates an ambiguity that is present in the Greek text of the New Testament as well. Even in the Greek text, we cannot tell if the man or the demon is speaking. So the translators of this text have preserved the ambiguity in Tibetan. In other contexts, the use of the particles དེ་ or དེས། to refer to people previously mentioned in a text is very

common. **2) Instrumentives:** The phrase སྐད་ཆེན་པོས། consists of the noun 'voice' སྐད། , joined to the adjective 'big' ཆེན་པོ། , which itself is joined to a 3rd (agentive) case particle. This use of an agentive particle to show how something was done is called the instrumentive. It is the case used whenever something is used as a tool or instrument in accomplishing a purpose. For example, a loud voice is the instrument the man used to cry out to Jesus. Similar cases occur when a tree is cut by means of an axe, folly is defeated by means of wisdom, sin is defeated by the power of the Spirit, etc.

Instrumentals

Instrument	**Longer**	**Shorter**
སྤུ་རེ།	སྤུ་རེ་ཡིས།	སྤུ་རེས།
axe	by/with an axe	
ཐྲི	ཐྲི་ཡིས།	ཐྲིས།
knife	by/with a knife	
མེ་མདའ།	མེ་མདའ་ཡིས།	
gun	by/with a gun	

Instrumentives and agentives (also called ergatives) are marked with the same set of 3rd (agentive) case marking particles.

3. **The Vocative Case**: Here and 12.29 are the only occurrences in *Jesus Christ Has Power to Save Us* of a vocative case particle, usually translated as 'O'. This particle is used to call or cry out to someone, usually in a petition or lament of some sort. It is not infrequently used in the Bible (for example, in Job's lament to God in Job 3.2-3 in the Tibetan Revised Old Testament). In English grammar this would be considered an interjection. It is classified as a case particle in traditional Tibetan grammar, however, based on the Indian model from which the Tibetans took their grammar centuries ago.

4. **Purposives:** One of the ways that Tibetan shows purpose or intent is by marking the purpose with a 4th (dative or beneficial-purposive) case particle. The demon asks Jesus if He has come for the purpose of destroying him. This is expressed in Tibetan by adding a ལ་དོན། particle to the verb for 'to destroy'.

1. བཟོ་བ།	1. to make
2. མེད་པ་བཟོ་བ།	2. to make (into) nothing = destroy
3. མེད་པ་བཟོ་བར།	3. in order to destroy

4. ཁྱེད་ཀྱིས་ང་ཚོ་མེད་པ་བཙོ་བར་ཞེབས་སམ། 4. Have You come to destroy us?

Vocabulary for Mark 1.24:

དེ།	that one	བཤད།	said	
སྐད།	voice	མེད་པ་བཙོ་བ།		to destroy
ཆེན་པོ།	big	ཞེབས།		come (hon.)
ཀྱི།	vocative, 'O'	སུ།		who
ན་ཟ་རེཡ་པ།	Nazarene	ཤེས།		know
ཡེ་ཤུ	Jesus	དཀོན་མཆོག		God
ཁྱེད།	You	སྐྱེས་བུ།		man
ང་ཚོ།	we, us	དམ་པ།		holy
ང་ཚོ་ཁྱེད་དང་དོན་གང་ཡོད།		'What do You have to do with us?'		

Mark 1.25

འོན་ཀྱང་ཡེ་ཤུས་གདོན་འདྲེ་དེ་བཀའ་གནང་ནས་ "ཁ་རོག་སྡོད། མི་དེའི་གཟུགས་ནས་ཐོན་ཤིག" ཅེས་གསུངས་པ་དང་།

Step 1. Get Acquainted with the Text: Read it through and ask your language helper to read it for you aloud.

Step 2. Identify Key Words: We have seen the key words ཡེ་ཤུ and གདོན་འདྲེ། before, so we know this verse is probably going to continue our story of the demon-possessed man in the synagogue.

Step 3. Watch the Punctuation: There is a bindu under the first syllable of ཡེ་ཤུ . We also notice one set of quotation marks, so someone is going to say something.

Step 4. Check the ཤད། There are two of them.

Step 5. Look for Particles and Give Them a Break: If we identify the particles and break the syllable string at those points, the result looks like this:

འོན་ཀྱང་ཡེ་ཤུས་གདོན་འདྲེ་དེ་ཁཀའ་གནང་ནས། "ཁ་རོག་སྡོད། མི་དེའི་གཟུགས་ནས་ཐོན་ཞིག" ཅེས་གསུངས་པ་དང་།

	Unit			Particle Meaning
1.	འོན་ཀྱང་	ཡེ་ཤུ	ས་	1. but, 3rd (agentive) case particle
	but	Jesus		6.2.3
2.	གདོན་འདྲེ་	དེ	ར་	2. 2nd (objective) case particle
	demon	that		6.2.2
3.	ཁཀའ་གནང་	ནས།		3. sequential particle ནས་
	commanded			7.2.2
4.	ཁ་རོག་སྡོད།	མི་དེ	འི་	4. 6th (connective) case particle
	Be quiet!	man that		6.2.6
5.	གཟུགས་ནས་	ཐོན་	ཞིག	5. 5th (originative) + command particle
	body from	come out		6.2.5
6.	ཅེས་	གསུངས་	པ་དང་།	6. quote particle
		said	and	7.1.7

6. **Put the Meanings Together:**

	Unit			Unit Meaning
1.	འོན་ཀྱང་	ཡེ་ཤུ	ས་	1. But Jesus
	but	Jesus		
2.	གདོན་འདྲེ་	དེ	ར་	2. to the demon
	demon	that		
3.	ཁཀའ་གནང་	ནས།		3. commanded and
	commanded			

4.	ཁ་རོག་སྡོད།	མི་དེ	ཡི་	4. Be quiet! man that's
	Be quiet!	man that		
5.	གཟུགས་ནས	ཐོན་	ཞིག	5. body from come out
	body from	come out		
6.	ཅིས	གསུངས་	པ་དང་།	6. said and
		said	and	

We can assemble these six pieces into 'But Jesus rebuked the demon (saying): 'Be quiet! Come out of the man's body!' and (then) . . . or more naturally, 'But Jesus said, 'Be quiet! Come out of him!' and (then) . . . .

How to Say It: Imperative Roots: Voluntary verbs have imperative roots that are used for giving commands. In this verse, Jesus uses two imperative roots to give commands to the demon: སྡོད། (the imperative of 'to stay') and ཐོན། (the imperative of 'come out'), the latter being reinforced by the command particle ཞིག . Combining imperative verb roots with an imperative particle in this way results in a very strong command. The English rendering 'Shut up and get out!' would accurately convey the level of feeling that is present both in the original Greek and the Tibetan.

The Clause Connector པ་དང་། The clause connector པ་དང་། can be used to join two clauses to mean 'clause A and clause B' and it can also be used with the past stem of a verb to mean that 'as soon as A happened, B occurred'. Here the intent is to show a simple sequence: Jesus commanded the demon, and then the result is seen in the next verse.

Vocabulary for Mark 1.25:

འོན་ཀྱང་།	but	མི་།	man
ཡེ་ཤུ	Jesus	གཟུགས།	body
གདོན་འདེ་།	demon	ཐོན་ཞིག	come out!
བཀའ་གནང་།	command	གསུངས།	said
ཁ་རོག་སྡོད།	Be quiet!	པ་དང་།	and

Mark 1.26

མི་དེ་གཟའ་ཚོགཔ་ཡང་ས་ལ་འགྱེལ་ནས་ཁོས་སྐད་དན་ཆེན་པོ་བཏེབ་ཞིང་གདོན་འདེ་མིའི་གཟུགས་ནས་ཕྱིར་ཐོན།

Step 1. Get Acquainted with the Text: Read it through and ask your language helper to read it for you aloud.

Step 2. Identify Key Words: Continuing our story of Jesus commanding the evil spirit, the term གདོན་འདེ། appears once again.

Step 3. Watch the Punctuation: There are no quote marks or foreign word markers.

Step 4. Check the ཤད། There is only one. This appears to be a one-sentence verse.

Step 5. Look for Particles and Give Them a Break: If we identify the particles and break the syllable string at those points, the result looks like this:

མི་དེ་གཟའ་ཚོགཔ་ཡང་ས་ལ་འགྱེལ་ནས་ཁོས་སྐད་དན་ཆེན་པོ་བཏེབ་ཞིང་གདོན་འདེ་མིའི་གཟུགས་ནས་ཕྱིར་ཐོན།

	Unit						Particle Meaning
1.	མི་	དེ་	གཟའ་ཚོགཔ་	ཡང་	ས་ལ་		1. 2nd (objective) case particle
	man	that	epileptic	like	earth		6.2.2
2.	འགྱེལ་		ནས་				2. sequential particle ནས་
	fell						7.2.2
3.	ཁོས་	སྐད་དན་		ཆེན་པོ་	བཏེབ་	ཞིང་	3. connector particle: and
	he	cry of pain		big	made		7.1.8
4.	གདོན་འདེ་		དེ་	མི	འི་		4. 6th (connective) case particle
	demon		that	man's			6.2.6
5.	གཟུགས་		ནས་	ཕྱིར་	ཐོན།		5. 5th (originative) case particle
	body		from	out	came		6.2.5

6. **Put the Meanings Together:**

	Unit					**Unit Meaning**
1.	མི་	དེ་	གཟའ་ཚོགས་པ་	ལྟར་	ས་ལ་	1. man that epileptic like to earth
	man	that	epileptic	like	earth	
2.	འགྱེལ་		ནས་			2. fell and (then)
	fell					
3.	ཁོས་	སྐད་དན་		ཆེན་པོ་	བཏོན་	ཞིང་ 3. he cry great made and
	he	cry of pain		big	made	
4.	གདོན་འདྲེ་	དེ་	མི	ཡི་		4. demon that man's
	demon	that	man's			
5.	གཟུགས་	ནས་	ཕྱིར་	ཐོན།		5. body from out came
	body	from	out	came		

In these five units we have the response to Jesus' command. 'The man fell to the ground like one who has epilepsy. He cried out loudly, and the demon came out of the man's body.' Notice that the word 'epileptic' appears in Tibetan where some form of the words 'convulse' (NRSV, NASB, NKJV) or 'shake' (NIV, GNB) appears in most English translations. This is to avoid the wrong meaning in Tibetan that the demon picked the man up and shook him as a child would shake a doll. Avoiding this wrong meaning is a problem in many languages besides Tibetan.

Vocabulary for Mark 1.26:

མི།	man	སྐད་དན།	cry of pain
དེ།	that	ཆེན་པོ།	big, great
གཟའ་ཚོགས་པ།	epileptic	བཏོན།	voiced (a cry)
ལྟར།	like	གདོན་འདྲེ།	demon
ས།	earth	གཟུགས།	body
འགྱེལ།	fell	ཕྱིར་ཐོན།	came out
ཁོ།	he		

Mark 1.27

མི་ཐམས་ཅད་ཀ་ལས་ཏེ། ཕན་ཚུན་གཅིག་གིས་གཅིག་ལ་སྨད་ཚ་དེས་ནས་ "འདི་ཅི་ཡིན། འདི་བསྟན་པ་གསར་པ་ཡིན་ནམ། ཁོང་གིས་དབང་ཆ་ཆེན་པོས་གདོན་འདེ་ལ་ཡང་བཀའ་བཀྲང་གནང་སྟེ། གདོན་འདེས་ཀྱང་ཁོང་གི་བཀའ་ལ་ཉན་པར་བྱེད་" ཅེས་བཤད།

Step 1. Get Acquainted with the Text: Read it through and ask your language helper to read it for you aloud.

Step 2. Identify Key Words: Here we have གདོན་འདེ། again, so we know our story is probably continuing.

Step 3. Watch the Punctuation: There are no foreign word markers. There is one set of quote marks.

Step 4. Check the ཤད། There are five of them, dividing the verse into five natural parts.

Step 5. Look for Particles and Give Them a Break: If we identify the particles, the result looks like this:

མི་ཐམས་ཅད་ཀ་ལས་ཏེ། ཕན་ཚུན་གཅིག་གིས་གཅིག་ལ་སྨད་ཚ་དེས་ནས་ "འདི་ཅི་ཡིན། འདི་བསྟན་པ་གསར་པ་ཡིན་ནམ། ཁོང་གིས་དབང་ཆ་ཆེན་པོས་གདོན་འདེ་ལ་ཡང་བཀའ་བཀྲང་གནང་སྟེ། གདོན་འདེས་ཀྱང་ཁོང་གི་བཀའ་ལ་ཉན་པར་བྱེད་" ཅེས་བཤད།

Because there are so many particles in this verse, we will take a slightly different approach.

1.	མི་	ཐམས་ཅད་	ཀ་ལས་	ཏེ།
	man	all	amazed	gerundive particle

Everyone was amazed and (or Everyone, being amazed,)

2.	ཕན་ཚུན་	གཅིག་གིས་གཅིག་	ལ་	སྨད་ཚ་དེས་	ནས་	" འདི་	ཅི་	ཡིན།
	one another	each other	to	asked	seq. part.	this	what	is

asked each other, 'What is this?

3.

འདི་	བསྟན་པ་	གསར་པ་	ཡིན་	ནམ།
this	teaching	new	is	question particle

Is this a new teaching?

4.

ཁོང་	གིས་	དབང་ཆ་	ཆེན་པོ	ས་	གདོན་འདྲེ་	ཡ་ཡང་
He	3rd case	authority	great	3rd case	demons	to also

With great authority He even the demons

བཀའ་བཏང་	གནང་	སྟེ།
command	hon. verb gives	gerundive

commands, and

5.

གདོན་འདྲེ	ས་	ཀྱང་	ཁོང་	གི་	བཀའ་	ལ་
demons	3rd case	also	he	6th case	word	to

even the demons His word to

ཉན་པར་བྱེད་”	ཅེས་	བཤད།
listen do obey'	quote	said

said.

6. **Put the Meanings Together:** If we put all these meanings together, the result is 'All the people were amazed, and asked each other, "What is this? Is this a new teaching? With great authority, He even commands the demons, and even the demons obey him!'

How to Say It: The so-called concessive connectives that were discussed in 7.1.3 can be used to give the meaning 'even', as in this verse.

གདོན་འདྲེ་	ལ་	ཡང་	བཀའ་བཏང་གནང་	སྟེ།
demon	to	even	commands	clause connector

He commands even the demons,

གདོན་འདྲེ	ས་	ཀྱང་	ཁོང་གི་	བཀའ་	ལ་	ཉན་པར་བྱེད།
demon	3rd	even	His	word	to	listen

(and) even the demons obey Him.

Vocabulary for Mark 1.27:

མི།	man, person	ཁོང་།	He (hon.)
ཐམས་ཅད།	all	དབང་ཆ།	power, authority
ཉ་ལས།	surprised, amazed	ཆེན་པོ།	big, great
ཕན་ཚུན་གཅིག་གིས་གཅིག་ལ།	each other	གདོན་འདྲེ།	demon
སྐད་ཆ་དྲིས།	asked	བཀའ་བཏང་གནང་།	commands
འདི་ཅི་ཡིན།	'What is this?'	བཀའ།	command
འདི།	this	ཉན་པར་བྱེད།	listens
བསྟན་པ།	teaching	བཤད།	said
གསར་པ།	new		

Mark 1.28

དེ་མ་ཐག་ཏུ་ཁོང་གི་སྐྱན་གྲགས་གཱ་ལི་ལ་གྱི་ས་ཕྱོགས་གང་སར་ཁྱབ་པ་རེད།

Step 1. Get Acquainted with the Text: Read it through and ask your language helper to read it for you aloud.

Step 2. Identify Key Words: We have seen the word གཱ་ལི་ལ། before, so we know that Galilee will be mentioned.

Step 3. Watch the Punctuation: There is one foreign word marker under the first syllable of གཱ་ལི་ལ། . There are no quotes.

Step 4. Check the ཤད། There is only one. This appears to be a simple sentence.

Step 5. Look for Particles and Give Them a Break: If we identify the particles and break the syllable string at those points, the result looks like this:

དེ་མ་ཐག་ཏུ་ཁོང་གི་སྐྱན་གྲགས་གཱ་ལི་ལ་གྱི་ས་ཕྱོགས་གང་ས་ཁྱབ་པ་རེད།

	Unit			**Particle Meaning**
1.	དེ་	མ་ཐག་	ཏུ་	1. 7th (locative) time particle
	that	as soon as		6.2.7.2
2.	ཁོང་	གི་		2. 6th (connective) case particle
	He			6.2.6
3.	སྐྱེན་གྲགས་	གཱ་ལིལ་	གྱི་	3. 6th (connective) case particle
	fame	Galilee		6.2.6
4.	ས་ཕྱོགས་	གང་ས	ར་	4. 2nd (objective) case
	direction	every		6.2.2
5.	ཁྱབ་པ་རེད།			

6. **Put the Meanings Together:**

	Unit			**Unit Meaning**
1.	དེ་	མ་ཐག་	ཏུ་	1. As soon as that happened
	that	as soon as		
2.	ཁོང་	གི་		2. His
	He			
3.	སྐྱེན་གྲགས་	གཱ་ལིལ་	གྱི་	3. fame Galilee's
	fame	Galilee		
4.	ས་ཕྱོགས་	གང་ས	ར་	4. direction every
	direction	every		
5.	ཁྱབ་པ་རེད།			5. spread

Put more fluently, 'As soon as this happened, His fame spread throughout (all) the regions of Galilee'.

How to Say It: Notice that this verse ends with a verb root plus the auxiliary ཡ་རེད། to show the past tense. This construction is taken from the Lhasa variety of spoken Tibetan. *Jesus Christ Has Power to Save Us* uses these Lhasa-style helper words much more often than a typical low-literary text.

A reader from Kham or Amdo might perceive this construction as an error, or as poor written style. Spoken-language constructions such as this one tell you that the text from which they were taken is 'low literary'. A low literary text (like this one) can be read in Central Tibet by someone with only three or four years of primary school.

Vocabulary for Mark 1.28:

དེ།	that	གཱ་ལི་ལ།	Galilee
མ་ཐག	as soon as	ས་ཕྱོགས་གང་ས་།	everywhere
ཁོང་།	He (hon.)	ཁྱབ།	to spread
སྙན་གྲགས།	fame, reputation		

13. Jesus Has Power to Heal the Sick

Mark 1.32-34

When the Sabbath ends at sunset, people oppressed by all manner of afflictions come to Jesus for healing. Jesus demonstrates the nature of the Kingdom of God by healing all of them.

Speeding the Reading: Now that we have learned the method of reading a Tibetan sentence (Chapter Nine) and practiced it (Chapters Ten through Twelve) we will go on to a more streamlined method of presenting the text that will be easier to use with your language helper.

How to Read a Tibetan Sentence

Step 1. Get Acquainted with the Text
Step 2. Identify Key Words
Step 3. Watch the Punctuation
Step 4. Check the Shads
Step 5. Look for Particles and Give Them a Break
Step 6. Put the Meanings Together

Section Title:

སྐྱབས་མགོན་	ཡེ་ཤུ་	ལ་	ནད་	ཐམས་ཅད་	སེལ་བའི་	ནུས་མཐུ་ ཡོད།
Savior	Jesus	to	disease	all	clearing	power is

Savior Jesus has power to heal all diseases.

Vocabulary for Section Title:

སྐྱབས་མགོན།	=	Savior	ཐམས་ཅད།	=	all
ཡེ་ཤུ	=	Jesus	སེལ་བ།	=	to clear up / away
ནད།	=	disease	ནུས་མཐུ	=	supernatural power

Mark 1.32

དེ་ནས་	ཉི་མ་བཞུད་དེ་	ས་མ་རྲབ་ཙམ་ལ།	མི་ཚོས་	ནད་པ་དང་
then	at sunset	not yet dark	people	sick ones and

གདོན་འཛེས་ཟིན་པའི་མི་	ཡེ་ཤུའི་སྔོན་དུ་	ཕྱིད་ཡོང་བ་རེད།
demon-caught men	Jesus before	led

Mark 1.32 Then, when the sun set but it was not yet night, people brought into Jesus' presence the sick and demon-possessed.

How to Say It: A Verbal Adjective: In this sentence, the English expression 'demon-possessed' is literally 'demon by caught'. This phrase forms a verbal adjective, 'demon-possessed' which is joined to the noun མི། 'people'. Verbal adjectives are very common in written and spoken Tibetan. They were discussed in 3.4.2.

Vocabulary for Mark 1.32:

དེ་ནས།	=	then, and then	ཡེ་ཤུའི་སྔོན་དུ།	=	to Jesus
ཉི་མ་བཞུད་དེ།	=	at sunset	ཕྱིད་ཡོང་བ།	=	lead, bring
ས་མ་རྨག་ཙམ་ལ།	=	not yet dark			
ནད་པ།	=	sick one, patient			
གདོན་འཛེས་ཟིན་པའི་མི།	=	demon-possessed man			

Mark 1.33

གྲོང་ཕྲེང་གྱི་	མི་ཐམས་ཅད་	སྒོའི་འགྲམ་དུ་	འཛོམས་པ་དང་།
town's	people all	door side	gathered

Mark 1.33 All the people of the town were gathered at the door, and . . .

Vocabulary for Mark 1.33:

གྲོང་ཕྲེན།	=	town	སྒོའི་འགྲམ་དུ།	=	at the door
མི་ཐམས་ཅད།	=	all people	འཛོམས་པ།	=	to gather

Mark 1.34

ཁོང་གིས་	དཀོན་མཆོག་གི་	དབང་གི་སྒོ་ནས་	ནད་རིགས་	མི་འདྲ་བའི་
He	God's	power by	disease kinds	different

ནད་པ་	མང་པོ་	བཅོས་གནང་བ་མ་ཟད།	གདོན་འདྲེ་མང་པོ་	
sick ones	many	healed not only	demons many	
བསྐྲད་དེ།	སྐྱེ་བ་ཡེ་ཤུས་	གདོན་དེ་ཚོ་	སྨད་ཚ་ལབ་ཀྱུམ་བཏུག	གང་ཡིན་ཟེར་ན།
drove out	Jesus	demons	didn't allow to speak	because
གདོན་འདྲེས་	ཁོང་	ངོ་ཤེས་ཀྱི་ཡོད་པས་རེད།		
demons	Him	recognized because		

Mark 1.34 He, by God's power, not only treated people with different kinds of diseases, He (also) cast out many demons. Because the demons knew Him, Jesus did not allow them to say anything.

How to Say It: This short verse has several common and important constructions: **1) The Adverbial** གི་སྒོ་ནས། These three short syllables turn the noun phrase 'God's power' into a phrase that works like an adverb 'by means of God's power' that tells how or in what way something was done. Such phrases are called adverbials, and they are very common in Tibetan. They were introduced in 3.3.2.1. **2) The Logical Marker** མ་ཟད། These two syllables, when joined to a verb, show that 'not only' did a first verbal action take place, but a second verbal action also occurred. In this case, Jesus not only healed many sick people, He also cast out demons. This logical marker was introduced in 7.2.7.2. **3) The verb** འཇུག This very common verb is often combined with other verb stems to give the meaning 'permit, allow', as described in 8.1.1. In this case, the expression སྨད་ཚ་ལབ། a Central dialect expression for 'to speak' is joined to a negative particle མ་ and then to བཏུག the past root of the verb འཇུག to give the meaning 'did not allow to speak'. The syllable ཀྱུ་ in this expression is not a case marking particle, but part of the **infinitive** 'to speak'.

4) The Logical Marker པས། We have met this logical marker before in 7.2.7.2 and in 1.15. It is usually joined to the end of a clause to give the meaning 'because / since A happened'. Here it gives the meaning 'because they knew / recognized Him'.

Vocabulary for Mark 1.34:

དཀོན་མཆོག་གི་དབང་གི་སྒོ་ནས།	=	by God's power
ནད་རིགས་མི་འདྲ་བའི་ནད་པ།	=	sick people with different diseases

བཅོས་གནང་བ་མ་ཟད།	=	not only (did He) heal
གདོན་འདྲེ།	=	demon
བསྐྲད།	=	to drive out, expel
ཡེ་ཤུ	=	Jesus
གདོན།	=	evil spirit
མང་པོ།	=	many
སྐད་ཆ་ཡབ་ཀྱང་བཀྲུག	=	did not allow (them) to speak
གང་ཡིན་ཟེར་ན།	=	because
ངོ་ཤེས་པ།	=	to know or recognize someone

14. Jesus Has Power to Forgive Sins

Mark 2.1-12

Jesus shows that the arrival of the Kingdom of God means more than just physical healing. In these verses He shows His amazed listeners that physical healing is only the visible sign of an even greater healing that they cannot see.

Section Title:

སྐྱབས་མགོན་	ཡེ་ཤུ་	ལ་	སྡིག་ཉེས་	སེལ་བའི་དབང་	ཡོད།
Savior	Jesus	to	sin	clearing-power	is

Savior Jesus has power to forgive sins.

Key Terms: Sin: The word 'sin' in its Biblical sense is an evil or a wrong which by its very nature is an offense to God. There is no word in the Tibetan language which means 'sin' in this sense. In this translation, two words have been combined to make a compound noun which approaches, but does not exactly duplicate, the Biblical meaning.

སྡིག་པ།	ཉེས་པ།
In its strict Buddhist sense, this word means simply 'non-virtue'; that is, the opposite of དགེ་བ། 'merit'. It includes the concept of wrongdoing, as shown in a famous list of ten misdeeds (སྡིག་པ་མི་དགེ་བ་བཅུ།): killing, theft, sexual misconduct, lying, slander, harsh speech, gossip, greed, harming others, and wrong views (heresy).	In its Buddhist sense, ཉེས་པ། is a fault or defect, whether in technique or morals, in religious practice. In its secular sense, ཉེས་པ། means a mistake, a crime, or an offense. As a legal term it means that a law or rule has been broken. In modern spoken Tibetan, it can mean 'punishment'.

The word སྡིག་ཉེས། used in *Jesus Christ Has Power to Save Us* combines the moral wrongdoing elements of སྡིག་པ། with the lawbreaking or offense elements of ཉེས་པ། .

Vocabulary for Section Title:

སྐྱབས་མགོན་ཡེ་ཤུ་	=	Savior Jesus	སྡིག་ཉེས།	=	sin
སྡིག་ཉེས་སེལ་བའི་དབང་།	=	power / authority to forgive sin			

Mark 2.1

དེ་ནས་	ཉི་མ་འགའ་ཞས་	ཕྱིན་བའི་རྗེས་ལ་	ཡེ་ཤུ་	ཡང་བསྐྱར་	གྲོང་ཁྱེར་
then	day few	gone after	Jesus	again	town

ཀ་ཕར་ན་ཇུམ་ལ་	ཕེབས་ནས་	ཁོང་	ཁང་བའི་ནང་དུ་
Capernaum	come	He	a house in

བཞུགས་ཡོད་བའི་གཏམ་	གྲགས་པ་	ཙམ་གྱིས།
was staying talk	spread	as soon as

Mark 2.1 Then after a few days had passed, Jesus went to the town of Capernaum again. As soon as it was reported that He was staying at (a) home,

How to Say It: 1) Postposition རྗེས། Postpositions are one of the six types of words in Tibetan (by now you know that the others are nouns, pronouns, adverbs, adjectives, and verbs). In this case the postposition རྗེས། 'after' is followed by the 7th case particle ལ་ to show that a certain time after the elapse of a few days is meant. So here the meaning is: 'after a few days had gone by' or 'a few days later'. **2) 'As Soon As' Construction** ཙམ་གྱིས། This expression is combined with verbs to give the meaning 'as soon as' the verbal action happened (something else happened). In this case, as soon as the word spread that Jesus was in town, everyone went to Him.

Vocabulary for Mark 2.1:

དེ་ནས།	=	then, and then	ཕེབས།	=	to come (hon.)
ཉི་མ་འགའ་ཞས་ཕྱིན་བའི་རྗེས་ལ།		after a few days	གཏམ།	=	talk, report
ཡེ་ཤུ	=	Jesus	གྲགས་པ་ཙམ་གྱིས།	=	as soon as it
ཡང་བསྐྱར།	=	again			(the report)
གྲོང་ཁྱེར་ཀ་ཕར་ན་ཇུམ།		the town of Capernaum			had spread
ཁང་བའི་ནང་དུ་བཞུགས།		was at home / in a house			

Mark 2.2

མི་མང་པོ་	སྒོའི་འགྲམ་དུ་	འདུ་མས་ཏེ་	ས་ཆ་སྟོང་བའང་མེད།
people many	door at	gathered	place empty even not

དེ་ནས་	ཁོང་གིས་	དཀོན་མཆོག་གི་བཀའ་	བསྒྲགས་གནང་བ་རེད།
then	He	God's Word	proclaimed

Mark 2.2 many people at the door gathered and there was not even an empty place. Then he proclaimed God's word.

How to Say It: 'Not Even': Here the concessive connective particle འང་ is joined to the negative verb མེད། to give the literal meaning 'also not' or more fluently, 'not even'. The use of this construction tells us that there wasn't even any space at the door because so many people were crowding around Jesus.

Vocabulary for Mark 2.2:

མི་མང་པོ།	=	many people	དེ་ནས།	then, and then
སྒོའི་འགྲམ་དུ།	=	at the door	དཀོན་མཆོག་གི་བཀའ།	God's Word
འདུ་མས།	=	to gather	བསྒྲགས་གནང་བ།	preach, proclaim
ས་ཆ་སྟོང་བའང་མེད།	=	there wasn't even one empty place		

Mark 2.3

དེའི་སྐབས་	མི་འགའ་ཤས་	ཡོང་ཞིང་།	མི་བཞི་ཡིས་	གོམ་པ་སྟོ་མ་ཐུབ་པའི་ནད་པ་
then	men few	came and	four men by	walk not able sick one

གཅིག་	ལྡང་ནས་	ཁོང་གི་སྔོང་དུ་	འོངས།
a	carrying	Him before	came

Mark 2.3 At that time several people came, and four (of them) came before Him carrying a man unable to walk.

How to Say It: 1) Instrumental Particle ཡིས། Remember that there are five 3rd (agentive) case particles. In this case, the particle ཡིས་ is used to show the means or 'instrument' by which the paralyzed man was carried: that is, by four men. This kind of use of the 3rd case particles is more properly called 'instrumentive' because it shows the instrument or means by which an action was done. For a discussion of agentive particles, see 6.2.3. **2) Verbal Adjective:** Tibetan speakers and writers love verbal adjectives. Here the verbs 'walk' and 'able' are joined by the past tense negative particle མ་ (5.9.2). This phrase is ended by a 6th (connective) case particle to make a verbal adjective: 'who was unable to walk'. This adjective is joined to the noun 'sick person' or ནད་པ། The whole expression is:

verbal adjective	**noun**
walk not able	(sick man)

Verbal adjectives were introduced in 3.4.1.

Vocabulary for Mark 2.3:

དེའི་སྐབས།	=	at that time	གཅིག	=	one, a
མི་འགའ་ཞས།	=	a few men	ཁྱེར།	=	to carry
ཕོངཔ།	=	to come	ཁོང་གི་དྲུང་ལུ།	=	to Him
མི་བཞི།	=	four men	འོངས།	=	to come
གོམ་པ་སྤྲོ་མ་ཐུབ་པའི་ནད་པ།	=	a sick man unable to walk			

Mark 2.4

འོན་ཀྱང་	མི་ཚོགས་མང་བས་	དེ་ཚོ་	ཁོང་གི་དྲུང་ལུ་	
but	crowd many since	they	before Him	
མ་ཐད་	སྐྱེབས།	ཁང་པའི་	ཐོག་ཁ་	བཤུས་ཏེ་
unable to get through	because	house's	roof	take off
ཡེ་ཤུ་བཞུགས་སའི་སྟེང་ལ་	ཕེ་ཁྱེང་	ཆེན་པོ་ཞིག་	ཐིགས་ནས་	ནད་པ་དང་
Jesus being place above	hole	big a	dug and	sick one and

ཉལ་ཁྲི་མཉམ་དུ་	མར་ཕབ་པ་རེད།
bed together with	lowered.

Mark 2.4 However, because of the crowd they were not able to get through to Him, they took off the roof of the house above where Jesus was, made a big hole, and lowered the sick person and bed together.

How to Say It: 1) The Logical Marker བས། The logical marker བས། is just an alternate form of its twin particle ཏས།. Both give the meaning 'since' or 'because' A happened, B did also. In this case, because the crowd was large, they weren't able to get through to Him. (7.2.7.2) **2) 'Because' Construction** སྟབས། The 'because' particle སྟབས། (8.2) performs a very similar function, in this case 'because they were unable to get through'.

Key Word: Although Tibetan Christians often use the verb ཐར། in compound words having to do with salvation in the spiritual sense, one of this word's root meanings is shown here: to get through to (normally through some difficulty or obstruction, etc.). The meaning here is clearly 'because they couldn't get through' not 'because they couldn't be saved!'

Vocabulary for Mark 2.4:

འོན་ཀྱང་།	=	but, however
མི་ཚོགས་མང་བས།	=	because of the crowd
ཁོང་གི་དྲུང་དུ།	=	to Him
མ་ཐར་སྟབས།	=	because (they) couldn't get through
ཁང་པའི་ཐོག་ཁ་བཤུས།	=	they removed (part of) the roof
ཡེ་ཤུ	=	Jesus
བཞུགས་ས།	=	the place where Jesus was
སྣང་ལ།	=	above
ཕྱི་ཁུང་ཆེན་པོ།	=	a big hole
ཕིགས།	=	to dig
ནད་པ།	=	sick man, patient
ཉལ་ཁྲི།	=	bed, mat

མཉམ་དུ།	=	with, together with
མར་ཕབ་པ།	=	lowered

Mark 2.5

ཡེ་ཤུས་	ཁོ་ཚོའི་དད་པའི་སེམས་	མཁྱེན་ནས།	ནད་པ་
Jesus	their faith-attitude	know after,	sick one

དེ་	ལ་	"བུ་	ཁྱོད་ཀྱི་སྡིག་ཉེས་	བསལ་ཟིན་པ་ཡིན་"	ཞེས་	གསུངས།
that	to	son	your sin	forgiven already is	quote	said

Mark 2.5 Jesus saw their attitude of faith and said to the sick man, "Son, your (sins, faults) have been forgiven."

How to Say It: Perfect Tense: Here the past root of the verb སེལ། 'to clear away' is joined by the 'already' particle ཟིན། to show that the action of clearing away has already been completed as soon as Jesus spoke. In English translations this is expressed by the present tense 'your sins are forgiven' (NRSV, NASB). See 5.7.3 for the use of this particle.

Vocabulary for Mark 2.5:

ཡེ་ཤུ།	=	Jesus
དད་པའི་སེམས།	=	attitude of faith
མཁྱེན།	=	to know (hon.)
ནད་པ།	=	sick one, patient
བུ།	=	son
སྡིག་ཉེས།	=	sin
བསལ་ཟིན་པ་ཡིན།	=	already cleared (forgiven)
གསུངས།	=	to say

Mark 2.6

དེར་ཡོད་པའི་	ཆོས་ཁྲིམས་ལ་མཁས་པའི་མི་	འགའ་ཞིག་གི་	བསམ་པ་ ལ།
there being	religious law in skilled men	few's	thoughts in

Mark 2.6 The several experts in the religious law who were there thought:

How to Say It: Note the 7th (locative) case particle ལ་ which shows that the thoughts about to be quoted were in the minds of the experts in the religious law (scribes).

Vocabulary for Mark 2.6:

དེར་ཡོད་པའི།	=	those who were there
ཆོས་ཁྲིམས་ལ་མཁས་པའི་མི།	=	men skilled in religious law (scribes)
འགའ་ཞིག	=	some, a few
བསམ་པ་ལ།	=	in their thoughts, in their minds

Mark 2.7

མི་འདིས་	འདི་ལྟར་	བརྙད་ཟུས་པ་	གང་ཡིན་ནམ།	དེས་
man this by	in this way	say dare to	what is?	that by

དཀོན་མཆོག་ལ་སྐྱེ་བ་འདེབས་པ་	རང་རེད།	དཀོན་མཆོག་	གཅིག་པོས་	
God to	blaspheme	just is	God	only	

མ་གཏོགས་	གཞན་སྡུག་	སྤྱིག་ཉེས་སེལ་ཐུབ་	ཅེས་	བསམས།
except	other who	sin clear able	quote	thought

Mark 2.7 "How can this man dare talk like this? This is (surely, nothing but) blasphemy. Who other than God can forgive sins / faults?"

How to Say It: 1) Reported Thoughts: This verse reports the thoughts of the scribes (experts in the Jewish religious law) who heard Jesus forgive the man's sins. Note that the beginning of the quote is not shown, nor are there quotation marks, but only at the end of their reported thoughts does the quote particle ཅེས། reveal that this is a quote.

Quoted thoughts are generally not marked with quotation marks in modern written Tibetan. **2) 'Dare' Construction with** ཟུས། The scribes are amazed that Jesus would dare to forgive the man's sins, for this was the prerogative of God alone. The translator has

made this explicit by combining the past root བཞད། of the verb 'to say' with the 'dare' helper verb ནུས། to give the meaning 'how did He dare say that?' The helper verb ནུས། was introduced in 4.8. **3) 'Except' Construction with** མ་གཏོགས། The logical marker མ་གཏོགས། means 'except for'. In this verse it is used to mean, 'except for / other than God alone'.

Vocabulary for Mark 2.7:

འདི་ལྟར་བཞད་ནུས་པ།	=	to dare to say
གང་ཡིན་ནམ།	=	lit. 'what is'; (how can He say this?)
དཀོན་མཆོག་ལ་སྐུར་བ་འདེབས་པ།	=	blasphemy
དཀོན་མཆོག་གཅིག་པོས་མ་གཏོགས།	=	except for God alone
གཞན་སུས།	=	by who else
སྡིག་ཉེས་སེལ་ཐུབ།	=	able to forgive sin
བསམ།	=	mind, thought

Mark 2.8

དེ་མ་ཐག་ཏུ་	ཡེ་ཤུའི་ཐུགས་ལ་	ཁོ་ཚོའི་བསམས་པ་	མཁྱེན་ནས་
immediately	Jesus' mind in	their thoughts	know after

འདི་འདྲ་	གསུངས་	"ཁྱོད་ཚོས་	བསམ་པློ་	འདི་ལྟར་
like this	said	you	thoughts	such

བཏང་དགོས་པའི་	རྒྱུ་མཚན་	གང་ཡིན།
think have to	reason	what is?

Mark 2.8 At once Jesus knew their thoughts in His mind, and said, "What is the reason you are thinking like this?"

How to Say It: Immediately: This is one of Mark's favorite terms, and it does seem to keep his short narrative of Jesus' life moving at a quick pace. The words མ་ཐག, མ་ཐག་ཏུ།

or དེ་མ་ཐག་ཏུ། give the meaning 'immediately' or 'as soon as' A happened, B also happened. In this case, as soon as Jesus knew their thoughts, He responded to them.

Introducer འདི་འདྲ་གསུངས། This is one of a class of introducers which are used in the same way as opening quotation marks, letting the reader know that what follows is someone's speech. Quote introducers are common in higher levels of written Tibetan, but they are being used less often now that Western-style quotation marks have come into fashion in modern books and magazines.

Vocabulary for Mark 2.8:

དེ་མ་ཐག་ཏུ།	=	immediately, as soon as
ཡེ་ཤུ	=	Jesus
ཐུགས།	=	mind (hon.)
བསམས་པ།	=	thoughts
མཁྱེན།	=	to know (hon.)
འདི་འདྲ་གསུངས།	=	said (lit. 'said like this')
བསམ་བློ་བཏང་དགོས་པའི་རྒྱུ་མཚན།	=	the reason you are thinking like this
འདི་ལྟར།	=	like this
གང་ཡིན།	=	what is (the reason)

Mark 2.9

ནད་པ་	དེར།	ཁྱོད་ཀྱི་སྡིག་ཉེས་	བསལ་ཟིན་		ཟེར་བ་
sick one	that to	your sin	cleared already		say
ལས་སྟལ་པོ་ཡིན་	ནམ།	ཡང་ན་	ལོངས་	ལ་	ཉལ་ཁྲི་ཁྱེར་ནས་
easy is	OR		Get up	and	bed carrying
སོང་	ཤིག་	ཟེར་བ་	ལས་སྟལ་པོ་ཡིན།		
go	imp.	say	easy is?		

Mark 2.9 Is it easier to say to the sick man, "Your sins/faults have been forgiven" or "Get up, take your bed, and go!"?

How to Say It: 'Or' Construction: Here we see one of the question particles introduced in 7.1.2. being used with its other meaning - 'or'. Ending one sentence with a question particle and introducing the next with ཡང་ན། is a common method for showing that two statements are alternatives to one another. In this case, Jesus asks which one is easier to say (one or the other) implying that the two are actually equivalent to one another.

Vocabulary for Mark 2.9:

ནད་པ།	=	sick man
སྡིག་ཉེས་བསལ།	=	to forgive sin
ཟེར་བ།	=	to say
ལས་སྟུ་ཡོ།	=	easy
ཡང་ན།	=	or
ལོངས།	=	stand up, get up
ཉལ་ཁྲི།	=	bed, mat
ཁྱེར།	=	to carry (past root)
སོང་ཤིག	=	go!

Mark 2.10

འོན་ཀྱང་	མིའི་དོགས་ཀྱི་བུ་ཟེར་མ་གཏོ་ལ་		འཛམ་གླིང་འདི་ལ		
but	mankind's Son called one to		world this on/in		
སྡིག་ཉེས་སེལ་བའི་དབང་	ཡོད་པ་	ཁྱོད་ཚོས་	ཤེས་པའི་ཕྱིར་	ཡིན་”	
sin clearing authority	has	you	know so that	is	
ཞེས་	དེ་ནས་	ཡེ་ཤུས་	ནད་པ་	དེ་ལ་	
quote	then	Jesus	sick one	that to	

Mark 2.10 But this is so that you will know that the One called mankind's son has the power/authority on this (physical) earth to forgive sins/faults. Then Jesus (said) to the sick one:

How to Say It: The Introducer འོན་ཀྱང་། Here is another common introducer, this one with the meaning 'but' or 'however'.

Key Term: Son of Man: Jesus uses this enigmatic title of Himself fourteen times in the Gospel of Mark. The term 'Son of Man' was probably taken from the apocalyptic figure in Daniel 7.13. In this text, the translator chose the equally mysterious term 'Son of Humanity' as an equivalent in Tibetan. Note that the term 'humanity' is མིའི་རིགས། and not 'ethnic group' མི་རིགས། . Note also the use of the term ཟེར་མ་ཁན། 'called' to give the meaning 'the One called the Son of Humanity'.

Vocabulary for Mark 2.10:

འོན་ཀྱང།	=	but, however
མིའི་རིགས་ཀྱི་བུ་ཟེར་མ་ཁན།	=	the One called the Son of Humanity (Son of Man)
འཇིག་རྟེན་འདིའི་སྟེང་།	=	in this world
སྡིག་ཉེས་སེལ་བའི་དབང་།	=	power / authority to forgive sins
ཤེས།	=	to know
དེ་ནས།	=	then, and then
ཡེ་ཤུ	=	Jesus
ནད་པ།	=	sick man

Mark 2.11

"ངས་ཁྱོད་ལ་ཟེར་རྒྱུ།	ལོངས་	ལ།	ཉལ་ཕྲེ་ཁྱེར་ནས་
I you to say	Get up	and	bed carrying
ནད་ལ་སོག་	ཅིག"	ཅེས་	གསུངས།
home to return	imp.	quote	said

Mark 2.11 "I say to you, get up, take your bed and go back home."

How to Say It: Uses of ལ། Notice that the word ལ་ appears twice in this verse. Its first use is to join the clause 'I say to you, get up' with the clause 'take up your bed and go home'. Here ལ་ is not a case-marking particle but a connector which can be translated

'and'. (See 7.2.3 in Part One) Its second use is as a 2nd case particle marking the destination of the verb of motion 'return' (see 6.2.2).

Vocabulary for Mark 2.11:

ངས་ཁྱོད་ལ་ཟེར་རྒྱུ།	=	I tell you, I say to you
ལོངས།	=	get up!
ཉལ་ཁྲི།	=	bed, mat
ཁྱེར།	=	carry (past root)
ནང་ལ་ལོག་ཅིག	=	go home, return home
གསུངས།	=	to say (past root)

Mark 2.12

མི་དེས་	ལམ་སེང་	ཡར་ལངས་ནས།	ཉལ་ཁྲི་ཁྱེར་ཏེ།
man that	immediately	arose after	bed carrying

མི་ཚང་མའི་མདུན་ནས་	ལོག་ཕྱིན་པས།	ཐམས་ཅད་ཡ་མཚན་ཆེན་པོ་སྐྱེས་ནས།
men all in front of	left because,	all amazement great arose after

དཀོན་མཆོག་ལ་བསྟོད་པ་ཞུལ་ཏེ།	"འདི་ལྟ་བུའི་མཛད་པ་	ང་ཚོས་ནམ་ཡང་མཐོང་	མ་མྱོང་"
God to praising	these like deeds	we never see	not experience

ཞེས་	བཤད་	དོ།
quote	said	sentence terminator

Mark 2.12 The man stood up at once, took his bed, and went (back home) in front of everyone. All the people were amazed and gave praise to God saying "We have never seen any deeds like this".

How to Say It: 1) Building a Sequence: This sentence is a good example of how Tibetan authors use particles to build up sequences of meaning. In this case, the translator needed to say: a) the man got up, then b) he carried his bed out, c) this was in front of everyone, d) because he walked, e) everyone was amazed, then f) everyone praised God, and finally g) the people said they have never seen anything like this. Look at how this was done:

Action	**Particle**	**Type**	**Chapter/Section**
1. the man got up	ནས་	sequential	7.2.2
2. he carried his bed	ཏེ་	gerundive	7.1.4
3. in front of everyone	ནས་	originative	6.2.5
4. because he walked	པས་	logical	7.2.7.2
5. all were amazed	ནས་	sequential	7.2.2
6. they were praising God	ཏེ་	gerundive	7.1.4
7. no one ever saw etc.			

2) 'Never' Construction: The construction ནམ་ཡང་ + verb + negative verb gives the meaning 'have never done' the verbal action (see 8.3.2). In this case, ནམ་ཡང་། is joined to the verb མཐོང་། 'to see' and the negative of the verb མྱོང་། 'to experience' to give the meaning 'we have never experienced seeing anything like this', or more fluently, 'we've never seen anything like this'.

Vocabulary for Mark 2.12:

མི།	=	man, person
ལམ་སེང་།	=	immediately, at once
ཡར་ལངས།	=	got up
ཉལ་ཁྲི།	=	bed, mat
ཁྱེར།	=	carry (past root)
མི་ཚང་མའི་མདུན།	=	in front of everyone
ལོག་ཕྱིན་པ།	=	went out
ཐམས་ཅད།	=	all, everyone
ཡ་མཚན་ཆེན་པོ་སྐྱེས་ནས།	=	were greatly amazed, surprised
དཀོན་མཆོག	=	God
བསྟོད་པ་ཕྱལ།	=	praised
འདི་ལྟ་བུའི་མཛད་པ།	=	such acts / deeds as these

ནམ་ཡང་མཐོང་མ་མྱོང་།	=	have never seen
བཤད།	=	to say (past root)

15. Jesus Has Power to Control the Storm

Mark 4.35-41

Like the Galilean prophet Jonah (whose experience prefigured Jesus' own death and resurrection) Jesus confronts a life-threatening storm in a boat. He responds to the crisis in totally unexpected way that leaves His shocked disciples wondering, 'Who is this?'.

Section Title:

སྐྱབས་མགོན་ཡེ་ཤུ་ལ་	རླུང་འཚུབ་	ཞི་བར་མཛད་པའི་	དབང་	ཡོད།
Savior Jesus to	storm	calm-making	power	is

Savior Jesus has power to calm the storm.

Vocabulary for Section Title:

སྐྱབས་མགོན་ཡེ་ཤུ	=	Savior Jesus
རླུང་འཚུབ།	=	storm
ཞི་བར་མཛད་པ།	=	to make calm
དབང་།	=	power / authority

Mark 4.35

དེ་ནས་	ཉིན་དེའི་དགོང་མོར་	ཡེ་ཤུས་	ཉེ་གནས་ཚོ་	ར་
then	day that's evening	Jesus	disciples	to

“ང་ཚོ་	མཚོའི་	ཕ་རོལ་	ལ་	འགྲོ	འོ་”	ཞེས་	གསུངས།
we	lake's	far side	to	go	s.t.	quote	said

Mark 4.35 Then that day at evening Jesus said to the disciples, "Let's go across to the other side of the lake/sea".

Key Terms: Disciples: This verse uses the term ཉེ་གནས། to mean 'disciple'. This compound noun is formed of two parts, ཉེ་ meaning near, and གནས་ to remain. The

resulting meaning is 'follower' or 'disciple' according to Melvyn Goldstein's *New Tibetan English Dictionary of Modern Tibetan*. The New Testament tells us that Jesus was followed by a group of people wider than just the twelve disciples, and it is not always clear whether the term refers to just the twelve or to the larger group. For this reason the translators of both the 1903 and 1970 New Testaments chose the term ཉེ་གནས། .

Key Words: This passage offers a good example of the importance of key words. In this section, the key words མཚོ། 'lake' and གྲུ 'boat' are vital to understanding the passage as a whole.

Vocabulary for Mark 4.35:

དེ་ནས།	=	then, and then
ཉིན་དེའི་དགོང་མོར།	=	that evening, that day at evening
ཡེ་ཤུ	=	Jesus
ཉེ་གནས།	=	disciples
མཚོའི་ཕ་རོལ།	=	the far side of the lake
འགྲོ	=	to go
གསུངས།	=	to say (past root)

Mark 4.36

ཉེ་གནས་ཚོ་	མི་ཚོགས་དང་ཐ་བྲལ་ཏེ་	ཡེ་ཤུ་བཞུགས་སའི་	གྲུའི་ནང་འཇུག་ནས་
disciples	crowd leaving	Jesus was (in)	boat in entered

ཁོ་ཚོ་	ཁོང་མ་ཉམ་དུ་	ཕྱིན་པ་རེད།	ཁོང་ཚོ་དང་མ་ཉམ་དུ་	གྲུ་གཞན་
they	with Him	went	with them	boats other

ཡང་	ཡོད།
also	were

Mark 4.36 Having separated from the crowd and got into the boat in which Jesus was, the disciples went with Him. There were also other boats with them.

How to Say It: Tense: Recall that written Tibetan uses three methods to show whether something is past, present, or future: by verb root alone, by verb root plus helper words,

or by context (see Chapter Five). Here the verb is the simple 'being' verb ཡོད། and its tense is shown only by context. This is a very common in written Tibetan.

Vocabulary for Mark 4.36:

ཉེ་གནས།	=	disciples
མི་ཚོགས་དང་ཁ་བལ་ཏེ།	=	leaving the crowd, having left the crowd
ཡེ་ཤུ་བཞུགས་སའི་གྲུ།	=	the boat in which Jesus sat
འཇུག	=	to enter
མཉམ་དུ།	=	with
ཕྱིན།	=	to go (past root)
གྲུ	=	boat
གཞན་ཡང་།	=	others also

Mark 4.37

དེའི་སྐབས་	རླུང་འཇུག་ཆེན་པོ་	ལངས་ཏེ་	ཆུ་རླབས་	གྲུའི་ནང་	ཡོང་ནས་
that time	storm big	arising	waves	boat's inside	came

གྲུ་	རུས་	གེངས་གྲབས་བྱས།
boat	water	filled about did

Mark 4.37 At that time, a big storm arose and the waves came into the boat (so that) it was about to fill with water.

How to Say It: **1) Introducer** དེའི་སྐབས། This very common introducer and its variants (see 8.3.5) give the meaning 'then' or 'at that time'. **2) Involuntary-Voluntary Verb Pair:** The main verb in this sentence is the involuntary verb གེངས། 'to be filled'. But the translator needed an active expression to say that the waves were filling the boat. The solution was a compound verb. The involuntary གེངས། was joined to the particle གྲབས། (8.3.4) to give the meaning 'about to be filled'. This was then joined to the past root of the voluntary verb བྱེད། to give the meaning 'about to fill'. Compound verbs were introduced in Chapter Four (section 7).

Vocabulary for Mark 4.37:

དེའི་སྐབས།	=	at that time
རླུང་འཚུབ་ཆེན་པོ།	=	a great storm
ལངས།	=	to arise (past root)
རྦ་རླབས།	=	wave
གྲུའི་ནང་།	=	into the boat
ཡོང་།	=	come
རྒྱས་ཁེངས་གྱབས་བྱས།	=	began to fill with water

Mark 4.38

དེ་དུས་	ཡེ་ཤུ་	གྲུའི་མཇུག་ཏུ་	སྙས་འདོལ་གྱི་སྟེང་ལ་	གཟིམས་ཡོད་པས་
then	Jesus	boat's end in	cushion on	sleeping was since

ཉེ་གནས་ཚོས་	ཁོང་མནལ་སད་དེ་	"སློབ་པ་ལགས།	ང་ཚོ་
disciples	waking Him up	Teacher (hon.)	we

འཆི་བ་ལ་ཕྱག་པར་	ཁྱེད་ཀྱིས་	ཕྱགས་སྣང་མི་མཛད་	དམ།"
death to meet	You	notice don't	question

ཞེས་	ཟེར།
quote	said

Mark 4.38 At that time Jesus was in the stern of the boat sleeping on a pillow. The disciples woke Him up, saying "Great Teacher, don't you care that we are about to meet death?"

How to Say It: **1) Direct Quote:** This verse shows all the features of a direct quote: opening quotation marks to show you where the quote begins, a final question particle དམ་, closing quotation marks, and a quotation particle ཞེས། The only additional feature we could have seen would have been a quotation introducer such as གསུངས་དོན། , as was used in Mk. 1.15. **2) Present Tense Negative Particle** མི། Present tense verbs are

negated by the particle མི་ . In this case, the honorific verb 'to notice /care' ཐུགས་སྐྱང་མཛད། is negated by inserting a མི་ particle in front of the final verbal element མཛད། This changes the meaning from 'Do You care?' to the disciples' rather bold question 'Don't You care?'.

Vocabulary for Mark 4.38:

དེ་དུས།	=	then, and then
ཡེ་ཤུ	=	Jesus
གྲུའི་མཇུག་ཏུ།	=	in the stern / rear area of the boat
སྟས་འདོལ།	=	pillow / cushion
སྟེང་ལ།	=	on
གཟིམས།	=	to sleep (hon.)
ཉེ་གནས།	=	disciples
མནལ་སད།	=	to wake someone up
སློབ་ཚ་ལགས།	=	'Teacher' (hon.)
འཆི་བ་ལ་ཐུག་ཚ།	=	to meet death
ཐུགས་སྐྱང་མི་མཛད།	=	don't You care?
ཞུས།	=	to say (past root, humilific)

Mark 4.39

ཁོང་མནལ་སད་དེ་	ཡར་བཞེངས་ནས།	རླུང་ལ་བཀའ་བཏྱོན་མཛད་	ཅིང་
He waking up	got up after	wind to rebuked	and

རྒྱ་རླབས་ལ་	"ཞི་བར་གྱུར་དང་	ཁ་རོགས་སྟོད་	ཅིག"	ཅེས་
waves to	become peaceful and	be quiet	command	quote

བཀའ་གནང་བས།	རླུང་འཇགས་ནས་	མཚོ་	ཡོངས་སུ་
commanded since,	wind died down after	lake	completely

ཞི་བར་	གྱུར།
peaceful	became

Mark 4.39 He awoke and stood up. He rebuked the wind and commanded (or said to) the waves: "Be peaceful and quiet!". The wind calmed and the lake/sea became completely peaceful.

How to Say It: **Adverb** ཡོངས་སུ། As we saw in Chapter Three, Tibetan doesn't have many adverbs as such, but one of them occurs in this verse: ཡོངས་སུ། means 'completely, wholly' and here it is joined to the adjective 'peaceful'.

Vocabulary for Mark 4.39:

མནལ་སད།	=	to wake up (hon.)
ཡང་བཞེངས།	=	to get up, arise (hon.)
རླུང་།	=	wind
བཀའ་བཀྱོན་མཛད།	=	to rebuke (hon.)
རྦ་རླབས།	=	waves
ཞི་བར་གྱུར།	=	became calm
ཁ་རོགས་སྡོད་ཅིག	=	Be quiet!
བཀའ་གནང་བ།	=	to command (hon.)
རླུང་འཇགས།	=	(the) wind became calm
མཚོ་ཡོངས་སུ་ཞི་བར་གྱུར།	=	(the) lake became completely peaceful

Mark 4.40

དེ་ནས་	ཁོང་གིས་	ཉེ་གནས་ཚོར་	"ཁྱོད་ཚོ་	ཤེད་དགོས་	དོན་གང་ཡིན།
then	He	disciples to	you	fear must	reason what is

ཁྱོད་རང་ཚོ་	ད་དུང་	ཡིད་ཆེས་	མེད་	དམ་"	ཞེས་	གསུངས།
you	still	faith/trust	without?	question quote		said

Mark 4.40 Then He said to the disciples "Why were you afraid? Do you still have no trust/faith/confidence?"

How to Say It: 'Still, Even Now': Jesus often expressed surprise (and sometimes exasperation) that His disciples lacked faith. At this point in the story they had seen Him cast out demons, cleanse a leper, forgive sins, and teach the crowds. Yet they still seemed unable to trust Him when in danger. So He asks, 'Do you still have no faith?' The word དེ་དུང་། was introduced in 8.3.3.

Vocabulary for Mark 4.40:

དེ་ནས།	=	then, and then
ཉེ་གནས།	=	disciples
ཁེད་དགོས་དོན་གང་ཡིན།	=	for what reason did you have to be afraid?
དེ་དུང་།	=	still, even yet
ཡིད་ཆེས།	=	faith, trust
གསུངས།	=	to say (past root)

Mark 4.41

ཁོ་ཚོ་	ཧིན་ཏུ་	འཇིགས་ནས་	གཅིག་གིས་གཅིག་ལ་	“འདི་སུ་ཡིན་	ནམ།
they	very	afraid after	each other to	this who is	question

རླུང་དང་	ཆུ་རླབས་ཀྱིས་	ཀྱང་	ཁོང་གི་བཀའ་ལ་	ཉན་པར་བྱེད་”
wind & waves		even	his command to	listen

ཅེས་	བཤད།
quote	said

Mark 4.41 They were very afraid and said to each other "Who is this? Even the wind and the waves obey Him."

How to Say It: **1) The Adverb** ཧིན་ཏུ། This is another stand-alone Tibetan adverb: the word ཧིན་ཏུ། meaning 'very'. Adverbs answer the question 'how, in what manner' and here the adverb 'very' shows us just how afraid the disciples were when they saw Jesus' supernatural power. **2) Each Other:** Written Tibetan uses two expressions for this type of

'reciprocal pronoun' that shows members of a group doing some kind of verbal action to each other. One is གཅིག་གིས་གཅིག་ལ། or 'one by one to' and the other is ཕན་ཚུན། 'each other, one another, mutual'. Both are commonly used in written Tibetan.

Vocabulary for Mark 4.41:

ཤིན་ཏུ་འཇིགས་ནས།	=	very afraid
གཅིག་གིས་གཅིག	=	each other
འདི་སུ་ཡིན་ནམ།	=	'Who is this?'
རླུང་།	=	wind
རྦ་རླབས།	=	waves
བཀའ་ལ་ཉན་བར་བྱེད།	=	obey
བཞག།	=	to say (past root)

16. Jesus Has Power to Raise the Dead to Life

Mark 5.21-24, 35-42

When He restores a dead twelve-year-old to her grieving parents, Jesus demonstrates that the power of God is greater than the power of death.

Section Title:

སྐྱབས་མགོན་ཡེ་ཤུ་ལ་	གཤིན་པོ་རྣམས་	གསོན་པོར་	སློང་བའི་ཐུགས་མཛུ་	ཡོད།
Savior Jesus to	(the) dead (ones)	alive	raising power	is

Jesus has power / authority to raise the dead.

How to Say It: **Verbal Adjective:** This is yet another example of the ever-popular verbal adjective first explained in Chapter Three (3.4.1). In this case we have 'alive-raising' as the verbal adjective, and ཐུགས་མཛུ 'supernatural power' as the noun to which it is joined.

Vocabulary for Section Title:

སྐྱབས་མགོན་ཡེ་ཤུ	=	Savior Jesus
གཤིན་པོ་རྣམས།	=	the dead (plural)
གསོན་པོར།	=	alive
སློང་བ།	=	to raise
ཐུགས་མཛུ	=	supernatural power

Mark 5.21

དེ་ནས་	ཡེ་ཤུ་	གྲུའི་ནང་ལ་བཞུགས་ཏེ་	ཡང་བསྐྱར་	མཚོའི་ཕར་ཕྱོགས་སུ་
then	Jesus	boat's inside sitting	again	lake's far side to

ཕེབས་པ་དང་	མི་ཚོགས་མང་པོ་	ཁོང་གི་སྔོན་དུ་	འདུས།	ཁོང་
go after	crowd many	before Him	gathered	He

མཚོའི་	འགྲམ་དུ་	བཞུགས་པ་རེད།
lake's	side to/on	sat

Mark 5.21 Then Jesus was in the boat (literal; sense of the phrase = crossed by boat) and again crossed the lake/sea (or crossed the sea by boat). A great crowd gathered before Him. He was by the side of the lake/sea (or on the beach).

Vocabulary for Mark 5.21:

དེ་ནས།	=	then, and then
ཡེ་ཤུ	=	Jesus
གྲུ་	=	boat
བཞུགས།	=	sit, exist, be somewhere
ཡང་བསྐྱར།	=	again
མཚོ།	=	lake, sea
ཕར་ཕྱོགས།	=	far side
ཞེབས།	=	to go (hon.)
མི་ཚོགས།	=	crowd
མང་པོ།	=	many
ཁོང་གི་དྲུང་དུ་འདུས།	=	gathered before / in front of Him
མཚོའི་འགྲམ་དུ།	=	on the shore / beach; by the side of the lake

Mark 5.22

སྐབས་དེར་	ས་ཆ་དེ་ལ་	ཡ་རྒྱུ་དྲ་ཝའི་	འདུ་ཁང་	རེག་
at that time	that place's	Jewish	assembly hall	one

ཡོད་པ་	དེའི་དཔོན་པོའི་	མིང་ལ་ཡ་ཨིར་ཟེར་བ་ཞིག་	འོངས་ནས།
was	its official's	name Jairus called one	came and

ཡེ་ཤུ་	མཇལ་བ་	དང་	ཁོང་གི་ཞབས་ལ་གཏུགས་ཏེ།	ཞུ་བ་ཆེན་པོ་	གྱལ་ནས་
Jesus	met	and	His feet touching	request great	giving

Mark 5.22 Then a man called Jairus, who was a leader of a Jewish gathering house in that place, came. He met Jesus, and touching His feet, begged Him earnestly,

Key Terms: Synagogue: The Tibetan verb འདུ། is an involuntary verb meaning 'to gather' or 'to assemble' in the sense of people gathering into a crowd. Here it is compounded with the word ཁང་། 'house or building' to form a compound word འདུ་ཁང་། 'assembly hall'. In front of this is joined the adjective ཡ་རྒྱུད་པའི་ 'Jewish' to give the entire phrase ཡ་རྒྱུད་པའི་འདུ་ཁང་། 'Jewish assembly hall' or 'synagogue'.

Vocabulary for Mark 5.22:

སྐབས་དེར།	=	at that time
ས་ཆ།	=	place
ཡ་རྒྱུད་པའི་འདུ་ཁང་།	=	synagogue (lit. 'Jewish gathering house')
དཔོན་པོ།	=	official, leader
མིང་ལ་ཡ་ཨིར་ཟེར་བ།	=	named Yair (Jairus)
འོངས།	=	came
ཡེ་ཤུ	=	Jesus
མཇལ་བ།	=	to meet (hon.)
ཞབས།	=	feet (hon.)
གཏུགས།	=	to touch (past root)
ཞུ་བ་ཆེན་པོ་ཕུལ།	=	requested greatly / urgently begged

Mark 5.23

"དའི་བུ་མོ་ཆུང་ཆུང་དེ་	ཤི་གྱབས་འདུག	ཁྱེད་རང་ཤོབས་ནས་	ཁོ་མོ་ནད་ལས་
my girl little that	die about to is	You come and	her disease from
ཐར་ཏེ་	གསོན་པའི་ཕྱིར།	ཁྱེད་ཀྱིས་	ཁོ་མོའི་ལུས་སྟེང་ལ་
to save	survive in order to	You	her body on

ཕྱག་འཇོག་པར་མཛོད་”	ཅེས་	ཞུས་	པས།
hand put on	quote	requested	since,

Mark 5.23 "My little daughter is about to die. Come to my house and lay (Your) hand upon her body that she may recover (be saved from/cured from) her disease and live."

How to Say It: **1) 'About to' Construction with** གྱབས། Here is another example of the construction verb + གྱབས། = 'about to do' the verbal action. In this case, the verb ཤི 'to die' is joined to the particle གྱབས། to give the meaning 'about to die'. **2) Purposive Construction with** ཕྱིར། A verb stem may be joined by a 6th (connective) case particle to the logical marker ཕྱིར། to give the meaning 'in order to do' the verbal action, as explained in Chapter Seven (7.2.7.2). In this case, the involuntary verb གསོན། 'to survive' is joined to ཕྱིར། to give the meaning 'in order that she may survive / live'.

Vocabulary for Mark 5.23:

བུ་མོ་ཆུང་ཆུང་།	=	little girl
ཤི་གྱབས་འདུག	=	about to die
ཞེབས།	=	to come (hon.)
ཁོ་མོ་ནད་ལས་ཐར།	=	to save from her disease; to heal her
གསོན་པའི་ཕྱིར།	=	so that (she) may live
ཁོ་མོའི་ལུས་སྟེང་ལ།	=	on her body
ཕྱག་འཇོག་པར་མཛོད།	=	lay Your hand (hon.)
ཞུས།	=	to say (past root)

Mark 5.24a

ཡེ་ཤུ་	ཁོང་དང་མཉམ་དུ་	ཞེབས་པ་རེད།
Jesus	him with	went

Mark 5.24a Jesus went with him.

How to Say It: **Nominative Case:** In this simple sentence, 'Jesus went with him' the grammatical subject is Jesus. Notice that there are no case markers here - this shows that Jesus is in the 1st (nominative) case as the subject of the sentence.

Vocabulary for Mark 5.24a:

ཡེ་ཤུ	=	Jesus	ཞེབས།	=	to go (hon.)
ཁོང་དང་མཉམ་དུ།	=	with him			

Mark 5.35

དཔོན་པོའི་	ཁང་པ་ནས་	མི་འགའ་ཞས་	ཡོང་སྟེ།	དེར་
official's	house from	men few	coming	to him

"ཁྱེད་རང་གི་	བུ་མོ་	ཤི་ཚར་སོང་བས་	སློབ་པ་ལ་
your	daughter	already died since,	teacher to

འོ་བརྒྱལ་ཞུ་ནས་ག་རེ་བྱེད་"	ཅེས་	ཟེར།
bother why	quote	said

Mark 5.35 A few (or some) men came from the leader's house and said to him (the leader), "Your daughter is already dead, so why weary the teacher? (or cause Him difficulties)

How to Say It: **Helper Word** ཚར། One of the helper words that shows that an action was completed in the past is ཚར། which literally means 'finished'. In this case, the verb root ཤི 'to die' is joined to ཚར། to give the meaning 'has already died'. The whole story of Jairus' daughter in Tibetan turns on this one particle - for it is the fact that she is already dead when He arrives that reveals Jesus' power.

Vocabulary for Mark 5.35:

དཔོན་པོ།	=	official, leader
ཁང་པ།	=	house
མི་འགའ་ཞས།	=	a few, some
ཡོང་།	=	to come

དེར།	=	there
བུ་མོ།	=	girl
ཤི་ཚར་སོང་།	=	already died, already dead
སློབ་པ།	=	Teacher (hon.)
འོ་བརྒྱལ་ཞུ།	=	to bother, to trouble
གཱ་རེ་བྱེད།	=	why?
ཟེར།	=	to say

Mark 5.36

ཡེ་ཤུས་ཀོ་ཚོའི་སྐད་ཆ་ཁ་ཡ་མ་གནང་བར་དཔོན་པོ་ལ་ "ཞེད་སྣང་མ་བྱེད། དད་པ་རང་གྱིས་ཤིག" ཅེས་གསུངས།

Mark 5.36 Jesus paid no attention to what they said. He said to the leader, "Don't be afraid - just believe."

How to Say It: In this sentence, the verb ཁ་ཡ་གནང་བ། 'to pay attention to' is a compound action verb that requires a 2nd (objective) case particle on its object; in this case, 'what they said'. Since the word སྐད་ཆ། 'speech, talk' ends in a vowel, the translator chose the ལ་ དོན། particle ར་ and joined it to the last syllable: སྐད་ཆར། .

Vocabulary for Mark 5.36:

ཡེ་ཤུ	=	Jesus
ཀོ་ཚོའི་སྐད་ཆ།	=	their talk / speech; what they said
ཁ་ཡ་མ་གནང་བར།	=	not paying any attention to
དཔོན་པོ།	=	official, leader
ཞེད་སྣང་མ་བྱེད།	=	don't be afraid
དད་པ་རང་གྱིས་ཤིག	=	just believe
གསུངས།	=	to say (past root)

Mark 5.37

དེ་ནས་	ཁོང་གིས་	པེ་ཏྲོ་དང་ཡ་ཀོབ།	ཡ་ཀོབ་ཀྱི་སྤུན་	ཡོ་ཧ་ནན་	མ་གཏོགས་
then	He	Peter & James	James' brother	John	except for

གཞན་སུ་ཡང་	ཁོང་དང་མཉམ་དུ་	ཡོང་མ་བཏུག
other no one	Him with	come not allow

Mark 5.37 Then He let no one go with Him except Peter and James and John the brother of James.

How to Say It: Here we have another instance of མ་གཏོགས། (introduced in 7.2.7.2) used to mean 'except for / other than'.

Vocabulary for Mark 5.37:

དེ་ནས།	=	then, and then
པེ་ཏྲོ།	=	Peter
ཡ་ཀོབ།	=	James
སྤུན།	=	brother
ཡོ་ཧ་ནན།	=	John
མ་གཏོགས།	=	except for
གཞན་སུ་ཡང་།	=	no one else
མཉམ་དུ།	=	with
ཡོང་མ་བཏུག	=	did not allow to come

Mark 5.38

ཁོང་ཚོ་	དཔོན་པོའི་ནང་ལ་	ཕེབས་སྐབས།	མི་མང་པོ་	ཚ་ཚོ་དང་
they	official's house to	came when	people many	making noise and

དུ་	ཞིང་	སྐྱེ་སྟོགས་འདོན་པ་	གཟིགས་ནས་
crying and		wailing	seeing,

Mark 5.38 When they arrived at the leader's house, Jesus saw that a crowd was making a great noise and crying and wailing.

How to Say It: **The 'When' Particle** སྐབས། The particle སྐབས། is often used to end clauses that show when something occurred. In this verse, it is joined to the honorific verb ཞེབས། to give the meaning 'when they came', or 'at the time they came'. (See 8.3.5)

Vocabulary for Mark 5.38:

དཔོན་པོ།	=	leader, official
ནང་།	=	home
ཞེབས།	=	to go (hon.)
མི་མང་པོ།	=	many people
ཅ་ཅོ་འདོན་པ།	=	to make noise
དུ་འདོན་པ།	=	to cry
སྨྲེ་སྐྱགས་འདོན་པ།	=	to wail
གཟིགས།	=	to see (hon.)

Mark 5.39

ཡེ་ཤུ་	ནང་དུ་	འཇུག་ཏེ་	ཁོ་ཚོར་	གསུངས་པ་
Jesus	house	in entering	them to	said,

"ཁྱོད་ཚོ་	ཅ་ཅོ་དང་	སྨྲེ་སྐྱགས་འདོན་	དོན་གང་ཡིན།
you	noise and	wailing	reason what is

བུ་མོ་འདི་	ཤི་མེད་པར་	གཉིད་ལྲུག་འདུག"	ཞེས་
girl this	dead not	sleeping is	quote

གསུངས་བས།
said because

Mark 5.39 Jesus went inside and said to them, "Why this great noise and wailing? This girl is not dead but is sleeping."

How to Say It: Notice how the quote particle ཅེས་ follows གི་, the last letter of the 'being' verb འདུག .

Vocabulary for Mark 5.39:

ཡེ་ཤུ	=	Jesus
འཇུག་ལ།	=	to enter
གསུངས་པ།	=	to say (past root)
ཅ་ཅོ་འདོན།	=	to make noise
སྨྱེ་སྟགས་འདོན།	=	to wail
དོན་གང་ཡིན།	=	why; what is the reason?
བུ་མོ།	=	girl
ཤི་མེད་པར།	=	not dead
གཉིད་ལོག་འདུག	=	is sleeping
གསུངས་པ།	=	to say (hon.) (past root)

Mark 5.40

དེ་ཚོས་	ཁོང་ལ་	ཞེལ་དགོད་བྱས་ཏེ།	ཡེ་ཤུས་	ཁོ་ཚོ་	ཕྱིར་བཏོན་ནས་
they	Him at	laughed and	Jesus	them	outside put

བུ་མོའི་	ཕ་མ་གཉིས་དང་	ཉེ་གནས་རྣམས་	མཉམ་དུ་	བུ་མོའི་ས	ར་
girl's	parents both and	disciples	with	girl's place	to

ཕེབས་ནས།
going

Mark 5.40 They laughed at (or ridiculed, or jeered at) Him, and Jesus put them outside and went with her parents and the disciples to the place where the girl was.

Vocabulary for Mark 5.40:

ཁེལ་དགོད་བྱས།	=	to make fun of, laugh in a derisive way
ཡེ་ཤུ	=	Jesus
ཁོ་ཚོ་ཕྱིར་བཏོན།	=	put them outside
བུ་མོ།	=	girl
ཕ་མ།	=	parents
གཉིས།	=	two, both
ཉེ་གནས།	=	disciples
མཉམ་དུ།	=	with
བུ་མོའི་ས་ར།	=	the place where the girl was
ཞེབས།	=	to go (hon.)

Mark 5.41

བུ་མོའི་	ལག་པ་ནས་	བཟུང་སྟེ་	"ཏ་ལི་ཐ་ ཀུ་མི་"	ཞེས་པའི་དོན་དག་
girl's	hand by	taking	Talitha kumi	quote's meaning

ནི་		"བུ་མོ་	ཆུང་ཆུང་	ལོངས་	ཤིག་"	ཅེས་
subject marker		girl	little	get up	command	quote

བཀའ་གནང་	བས་
commanded	because

Mark 5.41 He took the girl by the hand and said "Talitha Kumi" (which means, "Little girl, get up!").

How to Say It: **Imperative Root + Particle:** In written Tibetan, commands are often shown by the imperative verb root joined to an imperative particle. Here we find Jesus using just such a construction to raise the dead girl to life. The voluntary verb ལང་། means 'to get up / stand up'. Its imperative root is ལོངས། which ends in the post-suffix ས་ . This post-suffix takes the imperative particle ཤིག (see 7.1.6) to give the meaning 'Get up!'.

Vocabulary for Mark 5.41:

བུ་མོ།	=	girl
ལག་པ་ནས་བཟུང་།	=	took by the hand
ཏ་ལི་ཐ་ཀུ་མི།	=	'Talitha Kumi' is Aramaic for 'Little girl, I say to you, get up'
དོན་དག་ནི།	=	meaning
ཆུང་ཆུང་།	=	little
ལོངས་ཤིག	=	get up (imperative)
བཀའ་གནང་བ།	=	to command (hon.)

Mark 5.42

བུ་མོ་དེ་	ལམ་སེང་	ཡང་ལངས་ནས་	གོམ་པ་བརྒྱབ།
girl that	immediately	got up after	walked

(བུ་མོ་	དེ་	ལོ་བཅུ་གཉིས་ཡིན།)	འདིས་	མི་ཚང་མ་
girl	that	12 years old was	this by	people all

ཡ་མཚན་	ཆེན་པོ་	སྐྱེས་པ་རེད།
amazement	great	arose

Mark 5.42 The girl got up immediately and walked. (The girl was twelve years old.) This amazed everyone.

How to Say It: **1) Nominative Case:** The 1st (nominative) case is easily missed in Tibetan because it is not marked by any particles. The simple sentence that occurs in the middle of this verse provides a good example. Mark tells us that Jairus' daughter was twelve years old. 'The girl' here is in the nominative case because the verb 'is' (or ཡིན།) is not an action verb but a 'being' verb. As you study Tibetan sentences, keep the nominative case in mind. **2) Tibetan-Style Parentheses:** The Gospels include a number of places where the author gives us additional information that is not part of the main story line. In this case, it is the fact that the girl was twelve years old. This is enclosed in Tibetan-style parentheses here, as it is enclosed in Western-style parentheses in major English translations.

Vocabulary for Mark 5.42:

བུ་མོ།	=	girl
ལམ་སེང་།	=	immediately, at once
ཡང་ལངས་ནས།	=	got up
གོམ་པ་བརྒྱབ།	=	to walk
ལོ་བཅུ་གཉིས།	=	twelve years old
མི་ཚང་མ།	=	all, everyone
ཡ་མཚན་ཆེན་པོ་སྐྱེས།	=	greatly amazed

17. Jesus Teaches About the Evil That is Within Man

Mark 7.14-23

Like the Tibetans (and many other peoples) the ancient Jews were very concerned about personal defilement through contact with 'unclean' things. In these verses, Jesus points out that the real problem is not outside us, but within us.

Section Title:

སྐྱབས་མགོན་ཡེ་ཤུས་	མིའི་ངན་སེམས་	གྱི་སྐོར་	གསུངས་པ།
Savior Jesus	men's evil heart	about	speaks

Jesus speaks about the evil in peoples' hearts.

Vocabulary for Section Title:

སྐྱབས་མགོན་ཡེ་ཤུ	=	Savior Jesus
མིའི་ངན་སེམས།	=	the evil of man's heart
སྐོར།	=	about
གསུངས་པ།	=	to speak (past root)

Mark 7.14

དེ་ནས་ཡང་	ཡེ་ཤུས་	མི་ཚོགས་	རང་གི་དྲུང་དུ་	བོས་ནས་
then (again)	Jesus	crowds	Himself before	called after,

“ཁྱེད་ཚོ་	ཚང་མ་	ང་ལ་	མཉན་ནས་	ཉོག་བར་གྱིས་	ཤིག
you	all	me to	listen after	understand	command

Mark 7.14 Then Jesus called the crowd before Him again (and said) "All of you listen to me and understand".

How to Say It: **The Verb** བགྱིད། Written Tibetan has an elegant form of the verb 'to do' which is often used in giving commands. Its present, past, future, and imperative roots are given below.

present	**past**	**future**	**imperative**	**imperative + particle**
བགྱིད།	བགྱིས།	བགྱི	གྱིས།	གྱིས་ཤིག

Notice that the imperative root གྱིས། is the same as the 3rd (agentive) case particle གྱིས། . This can cause confusion. Usually this imperative root is combined with the imperative particle ཤིག as in the 'imperative + particle' example above. That tells you that གྱིས། is not a 3rd (agentive) case particle here, but the imperative form of the elegant 'do' verb བགྱིད། . In this verse, གྱིས་ཤིག is combined with the verb 'to understand' to give the meaning ('Listen to Me and) understand!'.

Vocabulary for Mark 7.14:

དེ་ནས་ཡང་།	=	then, further
ཡེ་ཤུ	=	Jesus
མི་ཚོགས།	=	crowd
རང་གི་དྲུང་དུ།	=	to Himself
བོས།	=	to call
ཚང་མ།	=	all
ང་ལ་མཉན་ནས།	=	listen to Me
ཉོག་བར་གྱིས་ཤིག	=	understand (imperative)

Mark 7.15

ཕྱི་ནས་	ཁོག་པའི་ནང་	ཞུགས་པ་	དེས་	མི་	མི་གཙང་བར་
outside from	stomach into	enter	that by	man	unclean

བྱེད་མི་ཐུབ།	ཡིན་ན་ཡང་	མིའི་ཡིད་ནང་ནས་	ཕྱིར་གང་འཐོན་པ་དེས་
make unable	however	man's mind/heart from	out what comes, that

མི་	མི་གཙང་བར་བྱེད་”	ཅེས་	གསུངས།
man	unclean makes	quote	said.

Mark 7.15 "That which goes into the body from outside is not able to make a man unclean. But whatever comes out from man's (heart/mind/will) that is what makes a man unclean."

How to Say It: **However:** Sometimes a speaker wants to contrast two statements, such as 'Indian tea is sweet' and 'Tibetan tea is salty'. Normally the speaker puts a contrasting conjunction (a word like 'but' or 'however') between the two sentences. In this case, Jesus wants to show the contrast between traditional Jewish ideas of ritual pollution, and what really makes a person unclean. The common phrase ཡིན་ན་ཡང་། which means 'but / however' makes clear the contrast between traditional ideas and Kingdom ideas.

Vocabulary for Mark 7.15:

ཕྱི་ནས།	=	from outside
ཁོག་བའི་ནང་།	=	into the stomach
ཞུགས་པ།	=	to enter
མི།	=	man, person
མི་གཙང་བར་བྱེད་མི་ཐུབ།	=	unable to defile, unable to make unclean
ཡིན་ན་ཡང་།	=	but
མིའི་ཡིད་ནང་ནས།	=	from man's heart / mind
ཕྱིར་གང་འཐོན་པ།	=	what comes out
མི་གཙང་བར་བྱེད།	=	makes unclean
གསུངས།	=	to say (past root)

Note: Alert readers will notice that we are skipping from Mark 7.15 to Mark 7.17 without looking at Mark 7.16. This verse does not appear in the most ancient Greek manuscripts of Mark's Gospel. It is omitted by the 1970 Tibetan New Testament, the New International Version and the New Revised Standard Version, and placed in brackets in the New American Standard Version and the 1903 Tibetan New Testament.

Mark 7.17

དེ་ནས་	ཁོང་	མི་ཚོགས་དང་ཁ་བྲལ་ནས་	ཁང་བའི་ནང་	འཇུལ་བ་རེད།
then	He	crowd left after	house in	entered

དེ་དུས་	ཉེ་གནས་རྣམས་ཀྱིས་	དཔེ་	དེའི་	དོན་
that time	disciples	parable	that's	meaning

བཀའ་འདྲི་ཞུས་བས།
asked

Mark 7.17 Then He left the crowd and went inside the house. At that time the disciples asked Him the meaning of the parable/illustration.

Key Terms: Parable: The parable was one of Jesus' favorite teaching tools. The word parable is rendered here by the very versatile Tibetan word དཔེ། . A དཔེ། in this sense is a proverb or metaphor, but the word also may mean model, sample, or representative. The syllable དཔེ། is also used in many compound nouns having to do with books, information, models, examples, etc.

Vocabulary for Mark 7.17:

དེ་ནས།	=	then, and then
མི་ཚོགས་དང་ཁ་བྲལ་ནས།	=	leaving the crowd
ཁང་བ།	=	house
འཇུལ།	=	to enter
དེ་དུས།	=	at that time, then
ཉེ་གནས།	=	disciples
དཔེ།	=	parable
དོན།	=	meaning
བཀའ་འདྲི་ཞུས།	=	to ask (past tense)

Mark 7.18

ཁོང་གིས་	"ཁྱོད་ཚོས་	དེའི་སྐོར་ཡང་	ཤེས་ཀྱི་མེད་	དམ།
He	you	about that even	not knowing	question

ཕྱི་རོལ་ནས་	ནང་དུ་འཇུག་བའི་ཟས་	དེས་	མི་	མི་གཙང་བར་
outside from	inside to entering food	that by	man	unclean

བྱེད་མི་ཐུབ་པ་	དེ་	ཁྱོད་ཚོས་	རྟོག་མི་གོ་འམ།
make unable	that	you	don't know question

Mark 7.18 He said, "Don't you also know (or understand) about it? Don't you know that the food which comes into the body from outside cannot make a man unclean?"

How to Say It: **Negative Questions:** Sometimes when people are exasperated with a situation, they will use a negative question ('don't you know? don't you care?) to express their frustration. In this verse, we find Jesus doing so twice, once using the verb 'to know' and the second time using the verb 'to understand'. In the first example, the verb ཤེས། is joined to the negative 'being' verb མེད། to give the meaning 'don't know' (ཤེས་ཀྱི་ མེད།). This is joined to a question particle (7.1.2) to give the meaning 'don't you know?' (ཤེས་ཀྱི་མེད་དམ།). In the second example, the verb 'to understand' (རྟོག་) is negated by the present tense negative particle མི་ to give 'don't understand' (རྟོག་མི་གོ་) and this is joined to the question particle for syllables ending in vowels to give the meaning 'don't you understand?' (རྟོག་མི་གོ་འམ།). The disciples' lack of faith and slowness of spiritual understanding is a theme that runs through the Gospel of Mark.

Vocabulary for Mark 7.18:

དེའི་སྐོར།	=	about that
ཤེས།	=	to know
ཕྱི་རོལ་ནས།	=	from outside
ནང་དུ་འཇུག་བའི་ཟས།	=	the food that goes in
མི།	=	man, person
མི་གཙང་བར་བྱེད།	=	makes unclean

མི་ཐུབ།	=	unable, not able
ཤ་མི་ཤེ།	=	to not know

Mark 7.19

གང་ཡིན་ཞེར་ན།	དེ་	ནི་	མིའི་སེམས་ཀྱི་ནང་དུ་	མི་འགྲོ་བར་
for	that	subj.	man's mind into	not going

ཐོད་པའི་ནང་དུ་	འགྲོ	དེ་ནས་ཕྱིར་འཐོན་	ནོ་”
stomach into	goes	there from out goes	terminator

ཞེས་	གསུངས།	ཇེ་སུས་	གསུངས་པའི་དོན་	དེ་	ནི་
quote	said	Jesus	said meaning	that	subj. marker

ཟས་ཐམས་ཅད་	གཙང་མ་	ཡིན་པ་	བསྟན་པ་རེད།།
food all	clean	is	taught

Mark 7.19 The reason is that it enters not man's mind but his stomach, and then goes out. (The meaning of what Jesus said is that He taught that all foods are clean.)

Vocabulary for Mark 7.19:

གང་ཡིན་ཞེར་ན།	=	because
མིའི་སེམས་ཀྱི་ནང་དུ།	=	to go into man's mind
མི་འགྲོ་བར།	=	not going
ཐོད་པའི་ནང་དུ་འགྲོ	=	goes into the stomach
ཕྱིར་འཐོན།	=	goes out
གསུངས།	=	to say (past root)
ཇེ་སུ	=	Jesus
དོན།	=	meaning
ཟས་ཐམས་ཅད།	=	all foods
གཙང་མ།	=	clean

བསྟན་པ། = teach (past root)

Mark 7.20

ཁོང་གིས་	དུ་དུང་	གསུངས་པ་	"མིའི་ཡིད་ནང་	ནས་
He	further	said	man's mind / heart	from

གང་ཟེ་འཐོན་པ་	དེས་	མི་	མི་གཙང་བར་	བྱེད།
what comes out	that by	man	unclean	makes

Mark 7.20 He said further "What comes out of man's mind/heart makes him unclean.

How to Say It: **Double** མི། Occasionally, two identical syllables with different meanings will occur together in a Tibetan sentence. Such is the case here, where we read མི་མི་གཙང་བར་བྱེད། . The first མི་ means man or person, the second མི་ is a negative particle joined to the word for 'clean'. Together they give the meaning 'make a man unclean'.

Vocabulary for Mark 7.20:

དུ་དུང་།	=	still, further
གསུངས།	=	to say (past root)
མིའི་ཡིད་ནང་ནས།	=	from man's heart, mind
གང་ཟེ་འཐོན་པ།	=	what comes out
མི།	=	man, person
མི་གཙང་བར་བྱེད།	=	makes unclean

Mark 7.21

རྒྱུ་མཚན་	ནི།	མིའི་ཡིད་ནང་ནས་	བསམ་པ་ངན་པ་དང་།
reason	subject	man's mind / heart from	evil thoughts and

འདོད་ལོག་སྤྱོད་པ།	རྐུ་བ།	མི་སྡོག་གཅོད་པ།
lustful behavior	theft	murder

Mark 7.21 The reason is that from man's (mind/heart) come evil thoughts, lustful behavior, theft, killing/murder,

Key Terms: The Catalog of Evils: In this verse, Jesus gives a list of evils found in the human heart. From a language learning perspective, such lists are very valuable, because they contain spiritually significant terms. As you read through the Scriptures, keep alert for such lists and increase your vocabulary by studying them carefully. A good place to start might be Galatians 5.22-23.

Vocabulary for Mark 7.21:

རྒྱུ་མཚན།	=	reason, cause
མིའི་ཡིད།	=	man's mind / heart
བསམ་པ་ངན་པ།	=	evil thoughts
འདོད་ལོག་སྤྱོད་པ།	=	lustful behavior
རྐུ་བ།	=	theft
མི་སྡེག་གཅོད་པ།	=	murder

Mark 7.22

ལོག་གཡེམ།	སེར་སྣ།	གནོད་སེམས།	མགོ་སྐོར།	འདོད་ཆགས།	ཕྲག་དོག
adultery	greed	ill will	deceit	lust	jealousy

དམའ་འབེབས་གཏོང་བ།	ང་རྒྱལ།	ཆོས་ལ་མི་དགའ་བ་	སོགས།
degrading others	pride	religion-not-liking	etc.

Mark 7.22 adultery, greed (avarice, miserliness), ill will (malevolent thoughts), deceit, lust, jealousy, humiliating or degrading others, pride, not liking religion, etc.

How to Say It: **Open List Particle** སོགས། You may remember from Chapter Eight (8.4.1) that there are two kinds of lists in Tibetan, open lists and closed lists. Open lists give you examples of some larger set, while closed lists give you all the items in a set. In this verse, Jesus ends His catalog with the open list particle སོགས། to show that the evils He has mentioned are only examples of the human heart's almost limitless capacity for sin. Had these been the only sins of which the human heart is capable, He would have closed the list with བཅས། .

Key Terms: Folly: Jesus' catalog of sins ends with the Greek word *aphrosyne* usually rendered into English as 'folly' (NIV, NRSV) or 'foolishness' (NASB, NKJV). In modern English a fool is someone who lacks judgment, understanding, or a knowledge of proper behavior. In its Biblical sense, however, a fool is described in Is. 32.6 as someone who has no regard for God and cares nothing for the needs of his neighbor; in other words, someone who violates the standard set out in Mark 12.28-31, which we will study below. For this reason, the translator chose the phrase ཆོས་ལ་མི་དགའ་བ། (literally 'one who does not like / care about religion) because its Tibetan meaning is close to the Biblical concept of folly.

Vocabulary for Mark 7.22:

ལོག་གཡེམ།	=	adultery
སེར་སྣ།	=	greed, avarice
གནོད་སེམས།	=	ill will, wishing to harm others
མགོ་སྐྱོར།	=	deceit
འདོད་ཆགས།	=	lust
ཕྲག་དོག	=	jealousy
དམའ་འབེབས་གཏོང་བ།	=	to speak derisively of others
ང་རྒྱལ།	=	pride
ཆོས་ལ་མི་དགའ་བ།	=	irreligion, paying no attention to religion

Mark 7.23

ངན་པ་	ཐམས་ཅད་	མིའི་ནང་ནས་	ཕྱིར་འཐོན་ཏེ་	མི་
evil	all	man inside from	outside coming	man

མི་གཙང་བ་	ཚགས་ཀྱི་ཡོད་"	ཅེས་	གསུངས་	སོ།
unclean	makes	quote	said	terminator

Mark 7.23 All this evil (which) comes forth from inside man makes (him) become unclean.

Vocabulary for Mark 7.23:

ངན་པ།	=	evil
ཐམས་ཅད།	=	all
མིའི་ནང་ནས།	=	from inside man
ཕྱིར།	=	outside
འཐོན།	=	to come out
མི།	=	man
མི་གཙང་བ།	=	unclean
ཚགས།	=	lit. becomes
གསུངས།	=	to say (past root)

18. Jesus is the Son of God

Mark 9.2-8

At the Transfiguration, everything that has been shown by figure, symbol, and example in the story so far becomes visible to three of Jesus' astonished disciples. The Voice that spoke at His baptism again reveals the identity of Jesus.

Section Title:

སྐྱབས་མགོན་ཡེ་ཤུ་ ནི་	དཀོན་མཆོག་གི་	སྲས་	ཡིན།
Savior Jesus subject	God's	Son	is

Jesus is God's Son.

How to Say It: **Nominative Case:** This simple sentence, 'Savior Jesus is God's Son' is another example of the nominative case, this time flagged by the subject marker ནི། .

Vocabulary for Section Title:

སྐྱབས་མགོན་ཡེ་ཤུ	=	Savior Jesus
དཀོན་མཆོག	=	God
སྲས།	=	Son (hon.)

Mark 9.2

ཉིན་	དྲུག་གི་	རྗེས་ལ།	ཡེ་ཤུས་	པེ་ཏྲོ་དང་ཡ་ཀོབ་ཡོ་ཧ་ནན་	གསུམ་	ཁྲིད་ནས་
day	six	after	Jesus	Peter and James and John	three	leading

དབེན་པའི་གནས་	རི་མཐོ་པོ་	ཞིག་	ལ་	ཕེབས།	དེ་ནས་
lonely place	mountain high	a	to	went	then

ཁོང་ཚོའི་མདུན་དུ་	ཁོང་གི་སྐུའི་རྣམ་པ་	གྱུར་	ཏེ་།
them in front of	His appearance	changed	and

Mark 9.2 Six days later Jesus took Peter, James, and John up to a high mountain in a lonely/isolated place where there was no one else. Then in front of them the appearance of His body was changed.

How to Say It: **'And' Particles:** Mark 9.2 and 9.3 are an example of two sentences joined by a dependent particle meaning 'and'. In this case the particle ཅིང་། depends on the letter ར་ , which is the last letter of the preceding syllable འགྱུར། .

Vocabulary for Mark 9.2:

ཉི་མ།	=	day
དྲུག	=	six
ཡེ་ཤུ	=	Jesus
པེ་ཏྲོ།	=	Peter
ཡ་ཀོབ།	=	James
ཡོ་ཧ་ནན།	=	John
གསུམ།	=	three
ཁྲིད།	=	to lead, to take (past root)
དབེན་པའི་གནས།	=	a lonely place, where there was no one else
རི་མཐོ་པོ།	=	a high mountain
ཕེབས།	=	to go (hon.)
དེ་ནས།	=	then, and then
ཁོང་ཚོའི་མདུན་དུ།	=	in front of them, before them, in their presence
སྐུའི་རྣམ་པ།	=	the appearance of His body (hon.)
འགྱུར།	=	to change

Mark 9.3

ཁོང་གི་	ཆ་བཟའ་	འོད་འཕྲོ་བའི་	ཚོན་མདོག་	ཧ་ཅང་	དཀར་བ།
His	clothing	shining	color	very	white

འཇིག་རྟེན་འདིའི་སྟེང་	གྲུས་མ་ཁན་	སུས་ཀྱང་	དེ་ལྟར་	བཟོ་
world this in / on	washer	anyone	so	make

མི་ཕྱབ་པའི་དཀར་པོ་	ཞིག་	ཏུ་	གྱུར།
unable white	a	to	changed

Mark 9.3 His clothing became shining very white in color - a white that no washer on this earth could make.

How to Say It: **1) Honorific Nouns:** As explained in Chapter Two (2.5) Tibetan has a set of special nouns used to show respect. Many times these nouns are formed simply by adding an honorific particle like སྐུ་ to an ordinary non-honorific noun. For example, the ordinary noun གཟུགས་པོ། 'body' becomes the honorific noun སྐུ་གཟུགས། . However, some nouns have honorific counterparts that are totally different in form, and such is the case in this verse, where the ordinary term for clothing, ཆོན་ཚས། , becomes the honorific ན་བཟའ། . For a list of other honorifics, see Bartee and Droma's *A Beginning Textbook of Lhasa Tibetan,* p. 199. **2) The 'Doer' Particle** མཁན། As explained in 7.1.9, the particle མཁན། can be joined to a verb stem to give the meaning 'one who does' the verbal action. In this verse, the verb བླུས། 'to wash' is joined to the 'doer' particle མཁན། to give མབླུས་མཁན། - 'washer' or 'launderer'.

Vocabulary for Mark 9.3:

ན་བཟའ།	=	clothing (hon.)
འོད་འཕྲོ་བ།	=	shining
ཚོན་མདོག་ཤ་ཅང་དཀར་བ།	=	lit. 'color very white'; extremely white
འཇིག་རྟེན།	=	world
བླུས་མཁན།	=	washer, launderer
སུས་ཀྱང་།	=	anyone, no one
དེ་ལྟར།	=	so, like that, in that way
བཟོ་མི་ཕྱབ།	=	unable to make
དཀར་པོ།	=	white
གྱུར།	=	to become (past root)

Mark 9.4

དེའི་སྐབས་ལ་	ཁོང་ཚོའི་མདུན་དུ་	ལུང་སྟོན་པ་	ཨེ་ལི་ཡ་དང་	མོ་ཤེ་	གཉིས་
that time at	them in front of	prophet	Elijah and	Moses	both

མངོན་སུམ་དུ་བྱོན་ནས་	ཡེ་ཤུ་དང་ བཀའ་མོལ་གནང་བ་རེད།
appeared from	Jesus with talked.

Mark 9.4 At that time, before them appeared the prophets Elijah and Moses, talking with Jesus.

Key Terms: The word used for 'prophet', ལུང་སྟོན་པ། is a person who knows the future either by a natural gift of what is called མངོན་ཤེས། 'foreknowledge' or by consulting Buddhist texts. The Tibetan word lacks the Biblical concept of mediation between an all-knowing God and human beings.

Vocabulary for Mark 9.4:

དེའི་སྐབས།	=	at that time
ཁོང་ཚོའི་མདུན་དུ།	=	in front of them, in their presence
ལུང་སྟོན་པ།	=	prophet
ཨེ་ལི་ཡ།	=	Elijah
མོ་ཤེ	=	Moses
གཉིས།	=	two, both
མངོན་སུམ་དུ་བྱོན།	=	appeared
ཡེ་ཤུ	=	Jesus
བཀའ་མོལ་གནང་བ།	=	to speak with, to discuss (hon.)

Mark 9.5

པེ་ཏྲོས་	ཡེ་ཤུ་	ལ་	ཞུས་པ་	"སྟོན་པ་ཨགས།	ང་ཚོ་	འདིར་	བསྡད་ན་	ལེགས།
Peter	Jesus	to	said	'Teacher	we	here	stay if	good

ང་ཚོས་	བཞུགས་ས་གསུམ་	བཟོ་བར་བྱ།	ཁྱེད་ལ་གཅིག་དང་	མོ་ཤེ་ལ་གཅིག
we	staying-place three	will make	You for one and	Moses for one

ཨེ་ལི་ཡ་ལ་གཅིག་	བཅས་	ཡིན་”	ཞེས་	ཞུས།
Elijah for one	list	is	quote	said

Mark 9.5 Peter asked Jesus, "Teacher, it is good that we are (or stay) here. Let us make three staying places: one for You, one for Moses, and one for Elijah."

How to Say It: **1) The Honorific Particle** ལགས། As explained in Chapter Two (2.5) in the Lhasa variety of spoken Tibetan, it is common to make names or titles honorific by adding the particle ལགས། . In this verse, such a particle is attached to the noun for 'teacher' to show genuine respect. Later on in the story, this same particle will be used in an ironic or even sarcastic way by Judas. **2) Future Tense:** One of the ways written Tibetan shows tense is by adding helper words to a verb stem (see Chapter Five, section 6). In this verse, the present root of the verb བཟོ་ 'to make' is joined to the future tense helper words བར་བྱ། to give the meaning 'will make'. **3) Closed List Particle** བཅས། As we saw in Chapter Eight (8.4) and in Mark 7.22, Tibetan has two types of lists, open and closed. In this verse we have a closed list, that is, one in which all members of a set are mentioned. Here Peter proposes to build three shelters: one each for Jesus, Moses, and Elijah. Since all members of the set are mentioned (Peter wanted to build three and only three shelters) the list terminates with the closed list particle བཅས། .

Key Terms: The Tibetan word སྟོན་པ། does not refer to any ordinary teacher, or even to any teacher of religion. It is used to refer to great teachers who were founders of religions (like སྟོན་པ་གཤེན་རབས། , the founder of the *Bon*[3] religion), and so is really better translated something like 'Great Teacher'.

Vocabulary for Mark 9.5:

པེ་ཏྲོ།	=	Peter	ཞུས།	=	to say (past root)
ཡེ་ཤུ།	=	Jesus			
ཞུས་པ།	=	to say (past root)			
སྟོན་པ་ལགས།	=	Teacher (hon.)			

[3] བོན། is Tibet's native shamanist religion.

བསྡད་ན་ལེགས།	=	it is well that (we are) here; good that we stay here
བཞུགས།	=	to stay (past root, honorific)
གསུམ།	=	three
བཟོ་བར་བྱ།	=	will make
ཁྱེད་ལ་གཅིག	=	one for You
མོ་ཤེ་ལ་གཅིག	=	one for Moses
ཨེ་ལི་ཡ་ལ་གཅིག	=	one for Elijah
བཅས།	=	closed list particle

Mark 9.6

པེ་ཏྲོས་	ཇི་ལྟར་	ཞུ་དགོས་མིན་མ་ཤེས།		གང་ཡིན་ཟེར་ན།
Peter	how	say should not didn't know		because

ཁོ་ཚོ་	ཤ་ཅང་	སྐྲག་	པས་	སོ།
they	very	afraid	because	terminator

Mark 9.6 Peter did not know what to say (lit. didn't know what to say or not) because they were very afraid.

How to Say It: **1) Uncertainty:** Tibetan has a number of ways to express uncertainty in the sense of 'whether or not to do' or 'whether one should or shouldn't' . One of them appears here:

ཞུ་	དགོས་	མིན་	མ་	ཤེས
say	should	not	not	know

This double negative construction (literally, he didn't know what he shouldn't say) gives the idea of being totally at a loss for words. **2) The Logical Marker** པས། This particle is commonly used to end a clause by adding the meaning 'because'.

Vocabulary for Mark 9.6:

པེ་ཏྲོ།	=	Peter

རྗེ་ལྟར།	=	how
ཞུ་དགོས་མིན།	=	what to say or not, what he should say
ཤེས།	=	to know
གང་ཡིན་ཟེར་ན།	=	because
ཉ་ཅང་སྐྲག་པ།	=	to be very afraid

Mark 9.7

དེ་ནས་	སྤྲིན་པ་	ཞིག་	ཡོང་ནས་	ཁོང་ཚོ་	བསྒྲིབས་པ་དང་།		སྤྲིན་པ་ནས་
then	cloud	a	came after	they	overshadowed and		cloud from
གསུང་ཞིག་	བྱུང་སྟེ་		“འདི་ནི་	དའི་གཅེས་པའི་	སྲས་	ཡིན།	
voice a	happened		this (subject)	My loved	Son	is	
ཁོང་ལ་	ཉོན་	ཅིག”	ཅེས་	གསུངས།			
Him to	listen	command	quote	said			

Mark 9.7 Then a cloud came and overshadowed them. From the cloud a voice came, saying "This is my dear Son. Listen to (or obey) Him."

Vocabulary for Mark 9.7:

དེ་ནས།	=	then, and then
སྤྲིན་པ།	=	cloud
ཡོང་།	=	to come
བསྒྲིབས་པ།	=	to overshadow
གསུང་ཞིག་བྱུང་།	=	a voice (hon.) came
དའི་གཅེས་པའི་སྲས།	=	My beloved Son
ཁོང་ལ་ཉོན་ཅིག	=	listen to Him
གསུངས།	=	to say (past root)

Mark 9.8

ཁོ་ཚོས་	དུས་དེ་ཉིད་	དུ་	ཕར་ཚུར་བལྟས་པས་	ཡེ་ཤུ་གཅིག་ཏུ་
they	that very time	at	here there looked	Jesus only

མ་གཏོགས་	གཞན་སུ་ཡང་	མ་མཐོང་བ་རེད།
except for	other anyone	did not see

Mark 9.8 At that very time, they looked around and saw no one else but Jesus.

How to Say It: **Reflexive Particle** ཉིད། This particle is used to single out one thing from a crowd, or to emphasize one particular point. In this case, ཉིད། is joined to དུས། , (8.3.5) the word for 'time' and the demonstrative particle དེ་ (see 7.2.4) to give the meaning 'that very time', or 'just then'. This phrase is followed by the 7th (locative) case particle དུ་ to give the meaning 'at that very time'.

Vocabulary for Mark 9.8:

དུས་དེ་ཉིད་དུ།	=	at that very time, just then
ཕར་ཚུར་བལྟས་པ།	=	looked around, looked here and there
ཡེ་ཤུ	=	Jesus
གཅིག་ཏུ།	=	alone, only
མ་གཏོགས།	=	except for
གཞན་སུ་ཡང་།	=	no one else
མཐོང་བ།	=	to see

19. Jesus Speaks About What Is Most Important

Mark 12.28-31

In these verses, Jesus sweeps away the world's idea of religion as obedience to outward form. He shows that true religion comes from grateful obedience to God.

Section Title:

སྐྱབས་མགོན་ཡེ་ཤུས་	གལ་ཆེ་ཤོས་	གང་ཡིན་པའི་སྐོར་	གསུངས་པ།
Savior Jesus	important most	what is about	speaks

Jesus speaks about what is most important

How to Say It: This brief sentence gives us an example of a superlative adjective: གལ་ཆེ་ཤོས། or 'most important'. Comparative ('bigger') and superlative ('biggest') adjectives were not explained in Part One, but they are covered in standard Tibetan textbooks (See Tournadre and Dorje's *Manual of Standard Tibetan,* lessons 21 and 22; Bartee and Droma's *A Beginning Textbook of Lhasa Tibetan*; Melvyn Goldstein's *Essentials of Modern Literary Tibetan,* p. 249ff)

Vocabulary for Section Title:

སྐྱབས་མགོན་ཡེ་ཤུ	=	Savior Jesus
གལ་ཆེ་ཤོས།	=	most important
སྐོར།	=	about
གསུངས།	=	to say, to speak (past root)

Mark 12.28

ཡ་རྒྱུད་པའི་ཆོས་ཁྲིམས་	ལ་	མཁས་པའི་མི་ཞིག་	འོངས་ནས་	ཡེ་ཤུ་ལ་
Jewish religion law	in	skilled man a	came after	Jesus to

“བཀའ་ཁྲིམས་ཀྱི་ནང་ནས་	གལ་ཆེ་ཤོས་	གང་ཡིན་”	
commandments among	most important	what is	
ཞེས་	བཀའ་འདྲི་ཞུས།		
quote	asked.		

Mark 12.28 A man skilled in the Jewish religious law came and asked Jesus, "Which is the most important of the commandments?"

Key Terms: The word བཀའ། is commonly used in honorifics having to do with speech or information. Here it is joined to the word ཁྲིམས། 'law' to give the meaning 'commandment'.

Vocabulary for Mark 12.28:

ཡ་རྒྱུ་བའི་ཆོས་ཁྲིམས་ལ་མཁས་བའི་མི།	=	scribe, one skilled in the Jewish Law
འོངས།	=	came
ཡེ་ཤུ	=	Jesus
བཀའ་ཁྲིམས།	=	the Law, the Commandments
གལ་ཆེ་ཤོས།	=	most important
གང་ཡིན།	=	which is
བཀའ་འདྲི་ཞུས།	=	asked

Mark 12.29

དེའི་ལན་དུ་	ཡེ་ཤུས་	“གལ་ཆེ་ཤོས་	དང་པོ་	ནི།	
that's answer in	Jesus	most important	first	subject marker	
ཀྱེ་	ངའི་མི་རིགས་	ཡི་སི་ར་ཨེལ་	ཉོན་	ཅིག	གཙོ་བོ་
'O	my people	Israel	listen	command	Lord

དཀོན་མཆོག་	ནི་	ང་ཚོའི་	གཙོ་བོ་	གཅིག་རང་	ཡིན།
God	subject	our	Lord	only	is

Mark 12.29 In reply Jesus said, "The first most important is "Hear, O My people Israel. The Lord God, our Lord is just one.

How to Say It: **1) 'Answer' Introducer** ལན་དུ། As we saw in Chapter Seven (7.2.8) the introducer ལན་དུ། is used to show that what follows in the answer to a question. In this case, it is the question posed by the scribe about the most important commandment. **2) Vocative Particle** ཀྱི། This 8th (vocative) case particle was discussed in 6.2.8. **3) The Particle** རང་། This particle has several uses (see Chapter Eight - 8.5) but here it gives the meaning 'just' or 'only'. A major theme of the Bible is that God is One, and in this quotation from the Old Testament that theme is stressed by adding རང་། to གཅིག the word for 'one', to give གཅིག་རང་ཡིན། 'just, exactly, only One'. (The rendering here follows the alternative text given in the NIV, 'the Lord our God is one Lord'.)

Key Terms: 1) Israel: The Hebrew word for Israel is *yisrael.* The translators of the 1903 and 1970 New Testaments chose to transliterate this word directly into Tibetan as ཡི་ས་རའེལ། and this is now the standard term used by Tibetan Christians living outside Tibet. Within China, some authors have tried to preserve the Hebrew term as ཡི་སི་ར་ཨེལ། and some have chosen to transliterate the Chinese term for Israel, དབྱི་སི་ལེ། . There are valid arguments in favor of either method. **2) Lord:** Tibetan is one of many languages in the world that lack a word meaning 'lord'. To fill this role, the translators of the 1903 and 1970 New Testaments chose the word གཙོ་བོ། . This word may once have had a meaning similar to 'lord', but in modern Tibetan it means the 'chief, main, or principal one among many others'. In any case, the term is deeply entrenched among many Tibetan Christians as the term for 'lord'.

Vocabulary for Mark 12.29:

དེའི་ལན་དུ།	=	in answer
ཡེ་ཤུ	=	Jesus
གལ་ཆེ་ཤོས་དང་པོ།	=	the first most important

ཀྱེ	=	8th (vocative) particle: 'O'
ངའི་མི་རིགས་ཡི་སྡེ་ར་ཨེལ།	=	My people Israel
ཉོན་ཞིག	=	listen! (imperative)
དཀོན་མཆོག	=	Lord God
གཙོ་བོ།	=	Lord
གཅིག་རང་།	=	just One, One only

Mark 12.30

རང་གིས་	གཙོ་བོ་དཀོན་མཆོག་ལ་	སྙིང་གཅིག་	སེམས་གཅིག་དང་
You	Lord God to	heart one	mind one and

ནུས་པ་	ཅི་ཡོད་	ཀྱིས་	བྱམས་པར་ཟུངས་	ཤིག
ability	as much as you have	with	love	command

Mark 12.30 You shall love the Lord your God with one heart, one mind, and with all (lit. to the limit of) your ability.

How to Say It: **The Particle** རང་། In this verse we meet the particle རང་། once again, this time in its role as a pronoun (see 8.5.1) meaning 'you'.

Key Terms: Heart, Mind, Soul: The Tibetan view of human personality, derived from tantric Buddhism, makes little or no distinction between 'heart' and 'mind' (and of course Buddhism flatly denies the existence of a soul). While Jesus was speaking here of 'heart, mind, and soul', there are only two Tibetan words that are different enough in meaning to translate these three concepts: སྙིང and སེམས། . In any case, Jesus' meaning is that we should love God with all the elements that make us human, and this is what the Tibetan text before us tries to convey.

Vocabulary for Mark 12.30:

རང་།	=	you
གཙོ་བོ་དཀོན་མཆོག	=	the Lord God
སྙིང་གཅིག	=	one heart

སེམས་གཅིག	=	one mind
ནུས་པ་ཅི་ཡོད།	=	as much ability as you have
བྱམས་པར་རྩྭ།	=	to love (as an ongoing attitude)

Mark 12.31

གཉིས་པ་	ནི།	ཁྱེད་རང་གིས་	ཕྱིམ་མཆེས་ལ་	རང་དང་འདྲ་བར་
second	subject	you	neighbor to	self like

བྱམས་པར་རྩྭ།	ཤིག	འདི་གཉིས་ལས་	གལ་ཆེ་བའི་བཀའ་ཁྲིམས་
love	command	this two than	important commandment

གཞན་མེད་”	ཅེས་	གསུངས།
other not is	quote	said

Mark 12.31 The second is, "Love your neighbour as you love yourself. There are no commandments greater in importance than these two.

How to Say It: **Adhere to: verb** + འཛིན་ / རྩྭ། The English translation of this verse is a simple imperative: 'Love your neighbor as yourself'. In Tibetan, however, the imperative is formed by adding the imperative root of the verb འཛིན། (རྩྭས།) to བྱམས། , which means 'to love'. This gives the meaning 'continue to do' or 'continue to have' a given attitude, in this case, love.

Vocabulary for Mark 12.31:

གཉིས་པ་ནི།	=	the second one
ཕྱིམ་མཆེས།	=	neighbors
རང་དང་འདྲ་བར།	=	as yourself
བྱམས་པར་རྩྭ་ཤིག	=	love (imperative, as an ongoing attitude)
འདི་གཉིས་ལས།	=	than these two
གལ་ཆེ་བའི་བཀའ་ཁྲིམས།	=	more important commandments / laws
གཞན་མེད།	=	no others

གསུངས། = to say (past root)

20. Jesus Was Betrayed

Mark 14.10-11, 44-46

In these verses, Judas betrays Jesus with a cynical kiss, and the scene is set for the conflict that will take Jesus' life.

Section Title:

སྐྱབས་མགོན་ཡེ་ཤུ་ལ་	རྒྱབ་གཏོར་བྱས་པའི་སྐོར།
Savior Jesus to	betrayed about
Jesus Was Betrayed	

Vocabulary for Section Title:

སྐྱབས་མགོན་ཡེ་ཤུ	=	Savior Jesus
རྒྱབ་གཏོར་བྱས་པ།	=	to betray (past root)
སྐོར།	=	about

Mark 14.10

ཡེ་ཤུའི་	ཉེ་གནས་	བཅུ་གཉིས་ཀྱི་ནང་ལ།	ཡུ་དྲ་དྷི་སི་ཀར་ཏེ་	ཟེར་བའི་མི་ཞིག་
Jesus'	disciples	twelve among	Judas Iscariot	called man a

ཡོད་པ་	དེས།	ཡ་ཧུ་དྲ་བའི་	གླ་ཆེན་རྣམས་	ཀྱི་རྩར་	སོང་ནས་	ཡེ་ཤུ་
was	he	Jewish	priests big	to	went after	Jesus

ཁོ་ཚོའི་ལག་ཏུ་	སྤྲོད་རྒྱུ་	བྱས་པ་རེད།
their hands to	give in order to	did

Mark 14.10 Among Jesus' twelve disciples was one called Judas Iscariot (who) went to the chief Jewish priests in order to give Jesus into their hands.

How to Say It: **'Among':** Sometimes we need to separate or single out one item from a group: 'Among cities, Lhasa is the highest'. Written Tibetan uses a 5th (originative) case particle (ནས་ or ལས་) to do this. One of the features that marks *Jesus Christ Has Power to Save Us* as a low literary text is that features from spoken Central Tibetan keep creeping

into it. In this case, the meaning 'among the twelve disciples' is shown by the spoken form ཀྱི་ནང་ལ། rather than the written form ཀྱི་ནང་ན། .

Vocabulary for Mark 14.10:

ཡེ་ཤུ	=	Jesus
ཉེ་གན།	=	disciple
བཅུ་གཉིས།	=	twelve
ཡུ་དུ་དབྱི་སི་ཀར་ཏེ་ཟེར་བ།	=	Judas Iscariot
ཡ་ཧུ་དུ་པའི་གླ་ཆེན།	=	Jewish chief priests
རྒར།	=	to the place of
སོང་།	=	went
ཁོ་ཚོའི་ལག་ཏུ་སྤྲོད་རྒྱུ་བྱས།	=	to betray, to give into their hands (past)

Mark 14.11

དེ་རྣམས་ཀྱིས་	ཡུ་དུའི་སྐད་ཆ་འདི་	ཐོས་ནས་	ཤ་ཅང་	དགའ་ཏོ་	བྱུང་སྟེ་	
they	Judas' talk this	hearing after	very	glad	becoming	
ཁོ་ལ་	དངུལ་	སྤྲོད་རྒྱའི་	ཁས་ལེན་བྱས།	དེ་ནས་བཟུང་	ཡུ་དས་	ཡེ་ཤུ་
he to	money	giving	promise did	from then on	Judas	Jesus
ཁོ་ཚོའི་
their
ལག་ཏུ་	སྤྲོད་རྒྱའི་	གོ་སྐབས་	བཙལ་	ལོ།		
hands to	giving	opportunity	sought	terminator		

Mark 14.11 When they heard this that Judas said, they became very glad and promised (or guaranteed) to give him money. From that time, Judas looked for an opportunity to give Jesus into their hands.

How to Say It: **1) From That Time On:** In Chapter Eight (8.3.6) we saw that the phrase དེ་ནས་བཟུང་། is used to designate a particular point in time, and then indicate that from that point onwards, something happened or was true. In this verse, དེ་ནས་བཟུང་། shows that from the point that the officials gave Judas money, he was seeking an opportunity to betray Jesus. **2) Past Tense:** Recall that tense in written Tibetan is shown by a verb root

alone, by helper words, or by context (Chapter Five 5.4.1). In this verse, the past root of the voluntary verb འཚོལ། 'to seek' appears with a sentence terminator to give the meaning 'sought, looked for'.

Vocabulary for Mark 14.11:

ཡུ་དྲའི་སྐད་ཆ།	=	what Judas said, his speech
ཐོས།	=	to hear (past root)
ཤ་ཅང་དགའ་སོ།	=	very glad
དངུལ་སྦྱིན་རྒྱའི་ཁས་ལེན་བྱས།	=	promised to give money
དེ་ནས་བཟུང་།	=	from that point onwards
ཡེ་ཤུ	=	Jesus
ལག	=	hand
ལག་ཏུ་སྦྱིན་རྒྱའི་གོ་སྐབས།	=	an opportunity to betray
བཙལ།	=	to seek (past root)

Mark 14.44

ཡེ་ཤུ་ལ་	རྒྱབ་གཏོར་བྱེད་མཁན་དེས་	སྔོན་ནས་	ཁོ་ཚོར་	གསང་བརྡ་ཀྱི་སྒྲིག་བྱས་ཏེ་	
Jesus to	betrayer that one	before from	them to secret sign arranging		
“ངས་	སུ་	ལ་	འོ་བྱས་པ་	དེ་	ཁོང་རང་རེད།
I	who	to	kiss one	that	He Himself is
ཁྱེད་ཚོས་	ཁོང་	དམ་པོར་ཟིན་ནས་	ཁྱེད་	ཅིག”	
you	Him	firmly hold after	take away	imperative	
ཅེས་	བཤད་	ཡོད།			
quote	said	had			

Mark 14.44 The one who betrayed Jesus previously had arranged a signal with them - "the One I kiss is really He". You bind Him firmly and lead Him away."

How to Say It: **Perfect Tense:** One of the ways to show completed past action in Tibetan is to use the so-called perfect tense: in this case, the past root of the verb 'to say' བཤད། together with the 'being' verb ཡོད། . This construction gives the meaning 'had said' (see 5.7.1).

Vocabulary for Mark 14.44:

ཡེ་ཤུ	=	Jesus
རྒྱབ་གཏོར་བྱེད་མཁན།	=	betrayer
སྔོན་ནས།	=	previously
གསང་བརྡ།	=	a secret signal or sign
ག་སྒྲིག་བྱས།	=	arranged
ངས་སུ་ལ་འོ་བྱས་པ།	=	the One I kiss
དམ་ཡོང་ཟིན།	=	hold firmly; arrest
ཁྱིད།	=	to lead (past root)
བཤད།	=	to say (past root)

Mark 14.45

ཡུ་དྲ་	སྐྱེབས་	མ་ཐག་ཏུ་	ཡེ་ཤུའི་དྲུང་དུ་	ཡོང་སྟེ་
Judas	arrived	as soon as	Jesus in front of	coming

"སློབ་པ་ལགས་"	ཞེས་	བཤད་ནས་	ཁོང་ལ་	འགྲམ་པར་	འོ་བྱས།
Teacher	quote	said after	He to	cheek on	kissed

Mark 14.45 As soon as Judas arrived, he went to Jesus and said, "Great teacher" and kissed him on the cheek.

Vocabulary for Mark 14.45:

ཡུ་དྲ།	=	Judas
སྐྱེབས་མ་ཐག་ཏུ།	=	as soon as he arrived

ཡེ་ཤུའི་སྤྱན་དུ།	=	to Jesus, before Jesus, in His presence
ཕོངས།	=	to come
སློབ་པ་ལགས།	=	Teacher (hon.)
བཞད།	=	to say (past root)
འགྲམ་པར།	=	on the cheek
འོ་བྱས།	=	kissed

Mark 14.46

དེ་ནས་	ཁོ་ཚོས་	ཡེ་ཤུའི་ལུས་ནས་	ཟིན་ཏེ་	ཁོང་	འཛིན་བཟུང་བྱས་པ་རེད།
then	they	Jesus' body by	catching	Him	arrested.

Mark 14.46 Then they laid hands upon Jesus (lit. seized Him by the body) and arrested Him.

Vocabulary for Mark 14.46:

དེ་ནས།	=	then, and then
ཡེ་ཤུ	=	Jesus
ལུས་ནས་ཟིན་ཏེ།	=	held closely, held firmly, securely guarded
འཛིན་བཟུང་བྱས་པ།	=	arrested

21. Jesus Was Sentenced to Death

Mark 15.6-15

Jesus is subjected to an irony-filled interview with the Roman procurator, Pontius Pilate. Pilate chooses political expediency above justice, and sentences Jesus to death.

Section Title:

སྐྱབས་མགོན་ཡེ་ཤུ་	སྡོག་ཐོག་གཏོང་རྒྱའི་	ཁྲིམས་ཐག་བཅད་པའི་སྐོར།
Savior Jesus	capital punishment	judgment about

Jesus was sentenced to death.

Vocabulary for Section Title:

སྐྱབས་མགོན་ཡེ་ཤུ	=	Savior Jesus
སྡོག་ཐོག་གཏོང་རྒྱའི་ཁྲིམས་ཐག་བཅད་པ།	=	was sentenced to death
སྐོར།	=	about

Mark 15.6

དུས་ཆེན་དེར་	སྡེ་ཁྲབ་	པི་ལ་ཏུས་	དེ་ཚོའི་	འདོད་པ་ལྟར་
Festival that at	governor	Pilate	their	wishes like

བཙོན་པ་	ཅ་	གླུད་འགྲོལ་གཏོང་བའི་	ལུགས་སྲོལ་	ཡོད།
prisoner a		releasing -	custom	is

Mark 15.6 At the festival Governor Pilate had the custom of releasing a prisoner according to the wishes of the crowd.

How to Say It: **Singular Particle** ཅ། In addition to the singular particles mentioned in Chapter Seven (7.1.6) Tibetan sometimes uses another singular particle, ཅ་, to show that there is just one of something. In these cases, the meaning corresponds to the English articles 'a' or 'an'. Here the meaning is 'a prisoner'.

Key Words: This is our first introduction to པི་ལ་ཏུ། or Pontius Pilate, procurator of the Roman Province of Judea from A.D. 26 to about AD 37. A stone bearing his name was found at Caesarea in 1961.

Vocabulary for Mark 15.6:

དུས་ཆེན།	=	festival
སྤྱི་ཁྱབ།	=	governor
པི་ལ་ཏུ།	=	Pilate
འདོད་པ།	=	wishes, desires
བཙོན་པ་རེ།	=	a prisoner
གྲོལ་འཇོལ་གཏོང་བ།	=	to release
ལུགས་སྲོལ།	=	custom, practice

Mark 15.7

མི་མིང་ལ་བར་ཨབ་བྷ་ཟེར་བ་ཞིག་	ཡོད་པ་	དེ་ཟིང་འཁྲུག་	སྐབས་
a man Barabbas called one	was	he rebellion	time

མི་བསད་སྐྱོང་བའི་	བཙོན་པ་	གཞན་དང་མཉམ་དུ་	བཙོན་ཁང་ནང་	ཡོད།
man killed had prisoner	other with	prison in	was	

Mark 15.7 There was a man named Barabbas who was in jail with other prisoners who had killed people at the time of the uprising.

How to Say It: **Verbal Adjective:** Tibetan authors never tire of verbal adjectives (3.4.1) and this verse contains another good example, this one using the helper word སྐྱོང་། to show completed past action (the so-called perfect tense). We can look at this element by element as follows:

མི་	བསད་	སྐྱོང་བ	འི་
man	kill	experienced	6th (connective) case
who had killed			

The whole construction is joined to the noun 'prisoner' to give the meaning 'prisoners who had killed people' (during the rebellion).

Vocabulary for Mark 15.7:

མི་མིང་ལ་བར་ཨབ་བྷ་ཟིར་བ།	=	a man named Barabbas
ཟིང་འཁྲུག	=	rebellion
མི་བསད་སྐྱེང་བའི་བཙོན་པ།	=	prisoners who had killed people
གཞན།	=	other
བཙོན་ཁང་།	=	prison

Mark 15.8

མི་ཚོགས་	པི་ལ་ཀྱི་ཞུང་	འཛོམས་ནས་	སྔོན་མའི་	ལུགས་སྲོལ་ལྟར་
crowds	Pilate presence in	gathered after	previous	custom like

གནང་རོགས་	ཞེས་	ཞུས་པ་རེད།
do	quote	requested

Mark 15.8 The crowds gathered before Pilate and asked him to do as he had customarily done before.

Vocabulary for Mark 15.8:

མི་ཚོགས།	=	crowd
པི་ལ་ཀྱི།	=	Pilate
ཞུང་།	=	to the place of, before, in the presence of
འཛོམས།	=	gathered
སྔོན་མའི་ལུགས་སྲོལ་ལྟར།	=	previous custom, as he had done before
གནང་རོགས་ཞེས་ཞུས།	=	requested

Mark 15.9

པི་ལ་ཀྱི་ཡིས་	“ཁྱོད་ཚོ་ལ་	ཡ་ཧུ་དྷ་བའི་རྒྱལ་པོ་	གྲོལ་	དགོས་ཀྱི་ཡོད་
Pilate	you	Jewish king	release	should

དམ་”	ཞེས་	སྐད་ཆ་དྲིས།
question?	quote	asked

Mark 15.9 Pilate asked, "Should I release to you the King of the Jews"?

Vocabulary for Mark 15.9:

པི་ལ་ཏུ།	=	Pilate
ཡ་ཧུ་དྲ་བའི་རྒྱལ་པོ།	=	the King of the Jews
གླུད་དགོས་ཀྱི་ཡོད་དམ།	=	shall I release?
སྐད་ཆ་དྲིས།	=	asked

Mark 15.10

དེ་	ནི་	པི་ལ་ཏུས་	ཡ་ཧུ་དྲ་བའི་བློ་ཆེན་རྣམས་ཀྱིས་	ཡེ་ཤུ་ལ་
that	subject	Pilate	Jewish priest big by	Jesus to

ཕྲག་དོག་བྱས་ནས་	ཁོང་ལ་	ཕྱིས་སྤྲད་པ་	ཤེས་ཀྱི་ཡོད་	པས་	རེད།
jealous	him to	handed over	knowing	because	was

Mark 15.10 This was because Pilate knew that the Jewish big priests, out of envy, had handed Jesus over to him.

How to Say It: **Sequential Particle** ནས། By now you are familiar with the idea that written Tibetan makes sentences by joining clauses together with clause-connecting particles such some of those described in Chapter Seven (7.2). Here the clause connector is the very commonly used sequential particle ནས་ . Notice that it is joined to the past root of the ordinary word for 'to do':

Present	**Past**	**Future**	**Imperative**
བྱེད།	བྱས།	བྱ།	བྱོས།

When it is used as a sequential particle, ནས་ always takes the past root of the verb to which it is joined.

Vocabulary for Mark 15.10:

པི་ལ་ཏུ།	=	Pilate
ཡ་ཇུ་དྲ་བའི་གླ་ཆེན།	=	Jewish chief priests
ཡེ་ཤུ་ལ་ཕྲག་དོག་བྱས།	=	jealous of Jesus
ཇིས་སྦྱིད།	=	to hand over
ཤེས།	=	to know

Mark 15.11

འོན་ཀྱང་	གླ་ཆེན་རྣམས་ཀྱིས་	བར་ཨབ་བྷ་	གྲོལ་བའི་ཆེད་དུ།
but	priests big	Barabbas	release in order to

མི་ཚོགས་ལ་	ངན་བསྐུལ་བྱས་པ་རེད།
crowds to	evil-urged-did

Mark 15.11 However, the big priests incited the crowd to free Barabbas.

How to Say It: **The Logical Marker** ཆེད་དུ། As explained in Chapter Seven, this marker shows the purpose or reason that something was done. Here it is joined to the verb 'release', giving the meaning 'in order to release'.

Vocabulary for Mark 15.11:

འོན་ཀྱང་།	=	however
གླ་ཆེན།	=	chief priests
བར་ཨབ་བྷ།	=	Barabbas
གྲོལ་བའི་ཆེད་དུ།	=	in order to release
མི་ཚོགས།	=	crowd
ངན་བསྐུལ་བྱས་པ།	=	incited

Mark 15.12

པི་ལ་ཏུས་	ཡང་བསྐྱར་	ཁོ་ཚོ་	ར་	"བྱས་ན་	ཁྱོད་ཆོས་	ཡ་ཧུ་དུ་བའི་
Pilate	again	them	to	Well then,	you	Jewish

རྒྱལ་པོ་	ཟེར་བ་	དེར་	ངས་གང་འདྲ་	བྱེད་དགོས་	སམ་"
king	called One	He to	I how	do should	question

ཞེས་	དྲིས་	བས།
quote	asked	since

Mark 15.12 Pilate again asked them, "Well then, what do you want me to do with the One who is called King of the Jews?"

How to Say It: བྱས་ན། Pilate continues his dialogue with the crowd using an interjection meaning 'Well then'. This is also used slightly differently in the Lhasa variety of spoken Tibetan (Bartee and Droma's *A Beginning Textbook of Lhasa Tibetan,* p. 135).

Vocabulary for Mark 15.12:

པི་ལ་ཏུ།	=	Pilate
ཡང་བསྐྱར།	=	again
བྱས་ན།	=	Well then,
ཡ་ཧུ་དུ་བའི་རྒྱལ་པོ་ཟེར་བ།	=	the One called the King of the Jews
གང་འདྲ་བྱེད་དགོས་སམ།	=	what should be done?
དྲིས་པ།	=	asked

Mark 15.13

ལན་དུ་	ཁོ་ཚོས་	སྐད་ཆེན་པོས་	"རྩྭ་ཤིང་	སྐང་ལ་	གསོད་	ཅིག"
in answer	they	big voice with cross*		on	kill	command

ཅེས་	བཤད།
quote	said

Mark 15.13 They shouted, "Kill Him on the cross *".

Key Terms: Cross: Jesus died on an instrument of torture which in Greek was called a *stauros*, that is, a stake or beam to which a victim was tied or on which he was impaled for punishment. Three types of *stauros* were used in the Roman world. They were shaped respectively like the modern English letters T and X, together with a third type with the more familiar + shape. Tradition, but not Biblical evidence, suggests that it was this third type of cross upon which Jesus died. The translators of the 1903 and 1970 New Testaments were aware of this, and chose the Tibetan word ཀྲུང་ཤིང་། to translate the Greek word *stauros*. A ཀྲུང་ཤིང་། or 'stretching board' was a native Tibetan instrument of torture to which a victim was tied for flogging. In modern times the term is sometimes used of a frame on which hides, artists' canvases, etc. are stretched out while being processed. For these reasons, the word for 'cross' used by many Tibetan Christians today does not mean something with a + shape. Where the word 'cross' appears in this text it is marked with a ***** to help us remember this fact.

Vocabulary for Mark 15.13:

ལན་དུ།	=	in answer
སྐད་ཆེན་པོས།	=	with a loud voice / shout
ཀྲུང་ཤིང་སྐང་ལ།	=	on the cross *
གསོད།	=	to kill
བཞད།	=	to say (past root)

Mark 15.14

པི་ལ་ཏུས་	“རྒྱུ་མཚན་གང་ཡིན།	ཁོང་གིས་	ལས་ངན་	གང་	བྱས་ཡོད་”	
Pilate	reason what is	He	deed evil	what	has done	

ཅེས་	དྲིས།	འོན་ཀྱང་	མི་ཚོགས་ཀྱིས་	སྐད་ཤུགས་	དེ་བས་ཆེན་		པོས་
quote	asked	but	crowd	voice strength	that than bigger		with

“ཀྲུང་ཤིང་	སྐང་ལ་	སོད་	ཅིག”	ཅེས་	བཞད།
cross*	on	kill	command	quote	said

Mark 15.14 Pilate asked, "Why? What evil has He done?" But the crowds shouted even louder, "Kill Him on the cross*"

Vocabulary for Mark 15.14:

པི་ལ་ཏུ།	=	Pilate
རྒྱུ་མཚན་གང་ཡིན།	=	why? what is the reason?
ལས་ངན་གང་ཅི་བྱས་ཡོད།	=	what evil has (He) done?
དྲིས།	=	asked
འོན་ཀྱང་།	=	however, but
མི་ཚོགས།	=	crowd
སྐད་ཀུགས་དེ་བས་ཆེན་པོས།	=	even louder than before
རྒྱང་ཤིང་སྐད་ལ་སོད་ཅིག	=	kill (Him) on the cross*
བཤད།	=	to say (past root)

Mark 15.15

པི་ལ་ཏུས་	མི་ཚོགས་ཀྱི་	འདོད་པ་	སྐོང་	ཕྱིར་	བར་ཨབ་བྷ་	
Pilate	crowd's	wishes	fulfill	to	Barabbas	
གྲོལ་བ་དང་།	ཡེ་ཤུ་	རྡུ་ཕྱག་གིས་	དྲང་རྒྱབཏུག་ནས་	རྒྱང་ཤིང་	སྐང་ལ་	
released and	Jesus	whip with	caused to be hit	cross*	on	
གསོད་བའི་ཕྱིར་	དམག་མི་ཚོར་	ཇེས་སྦྱད་	དོ།			
in order to kill	soldiers to	handed over	terminator			

Mark 15.15 In order to fulfill the wishes of the crowd, Pilate released Barabbas and caused Jesus to be whipped and handed over to the soldiers (to be) killed on the (rgyang shing).

How to Say It: **Instrumentive Particle** གིས། As we saw in Chapter Six (6.2.3) agentive particles can show the means or instrument by which something is done. In this case, the agentive (or in this case, instrumental) particle གིས། is joined to the noun རྡུ་ཕྱག་ས། whip to give the meaning (beaten) 'with a whip'.

Vocabulary for Mark 15.15:

པི་ལ་ཏུ།	=	Pilate
མི་ཚོགས།	=	crowd
འདོད་པ།	=	desire, wishes
སྐོང་།	=	to fulfill, to satisfy
བར་ཨབ་བྷ།	=	Barabbas
གྲོལ་བ།	=	to release
ཡེ་ཤུ	=	Jesus
རྡུ་ཕྱེག	=	whip
རྡུད་རྒྱབཙུག	=	caused to be hit
ཁྲུང་ཤིང་།	=	cross* (see Key Terms note on 15.13)
སྟེང་ལ།	=	on
གསོད་པ།	=	to kill
དམག་མི།	=	soldier
ཕྱིས་སྤྲད།	=	handed over

22. Jesus Was Crucified

Mark 15.25-26, 33-39

These verses describe the death of Jesus and a confession of faith by a Roman soldier.

Section Title:

སྐྱབས་མགོན་ཡེ་ཤུ་	རྩྭ་ཤིང་	སྟང་ལ་	བསད་པའི་སྐོར།
Savior Jesus	cross*	on	killed about

Jesus was crucified.

Vocabulary for Section Title:

སྐྱབས་མགོན་ཡེ་ཤུ	=	Savior Jesus
རྩྭ་ཤིང་།	=	cross* (See Key Terms note on 15.13)
སྟང་ལ་།	=	on
བསད་པ།	=	killed
སྐོར།	=	about

Mark 15.25

ཞོགས་པའི་	ཆུ་ཚོད་དགུ་པར།	ཁོ་ཚོས་	ཡེ་ཤུ་	རྩྭ་ཤིང་ སྟང་ལ་
morning's	time 9:00 at	they	Jesus	cross* on

གཟེར་བརྒྱབ་ནས་	བཀལ་བ་རེད།
nailed after	hung

Mark 15.25 At nine o'clock in the morning they nailed Jesus to the རྩྭ་ཤིང་། (lit. hung Jesus on the རྩྭ་ཤིང་། by nailing Him to it)

Key Terms: Crucified: The Tibetan language has no term for 'crucify' so the translator had to be explicit about what is involved in crucifixion. In this instance, an expanded phrase was chosen, which means 'to hang on a རྩྭ་ཤིང་། by nailing'.

Vocabulary for Mark 15.25:

ཞོགས་པ།	=	morning
རྒྱ་ཚོད་དགུ་པ།	=	9:00
ཡེ་ཤུ	=	Jesus
རྩྭ་ཤིང་།	=	cross* (See Key Terms note 15.13)
སྣང་ལ།	=	on
གཟེར་བརྒྱབ།	=	to nail
བཀལ།	=	to hang (past root)

Mark 15.26

ཉེས་ཚོག་སྒྲོགས་པ་	"ཡ་ཧུ་དུ་བའི་རྒྱལ་པོ་"	ཞེས་	བྱས་	ཡོད།
legal charge	'Jews' king'	quote	was	written

Mark 15.26 The announced charge, "King of the Jews", was written.

Vocabulary for Mark 15.26:

ཉེས་ཚོག་སྒྲོགས་པ།	=	the proclamation of the legal charge
ཡ་ཧུ་དུ་བའི་རྒྱལ་པོ།	=	the King of the Jews
བྱིས།	=	was written

Mark 15.33

ཉིན་གུང་ལ་	སྐྱེབས་དུས་	མུན་པས་	ལུང་པ་	དེ་	ཡོངས་སུ་
noon at	came when	darkness	country	that	completely

འཕྱིབས་ཏེ་	རྒྱ་ཚོད་གསུམ་པའི་	བར་དུ་	ལུས།
covered	time 3:00	until	remained

Mark 15.33 When it was noon, darkness obscured the whole district, remaining until three o'clock.

How to Say It: **Telling Time:** Recall that the 7th (locative) case is used to locate events in time. The locative particle ལ་ marks noon as the time when darkness obscured the countryside.

Vocabulary for Mark 15.33:

ཉིན་གུང།	=	noon
སྐྱེབས།	=	arrive
མུན་པ།	=	darkness
ལུང་པ།	=	country, area
ཡོངས་སུ་འཕྱིབས།	=	completely obscured, overshadowed
རྒྱ་ཚོད་གསུམ་བའི་བར་དུ།	=	until 3:00
ལུས།	=	to remain

Mark 15.34

རྒྱ་ཚོད་གསུམ་བར་	ཡེ་ཤུས་	གསུང་ཆེན་པོས་	"ཨེ་ལོ་ཧི།	ཨེ་ལོ་ཧི།
3:00 at	Jesus	voice big with	Eloi	Eloi

ལ་མ་ཤ་བག་ཐ་ནི་"	ཞེས་པའི་	དོན་དག་	ནི་	"ངའི་དཀོན་མཆོག
la ma sha bag tha ni	quote's	meaning	subj.	my God

ངའི་དཀོན་མཆོག	ཁྱེད་ཀྱིས་	ང་	སྤངས་	དགོས་	དོན་	ཅི་ཡིན་"
my God	You	me	abandon	should	reason	what is

ཞེས་	པའོ།
quote	terminator

Mark 15.34 At three o'clock Jesus said in a loud voice, "Eloi, Eloi, Lama Shabagthani", which means "My God, my God, why have You abandoned Me?"

How to Say It: **1) Honorific Noun** གསུང་། As we saw in Mark 9.3, sometimes honorific nouns are quite different in form from their non-honorific counterparts. In this case, the honorific noun for 'voice' གསུང་། is the counterpart of the non-honorific སྐད། . **2) Interrogative Pronoun** ཅི། This is one of the 'who, what, which' particles discussed in Chapter Seven (7.2.5) - in this case, the particle ཅི། means 'what'.

Vocabulary for Mark 15.34:

ཆུ་ཚོད་གསུམ་པ།	=	3:00
ཡེ་ཤུ	=	Jesus
གསུང་ཆེན་པོས།	=	with a loud voice
ཨེ་ལོ་ཧི།	=	Eloi
ལ་མ་ཟ་བག་ཐ་ནི།	=	La ma sabachthani
དོན་དག	=	meaning
ངའི་དཀོན་མཆོག	=	my God
ང་སྤངས་དགོས་དོན།	=	the reason for abandoning or casting off
ཅི་ཡིན།	=	what is

Mark 15.35

ཉེ་འགྲམ་ལ་	ཡོད་པའི་	མི་ཁ་ཤས་ཀྱིས་	དེ་ཐོས་ནས་	"ཉོན་དང་།
nearby	were	men few	that hear after	listen (com.)

ཁོང་གིས་	ལུང་སྟོན་པ་	ཨེ་ལི་ཡ་	འབོད་ཀྱི་འདུག"	ཅེས་	བཤད།
He	prophet	Elijah	is calling	quote	said

Mark 15.35 The several people nearby heard this and said, "Listen, He is calling the prophet Elijah!"

How to Say It: **Polite Command** དང་། The particle དང་། can be joined to an imperative verb root to make a polite command. In this case, the imperative root of the verb 'to listen' is joined to the imperative particle དང་། to make the command 'Listen!'

Vocabulary for Mark 15.35:

ཉེ་འགྲམ་ལ་ཡོད་པའི་མི།	=	the people nearby
ཁ་ཤས།	=	some, a few
དེ་ཐོས་ནས།	=	after hearing it
ཉོན་དང་།	=	listen! (imperative)
ལུང་སྟོན་པ།	=	prophet
ཨེ་ལི་ཡ།	=	Elijah
འབོད།	=	to call
བཤད།	=	to say (past root)

Mark 15.36

མི་ཞིག་གིས་	ཕར་ཕྱིན་ཏེ་	རྒྱན་ཆང་སྐྱུར་མོའི་ནང་	སྤོང་བལ་	སྲབས་ནས་	
man one	going	wine sour in	sponge	soak after	
དབྱུག་པའི་	རྩེར་	བསྐོན་ཏེ་	ཡེ་ཤུ་ལ་	འཐུང་དུ་བཅུག་ནས་	"སྒུག་ཅིག
stick's	point	putting	Jesus to cause to drink after		wait (com.)
ཨེ་ལི་ཡས་	ཁོང་མར་ཕབ་ཆེད་	ཞེབས་མ་ཞེབས་	བལྟའོ་"	ཞེས་	བཤད།
Elijah	He take down to	comes or not	see	quote	said

Mark 15.36 One person went and wet/soaked a cotton cloth in sour wine and put it on the end of a stick to allow Jesus to drink; saying "Wait and see if Elijah comes to take Him down or not."

How to Say It: **Whether or Not:** In this verse, the honorific verb ཞེའོ། is duplicated, and the duplicates are separated by the negative particle མ་ to give the literal meaning 'come not come' or 'whether (or not)' (Elijah comes).

ཞེའོ་	མ་	ཞེའོ་
come	not	come

Vocabulary for Mark 15.36:

མི།	=	man
ཕར་ཕྱིན།	=	went away
རྨུན་ཆང་སྐྱུར་མོ།	=	sour wine
སྤོང་བལ།	=	sponge
སྤྲངས།	=	to soak (past root)
དབྱུག་པའི་རྩེ།	=	on the end of a stick
བསྐོན།	=	to hang up, hook onto (past root)
ཡེ་ཤུ	=	Jesus
འཐུང་དུ་བཏུག་	=	to allow to drink
སྒུག	=	wait
ཨེ་ལི་ཡ།	=	Elijah
མར་ཕབ་ཆེད།	=	in order to take down
ཞེའོ་མ་ཞེའོ།	=	come or not
བལྟ།	=	to see (future root)
བཤད།	=	to say (past root)

Mark 15.37

ཡེ་ཤུས་	གསུང་ཆེན་པོ་ཞིག་	བསྐྱོན་ནས་	སྐུ་ཚེ་ལས་འདས་	སོ།
Jesus	voice big a	cry after	life from passed	terminator

Mark 15.37 Jesus gave a loud cry and died.

How to Say It: **Honorific Verb:** This verse uses a special honorific form to show the meaning 'to die'. སྐུ is an honorific particle, ཚེ། is 'life', and ལས་ is a 5th (originative) case particle showing the beginning point of the journey described by the verb of motion འདས། 'passed'. So the complete meaning is 'passed from life', an expression used to show respect to honored figures like Jesus.

Vocabulary for Mark 15.37:

ཡེ་ཤུ	=	Jesus
གསུང་ཆེན་པོ་བསྒྲོན།	=	gave a loud cry
སྐུ་ཚེ་ལས་འདས།	=	(lit.) passed from life (died; hon.)

Mark 15.38

དེའི་སྐབས་	མཆོད་ཁང་ཆེན་མོའི་	ནང་གི་	ཡོལ་བ་དེ་	སྟེང་ནས་
at that time	offering house big	inside	curtain the	top from
འོག་བར་	དུམ་བུ་གཉིས་སུ་	རལ།		
bottom to	pieces two in	tore		

Mark 15.38 At that time, the curtain in the Great Offering-House was torn in two pieces from top to bottom.

How to Say It: **Involuntary Verbs:** In Chapter Four we learned that Tibetan verbs are either **being verbs** that show the existence of something, or **action verbs** that show some kind of action. We also learned that some verbs (called **transitive verbs**) take objects and some verbs (called **intransitive verbs**) do not take objects. Finally, we learned that some verbs are **voluntary verbs** (used for actions done by or under the control of a subject) and some verbs are **involuntary verbs** (used for actions not under the control of a subject). The last word in this sentence is the verb རལ། 'to be / get torn'. It describes an action, not a state of being, so it is an action verb. It does not take an object, so it is an intransitive verb. And it is not under the control of the subject (curtain) so it is an involuntary verb. A list of verbs classified in this way appears in Appendix 3.

Vocabulary for Mark 15.38:

དེའི་སྐབས།	=	at that time
མཆོད་ཁང་ཆེན་མོ།	=	the Temple

ཡོལ་བ།	=	curtain
སྟེང་ནས་འོག་བར།	=	from top to bottom
དུམ་བུ།	=	piece
གཉིས།	=	two
རལ།	=	to be torn

Mark 15.39

རྒྱང་ཤིང་	མདུན་དུ་	ཡེ་ཤུ་	དང་ཕ་ཐུག་	ལངས་བསྡད་ཡོད་པའི་བརྒྱ་དཔོན་ཞིག་གིས་	
cross*	before	Jesus	facing	standing	centurion a

ཡེ་ཤུ་	དེ་ལྟར་གྱོངས་པ་	མཐོང་ནས་	"ཁོང་དཀོན་མཆོག་གི་སྲས་ཡིན་པ་
Jesus	that way died	see after	He God's Son is

དེ་བདེན་པ་	རང་རེད་"	ཅེས་	བཤད།
that truth	itself is	quote	said

Mark 15.39 The commander of a hundred who was standing facing Jesus in front of the cross*, seeing Jesus die like that, said "It is certainly true that He was the Son of God".

How to Say It: **Intensifier Particle** རང་། As we saw in Chapter Eight (8.5) the particle རང་། can be used as a pronoun, as a word meaning 'just' or 'only', or as an intensifier. Here it is used as an intensifier, joined to the noun 'truth', to give the meaning 'that is the very truth'.

Vocabulary for Mark 15.39:

རྒྱང་ཤིང་།	=	cross* (See Key Terms 15.13)
མདུན་དུ།	=	in front of
ཡེ་ཤུ་དང་ཕ་ཐུག་ལངས་བསྡད་ཡོད་པ།	=	standing facing Jesus
བརྒྱ་དཔོན།	=	centurion
དེ་ལྟར།	=	so, in this way, how

གྲོངས་པ། = to die (hon.)

མཐོང་། = to see

དཀོན་མཆོག་གི་སྲས། = God's Son

བདེན་པ་ཉད། = the truth itself, the very truth

བཤད། = to say (past root)

23. Jesus Was Buried

Mark 15.42-46

Jesus' faithful friends bury His body in a tomb.

Section Title:

སྐྱབས་མགོན་ཡེ་ཤུའི་	སྐུ་ཕྲུང་	དུར་ཁང་ནང་དུ་	བཙུག་པའི་སྐོར།
Savior Jesus'	body	tomb inside	put about

Jesus' body was put in the tomb.

Vocabulary for Section Title:

སྐྱབས་མགོན་ཡེ་ཤུ	=	Savior Jesus
སྐུ་ཕྲུང་།	=	corpse, dead body (hon.)
དུར་ཁང་།	=	tomb
བཙུག་པ།	=	put (past root)
སྐོར།	=	about

Mark 15.42-43

ཉམ་རྒྱབ་ཙམ་ལ་	གྲོང་ཁྱེར་ཨ་རི་མ་ཐའི་མི་	མིང་ལ་ཡོ་སེབ་ཟེར་བ་ཞིག་
dark at	town Arimathea's man	name Joseph called one

སྟེབས།	ཁོང་ནི་	མིས་གུས་བཀུར་བྱེད་པའི་	ཡ་ཧུ་དྲ་པའི་ཚྭལ་ཚོགས་ཀྱི་
arrived	he subject	people respected	Jewish council's

ཁོངས་མི་	ཞིག་རེད་	ཡ་	དཀོན་མཆོག་གི་	རྒྱལ་སྤྱིད་
belonging man	one was	and	God's	kingdom

སྒུག་མ།ཁན་	ཞིག་	ཀྱང་	རེད།	ཉིན་དེ་	ནི་
waiting one	a	also	was	that day	subject marker

སྒ་སྒྲིག་གི་ཉིན་མོ་	ཡིན་	ཞིང་	དལ་གསོའི་ཉིན་མོའི་
Preparation Day	was	and	Rest Day

ཉིན་སྔོན་མ་	དེ་སོང་ཚྭང་།	ཡོ་སེབ་ཀྱིས་	བློ་ཁོག་ཆེན་པོའི་དང་ནས་
day before	was because	Joseph	courage great with

པི་ལ་ཏུའི་སར་	ཕྱིན་ཏེ་	ཡེ་ཤུའི་	སྐུ་ཕྲང་	གནང་རོགས་ཞུས།
Pilate's place to	going	Jesus'	body	requested

Mark 15.42-43 Before it became dark, a man from the town of Arimathea called Joseph came. He was a respected member of the Jewish council who was also waiting for the Kingdom of God. That day was the Day of Preparation, and since it was the day before the Day of Rest, Joseph with great courage went to the place of Pilate and asked for the body of Jesus.

How to Say It: **1) Joining Use of** ལ། In addition to its use as a particle to mark the 2nd (objective), 4th (dative or beneficial-purposive), or 7th (locative) cases, ལ་ may also be used to join two sentences with the meaning 'and'. In this verse, ལ་ is used to join two facts describing Joseph of Arimathea: a) that he was a respected member of the Council, and b) that he was waiting for the kingdom of God. **2) The Concessive Connective** ཀྱང་། Here the particle ཀྱང་། is used with its simplest meaning, 'also'. **3) The Logical Marker** ཚང་། As described in Chapter Eight, this particle gives the meaning 'because' to the clause to which it is joined. In this case, the meaning is 'because it was the Sabbath and the Day of Preparation'. **4) The Adverbial** དང་ནས། These two syllables make adverbs out of the word or words to which they are joined.

བློ་ཁོག་	ཆེན་པོའི་	དང་ནས་
courage	great	with / by means of

In this case, the phrase 'with great courage' describes how or in what manner Joseph went to Pilate to ask for the body of Jesus.

Vocabulary for Mark 15.42-43:

ས་མ་རྲབ་ཙམ་ལ།	=	when it was not yet dark; in the evening
གྲོང་ཕྱེད།	=	town

ཨ་རི་མ་ཐ།	=	Arimathea
མི།	=	man
མིང་།	=	name
ཡོ་སེབ་ཅེར་བ།	=	called Joseph
སྐྱེབས།	=	arrived, came
མིས་གུས་བཀུར་བྱེད་པ།	=	respected by men
ཡ་ཧུ་དྲ་པའི་རྒྱལ་ཚོགས།	=	the Jewish Council (the Sanhedrin)
ཁོངས་མི།	=	member
དགོན་མཆོག་གི་རྒྱལ་སྲིད་སྐུག་མ་ལན།	=	one waiting for the Kingdom of God
ཉིན།	=	day
གྲ་སྒྲིག་གི་ཉིན་མོ།	=	Preparation Day
ངལ་གསོའི་ཉིན་མོ།	=	the day of rest or Sabbath
ཉིན་སྔོན་མ།	=	the day before; the day prior to
སོང་ཙང་།	=	because it was that way, because it happened so
ཡོ་སེབ།	=	Joseph
བློ་ཁོག་ཆེན་པོའི་ངང་ནས།	=	with great courage; courageously
པི་ལ་ཁྲའི་ས།	=	the place of Pilate
ཕྱིན།	=	went
ཡེ་ཤུའི་སྐུ་ཕྲུང་།	=	Jesus' body (hon.)
གནང་རོགས་ཞུས།	=	requested

Mark 15.44

པི་ལ་ཁྲས་	ཡེ་ཤུ་	ཐོངས་ཚར་བ་	ཐོས་	རྗེས་	ཡ་མཚན་སྐྱེས་ནས་
Pilate	Jesus	died already	hearing after	surprised after	

བརྒྱ་དཔོན་	སྐད་བཏང་སྟེ་	ཁོང་གྲོངས་ནས་	དུས་ཚོད་རིང་པོ་
centurion	calling	He died since	time long

ཕྱིན་ཡོད་མེད་	སྐད་ཆ་དྲིས།
gone was or not	asked

Mark 15.44 After Pilate heard that Jesus was already dead, he was surprised. He called a commander of a hundred to ask if a long time had elapsed since his death or not.

Vocabulary for Mark 15.44:

པི་ལ་ཏུ།	=	Pilate
ཡེ་ཤུ	=	Jesus
གྲོངས་ཚར་བ།	=	already dead
ཐོས།	=	to hear (past root)
ཡ་མཚན་སྐྱེས།	=	was surprised
བརྒྱ་དཔོན།	=	centurion
སྐད་བཏང་།	=	called
དུས་ཚོད་རིང་པོ།	=	a long time
ཕྱིན།	=	went, gone, elapsed
ཡོད་མེད།	=	whether or not
སྐད་ཆ་དྲིས།	=	asked

Mark 15.45

བརྒྱ་དཔོན་ནས་	ཡེ་ཤུ་	གྲོངས་པའི་	གནས་སྐུལ་	ཤེས་རྗེས་
centurion from	Jesus	dying	news	know after

ཡེ་ཤུའི་སྐུ་ཕྲུང་	ཡོ་སེབ་ལ་	སྦྱིད་རྒྱའི་	ཆོག་མཆན་གནང་བ་རེད།
Jesus' body	Joseph to	giving	permission gave

Mark 15.45 After knowing from the commander of a hundred the news/circumstances of Jesus' death, (he) gave permission for Jesus' body to be given to Joseph.

How to Say It: **Permission:** Chapter Eight (8.1) introduced two ways to show 'permission to do', one using the verb འཇུག and one using the noun 'permission'.

In this verse, the noun ཆོག་མཆན། 'permission' is joined to the honorific verb གནང་། 'give', to mean 'gave permission'.

Vocabulary for Mark 15.45:

བརྒྱ་དཔོན།	=	centurion
ཡེ་ཤུ	=	Jesus
གྲོངས་པ།	=	to die
གནས་རྟུལ།	=	circumstances, news
ཤེས།	=	to know
སྐུ་ཕྲུང་།	=	body (hon.)
ཡོ་སེབ།	=	Joseph
སྤྱོད་རྒྱུའི་ཆོག་མཆན་གནང་།	=	granted permission to give

Mark 15.46

ཡོ་སེབ་ཀྱིས་	ལིན་ནེན་ཟེར་བའི་རས་སྦུས་ལེགས་ཤིག་				ཉོས་ཏེ་
Joseph	'linen' called cloth good quality a				buying
ཡེ་ཤུའི་སྐུ་ཕྲུང་	མར་ཕབ་པ་དང་	དེར་	རས་ཀྱིས་བསྐྱིལ་ནས་		
Jesus' body	took down and it to		cloth with wrapped		
བྱག་ལ་	བཤོས་པའི་དུར་ཁང་ཞིག་གི་ནང་ལ་			བཞག	
rock in dug	tomb	a	in	put.	
དེ་ནས་	རྡོ་ཆེན་པོ་ཞིག་	བསྐྱིལ་ཏེ་	དུར་ཁང་གི་	ཁ་	བཀག་པ་རེད།
then	stone big a	rolling	tomb's	mouth	stopped up

Mark 15.46 Joseph bought a piece of good quality cloth called linen, took down Jesus' body, wrapped it with the cloth, and put it in the tomb that had been carved from the rock. Then he rolled a large stone and blocked up the opening of the tomb.

How to Say It: **Called:** Many New Testament terms may be completely unfamiliar to a broad Tibetan audience. In this case it is linen, a product of the flax plant whose fibers were spun into a type of fine cloth. Here the translator has decided to transliterate the Greek word *linon,* and to mark it as a transliteration with a foreign word marker, because the term 'linen' has symbolic significance. In addition, the translator has added the verbal adjective ཟེར་བའི་ 'called' and joined this to a description: 'a good quality cloth'. This is a useful technique for introducing Biblical items that may be unknown in Tibetan culture.

Vocabulary for Mark 15.46:

ཡོ་སེབ།	=	Joseph
ལིན་ནོན་ཟེར་བའི་རས།	=	cloth called linen
སྤྱས་ལེགས།	=	good quality
ཉོས།	=	to buy (past root)
ཡེ་ཤུ	=	Jesus
སྐུ་ཕྲུང་།	=	body (hon.)
མར་ཕབ་པ།	=	took down
རས་ཀྱིས་བསྐྱེལ་ནས།	=	wrapped with cloth
བྲག	=	rock
བརྐོས་པ།	=	to dig out (past root)
དུར་ཁང་།	=	tomb
བཞག	=	put
དེ་ནས།	=	then
རྡོ་ཆེན་པོ་ཞིག་བསྐྱེལ།	=	rolled a large stone
དུར་ཁང་གི་ཁ།	=	the mouth of the tomb
བཀག	=	to block or to stop up (past root)

24. Jesus is Alive

Mark 16.1-7

Jesus' friends revisit the tomb only to find it empty.

Section Title:

སྐྱབས་མགོན་ཡེ་ཤུ་	ནི་	གསོན་པོ་	ཡིན།
Savior Jesus subject		alive	is

Jesus is alive.

Vocabulary for Section Title:

སྐྱབས་མགོན་ཡེ་ཤུ	=	Savior Jesus
གསོན་པོ།	=	alive

Mark 16.1

ངལ་གསོའི་ཉིན་མོ་	རྫོགས་རྗེས།	མགྲ་དལ་མ་མིར་ཡམ་དང་	ཡ་ཀོབ་ཀྱི་ཨ་མ་མིར་ཡམ།
rest's day	finished after	Mary Magdalene and	James' mother Mary

ས་ལོ་མེ་	བཅས་ཀྱིས་	ཡེ་ཤུའི་སྐུ་ཕྲང་ལ་	འབྱུག་ཆེད་ཀྱི་
Salome	(list)	Jesus body to	annointing for

དྲི་ཞིམ་སྨན་རྫས་	ཉོས་	ནས།
fragrant medicine	buy	after

Mark 16.1 After the day of rest, Mary Magdalene and James' mother Mary, and Salome bought sweet-smelling anointing materials to anoint Jesus' body.

How to Say It: **1) Closed List Particle** བཅས། The list of women who went to the tomb in Mark's Gospel is limited to three and only three by ending the list of their names with the closed list particle བཅས། (8.4.2). **2) Sequential Particle** ནས། This verse is joined to the following one by the sequential particle ནས་, which always takes the past root of action verbs, in this case, the verb 'to buy'.

Present	**Past**	**Future**	**Imperative**
ཉོ།	ཉོས།	ཉོ།	ཉོས།

Key Terms: Sabbath: This is translated as དམ་གསོའི་ཉིན་མོ། or 'Day of Rest' in Tibetan.

Vocabulary for Mark 16.1:

དམ་གསོའི་ཉིན་མོ།	=	the day of rest, Sabbath
རྫོགས།	=	to run out, to finish
མཁ་དལ་མ་མིར་ཡམ།	=	Mary Magdalene
ཡ་ཀོབ་ཀྱི་ཨ་མ་མིར་ཡམ།	=	Joseph's mother Mary
ས་ལོ་མེ།	=	Salome
བཅས།	=	closed list particle
ཞེ་ཁྱའི་སྐུ་ཕྲང་།	=	Jesus' body (hon.)
འབྲུག་ཆེད་ཀྱི་དྲི་ཞིམ་སྨན་རྫས།	=	fragrant spices for anointing
ཉོས།	=	to buy (past root)

Mark 16.2

བདུན་ཕྲག་གཅིག་གི་ཉིན་དང་པོའི་	ཞོགས་ཚ་	ཉི་མ་ཤར་ཙམ་ལ་	
week's first day	morning	sunrise just at	
ཁོང་ཚོ་	དུར་ཁང་ལ་	ཕྱིན་པ་རེད།	
they	tomb to	went	

Mark 16.2 On the morning of the first day of the week when the sun had risen, they went to the tomb.

Vocabulary for Mark 16.2:

བདུན་ཕྲག་	=	week
ཉིན་དང་པོ།	=	first day

ཞོགས་ཡ།	=	morning
ཉི་མ་ཤར་ཙམ་ལ།	=	at dawn
དུར་ཁང་།	=	tomb
ཕྱིན།	=	went

Mark 16.3

ཁོང་ཚོས་	ཕན་ཚུན་	“སུས་ང་ཚོར་	དུར་ཁང་གི་	ཁའི་རྡོ་	དེ་
they	each other	who us to	tomb's	mouth stone	that

བསྒྲིལ་ནས་	ཕར་འབྱེད་ཡོང་”	ཞེས་	སྐད་ཆ་བཤད།
roll after	open will	quote	asked

Mark 16.3 They asked each other, "Who for us will roll away/open the door-stone for us?"

Vocabulary for Mark 16.3:

ཕན་ཚུན།	=	each other
དུར་ཁང་གི་ཁའི་རྡོ།	=	the stone at the entrance to the tomb
བསྒྲིལ།	=	to roll (past root)
ཕར་འབྱེད་ཡོང་།	=	will open
སྐད་ཆ་བཤད།	=	said

Mark 16.4

ཁོང་ཚོས་	ཡར་ལྟ་	དུས་	རྡོ་	ཧ་ཅང་	ཆེན་པོ་	དེ་
they	looked up	when	stone	very	big	that

བསྒྲིལ་ཚར་	ཡོད་པ་མཐོང་།
rolled away already	was saw

Mark 16.4 When they looked up they saw that the very large stone had already been rolled away.

Vocabulary for Mark 16.4:

ཡར་ལྟ་དུས།	=	when they looked up
རྡོ།	=	stone
ཤ་ཅང་ཆེན་པོ།	=	very large
བསྒྲིལ་ཚར་ཡོད་པ།	=	it had already been rolled away
མཐོང་།	=	to see

Mark 16.5

དུར་ཁང་གི་ནང་ལ་	འཇུལ་སྐབས་	གཞོན་ནུ་	ཕྱི་གོས་དཀར་པོ་གྱོན་པ་ཞིག་
tomb's inside	enter when	youth	outer-clothes-white-wearing-one

གཡས་ཕྱོགས་སུ་	བསྡད་ཡོད་པ་	མཐོང་བས་	ཁོང་ཚོ་འཇིགས་པ་རེད།
right side on	sitting was	saw since	they afraid were

Mark 16.5 and when they went into the tomb, they saw a youth wearing white clothes sitting on the right side, and they were frightened.

Vocabulary for Mark 16.5:

དུར་ཁང་གི་ནང་ལ།	=	inside the tomb
འཇུལ།	=	to enter
གཞོན་ནུ།	=	a youth, a young man
ཕྱི་གོས།	=	outer clothing
དཀར་པོ།	=	white
གྱོན་པ།	=	one who was wearing
གཡས་ཕྱོགས་སུ།	=	on the right side
བསྡད་ཡོད་པ།	=	was sitting

མཐོང་།	=	to see
འཇིགས་པ།	=	to be afraid

Mark 16.6

གཞོན་ནུ་དེས་	ཁོང་ཚོར་	"ཞེད་མི་དགོས།	ཕྱེད་ཚོས་
the youth	them to	don't be afraid	you

འཚོལ་བའི་ན་ཟ་རེལ་པ་ཡེ་ཤུ་	རྒྱང་ཤིང་སྐྱེང་བཀལ་བ་
searched for Jesus of Nazareth	cross* on hung One

ཁོང་སྐུ་གསོན་པོར་བཞེངས་སུ་འགྱུར་ཏེ་	འདིར་མེད།
He has been raised alive	here is not

ལྟོས་དང་།	སྐུ་ཕྱང་བཞག་སའི་ས་ཆ་འདི་རེད།
look (imperative)	body-placed spot this is

Mark 16.6 The youth said to them, "(There is) no need to be afraid. Jesus of Nazareth whom you seek, who was hung on the cross* has been raised alive and is not here. Look, this is the place where his body was put."

Vocabulary for Mark 16.6:

གཞོན་ནུ།	=	youth, young man
ཞེད་མི་དགོས།	=	don't be afraid
ཕྱེད་ཚོས་འཚོལ་བ།	=	the One you seek
ན་ཟ་རེལ་པ་ཡེ་ཤུ	=	Jesus of Nazareth
རྒྱང་ཤིང་སྐྱེང་བཀལ་བ།	=	the One hung on the cross* (See Key Terms 15.13)
སྐུ་གསོན་པོར་བཞེངས་སུ་འགྱུར།	=	has been raised
ལྟོས་དང་།	=	look (imperative)
སྐུ་ཕྱང་བཞག་སའི་ས་ཆ།	=	the place where His body was put

Mark 16.7

ཁྱེད་ཚོ་	ཕྱིན་ནས་	ཁོང་གི་ཉེ་གནས་དང་	པེ་ཏྲོ་ལ་	འདི་ལྟར་	ལབ་	དགོས།
you	go (and)	His disciples and	Peter	like this	say	should

ཡེ་ཤུས་	ཁྱེད་ཚོའི་སྔོན་ལ་	གཱ་ལི་ལ་ཡུལ་དུ་	ཕེབས་ནས་	སྔར་གསུངས་པ་བཞིན་
Jesus	you before to	Galilee country	going	before like said

དེར་	ཁོང་མཇལ་ཡོང་”	ཞེས་	བཤད་པ་རེད།
there	He will meet	quote	said

Mark 16.7 You go and tell this to His disciples Peter and the others: "Jesus is going before you into the land of Galilee as He told you before. There you will meet Him.

How to Say It: **Future Tense:** In Chapter Five, we learned that written Tibetan shows tense through verb roots, context, and helper words. In this verse, the helper word ཡོང་། 'come' is used as a helper verb with the word 'to meet' to give the meaning 'will meet'.

Vocabulary for Mark 16.7:

ཕྱིན།	=	went, go
ཉེ་གནས།	=	disciples
པེ་ཏྲོ།	=	Peter
འདི་ལྟར།	=	this way
ལབ་དགོས།	=	must say
ཡེ་ཤུ	=	Jesus
སྔོན་ལ།	=	previously, before
གཱ་ལི་ལ་ཡུལ།	=	Galilee
ཕེབས།	=	to go (hon.)
མཇལ་ཡོང་།	=	will meet
བཤད།	=	to say (past root)
སྔར་གསུངས་པ་བཞིན།	=	as (He) said before

25. Good News for Everyone

Mark 16.15-16, 19-20

The oldest manuscripts of Mark's Gospel end at 16.8. In that verse, the women flee from the tomb, afraid to say anything to anyone about what they had seen. It is very possible that Mark deliberately ended his Gospel this way as a challenge to his first readers: when threatened with persecution or death, what would they say about Jesus' resurrection?

Verses 15-16 and 19-20, reproduced here, were almost certainly not part of Mark's original text.

Section Title:

མི་ཐམས་ཅད་ཀྱི་ཕྱིར་	འཕྲིན་བཟང་	ཡིན།
people all for	news good	is

Good news for everyone

Vocabulary for Section Title:

མི་ཐམས་ཅད།	=	all, everyone
འཕྲིན་བཟང་།	=	good news, gospel

Mark 16.15

ཡེ་ཤུས་	ཉེ་གནས་སྦྱམས་ལ་	“ཁྱེད་ཚོས་	འཇིག་རྟེན་ཀུན་དུ་ཕྱིན་ནས།
Jesus	disciples to	you	world all to going

མི་ཐམས་ཅད་ལ་	འཕྲིན་བཟང་	ཁྱབ་བསྒྲགས་ཤིས་ཤིག
people all to	message good	proclaim do imperative

Mark 16.15 Jesus said to the disciples "Go into all the world and announce the good news to everyone."

Vocabulary for Mark 16.15:

ཡེ་ཤུ	=	Jesus
ཉེ་གནས་སྦྱམས།	=	disciples

འཇིག་རྟེན་ཀུན་དུ།	=	in(to) all the world
ཕྱིན།	=	go, went
མི་ཐམས་ཅད།	=	all men, everyone, everybody
འཕྲིན་བཟང་།	=	good news
ཞུབ་བསྒྲགས་གྱིས་ཤིག	=	proclaim (imperative)

Mark 16.16

སུ་ཡང་	དད་པ་བྱས་རྗེས་	གྲུས་གསོལ་	ཐོབ་པ་
whoever	believing after	baptism	taking one

དེ་ཐར་བར་འགྱུར།	སུ་ཡང་	དད་པ་མི་བྱེད་པ་	དེ་ལ་	ཚད་པ་གཅོད་པར་འགྱུར་”
that one will be saved	anyone	not believing	that one	will be punished

ཞེས་ གསུངས།

quote said

Mark 16.16 Whoever believes and receives God's washing, that one will be delivered. Whoever does not believe, that one will be punished.

Key Terms: 1) Baptism: With the possible exception of the word for 'God', few terms carry such potential for controversy as the word for baptism. According to internationally accepted standards of translation, the term for baptism must be both understandable and capable of being understood as either 'sprinkling' or 'immersion'. For this reason, successful terms tend not to be too specific. In this case, the term གྲུས་གསོལ། or 'honorific washing' is both understandable and not too specific. **2) Believe:** Tibetan has two commonly used terms for 'believe': དད་པ། and ཡིད་ཆེས་པ། .

Their meanings are compared in the following table:

དད་པ།	ཡིད་ཆེས་པ།
In 1881, H.A. Jashke, the original translator of the Tibetan Bible, defined དད་པ། this way: 'to believe, in a religious sense; more significant than ཡིད་ཆེས་པ། and including a devotedness full of confidence'. A modern dictionary defines it as 'to have faith in, to believe in'.	In 1902, Sarat Chandra Das defined ཡིད་ཆེས་པ། as 'to believe, rely, depend upon; belief, confidence, faith, trust'. Modern dictionaries define it as simply 'to believe' or 'to trust' (e.g. what someone has told you).

In modern useage, the meaning of these terms is quite close. Both can be used of believing in Jesus: ཡིད་ཆེས་པ། in the context of Bible characters who are in Jesus' physical presence and express belief, confidence, or trust in what He has told them; and དད་པ། in a somewhat more profound or general sense such as believing in Christ for salvation.

Vocabulary for Mark 16.16:

སུ་ཡང་།	=	whoever
དད་པ་བྱས།	=	to believe (past tense)
དཀོན་མཆོག་གི་གྲུས་ཐོབ་པ།	=	the one who takes God's washing (baptism)
ཐར་བར་འགྱུར།	=	will be delivered (saved)
སུ་ཡང་།	=	whoever
དད་པ་མི་བྱེད་པ།	=	does not believe
ཚད་པ་གཅོད་པར་འགྱུར།	=	will be punished
གསུངས།	=	to say (past root)

<u>Mark 16.19</u>

དེ་ལྟར་	གཙོ་བོ་ཡེ་ཤུས་	ཁོང་ཚོར་	བཀའ་མོལ་གནང་ཚར་རྗེས།
so	Lord Jesus	them to	discuss finish after

དཀོན་མཆོག་གི་ཞིང་ཁམས་	སུ་	བཞེངས་པར་གྱུར་ཏེ་
God's Heaven	to	was raised being

དཀོན་མཆོག་གི་	ཕྱག་གཡས་ངོས་སུ་	བཞུགས།
God's	side right	sat down

Mark 16.19 In this way after the Lord Jesus had finished talking with them, He was taken up to God's heaven and sat at the right hand of God.

How to Say It: **Was Raised:** When speaking about the resurrection, Mark's Gospel very frequently uses the passive voice in saying Jesus 'was raised'. As we have seen, Tibetan does not have a passive voice, so the translator of this verse used the voluntary, intransitive verb བཞེངས། (past root བཞེངས) 'to get up, arise' together with the past tense of the intransitive helper word འགྱུར། (past root གྱུར།) 'to be changed' to make a compound verb meaning 'was raised'.

Key Terms: Heaven: When the Bible was originally translated in the nineteenth century, the translators needed a Tibetan word for the dwelling place of God, or Heaven. They settled on the word ནམ་མཁའ། which at that time (at least in Ladakh) meant not only the sky above us but also the place of the stars and the mystical realms beyond. So ནམ་མཁའ། came to be the word for Heaven used in both major New Testament translations. It is still used by many Tibetan Christians today. As time passed, however, the meaning of this term changed to mean just the ordinary sky, where the clouds are and the birds fly. So in modern translations a new term was needed. There are many Tibetan terms which might be used for Heaven, and all of them have Buddhist connotations. The term དཀོན་མཆོག་གི་ཞིང་ཁམས། was chosen as most understandable to less educated readers, and as least likely to lead to confusion with the various mystical realms of the Buddhas.

Vocabulary for Mark 16.19:

དེ་ལྟར།	=	so, in this way
གཙོ་བོ་ཡེ་ཤུས།	=	the Lord Jesus
བཀའ་མོལ་གནང་།	=	to discuss, to speak (hon.)
དཀོན་མཆོག་གི་ཞིང་ཁམས།	=	God's heaven
བཞེངས་པར་གྱུར།	=	was raised
དཀོན་མཆོག་གི་ཕྱག་གཡས་ངོས།	=	God's right side
བཞུགས།	=	sat down

Mark 16.20

ཉེ་གནས་རྣམས་	གང་སར་ཕྱིན་ནས་	དཀོན་མཆོག་གི་བཀའ་	ཁྱབ་བསྒྲགས་བྱས།
disciples	wherever went	God's Word	proclaimed

གཙོ་བོས་	ཁོང་ཚོ་དང་མཉམ་དུ་	འཕྲིན་ལས་མཛད་ཅིང་
the Lord	them with	good works did and

ངོ་མཚར་བའི་རྟགས་མཚན་བསྟན་པའི་སྐོར་	འཕྲིན་བཟང་	དེ་	བདེན་པ་ཡིན་པར་
amazing signs showing by	message good that		true is

ར་སྤྲོད་བྱས་	སོ།
proved	terminator

Mark 16.20 Wherever the disciples went they announced/proclaimed God's Word. The Lord did good works with them and by showing wonderous signs proved that the good news was true.

Key Terms: 1) God's Word: This term combines དཀོན་མཆོག, the Tibetan word for 'God', with བཀའ། the honorific noun 'word'. The latter is used in compounds relating to Scripture, God's law, or God's commandments. **2) Signs:** This translates the Greek word *semeion,* which is a term that points beyond itself to a deeper or larger meaning. The Tibetan counterpart is ངོ་མཚར་བའི་རྟགས་མཚན། 'wondrous sign'.

Vocabulary for Mark 16.20:

ཉེ་གནས།	=	disciples
གང་སར་ཕྱིན་ནས།	=	wherever they went
དཀོན་མཆོག་གི་བཀའ།	=	God's word / message
ཁྱབ་བསྒྲགས་བྱས།	=	proclaimed
གཙོ་བོ།	=	Lord
དང་མཉམ་དུ།	=	with

འཕྲིན་ལས་མཛད།	=	did good works
ངོ་མཚར་བའི་རྟགས་མཚན།	=	wondrous / miraculous signs
བསྟན་པའི་སྒོ་ནས།	=	by means of showing
འཕྲིན་བཟང་།	=	gospel
བདེན་པ་ཡིན་པར།	=	to be true
ར་སྒྲུབ་བྱས།	=	proved

26. More Good News

The text of *Jesus Christ Has Power to Save Us* ends by telling us about the Gospel from which it was taken.

Sentence 1:

གོང་དུ་བཤད་པ་ཚང་མ་	མར་ཀུས་བྲིས་པའི་འཕྲིན་བཟང་ནས་	བསྡུས་པ་	ཞིག་	ཡིན།
above said all	Mark written gospel from	collection	one	is

Sentence 1: Everything said above (in this book) is taken from the Gospel of Mark.

How to Say It: Tibetan authors often use the terms གོང་དུ། (above) and གཤམ་དུ། (below) to refer to material that has already been presented in a book (above) or that is about to be presented (below).

Key Terms: Mark: Traditionally, the name of the author of this book is transliterated མར་ཀུ .

Vocabulary for Sentence 1:

གོང་དུ་བཤད་པ།	=	what is said above / previously (in this book)
ཚང་མ།	=	all
མར་ཀུས་བྲིས་པའི་འཕྲིན་བཟང་།	=	the good news that Mark wrote
བསྡུས་པ།	=	is taken / gathered / collected

Sentence 2:

མར་ཀུས་	བྲིས་པའི་འཕྲིན་བཟང་འདི་	དམ་པའི་གསུང་རབ་ནང་གི་
Mark	written gospel this	Holy Scriptures of

ཚ་ཤས་ཤིག་	ཡིན་	ཞིང་།	དམ་པའི་གསུང་རབ་དེ་	དཀོན་མཆོག་གི་	བཀའ་ཡིན་	
part one	is	and	Holy Scriptures that	God's	Word is	
ཡ་	དེ་	ནི་	མི་ཐམས་ཅད་ལ་	གནང་བའི་	བཀའ་	ཞིག་	རེད།
and	that	subj.	people all to	given	Word	one	is

Sentence 2: The Gospel of Mark is a part of the Holy Bible, God's Word which is given to all people.

How to Say It: Note how the 3rd (agentive) case particle ས་ is attached to the subject of the sentence མར་ཀུ་ . The letter ས་ was used because མར་ཀུ་ ends in the vowel *u*.

Key Terms: Bible: The Tibetan word གཞུང་རབ། originally meant the teachings of the Buddha, and later by extension, scriptures or sacred writings. This compound noun is joined by the adjective དམ་པའི་ which in this context means 'holy', the meaning of the whole being 'Holy Scriptures'.

Vocabulary for Sentence 2:

མར་ཀུས་བྱིས་པའི་འཕྲིན་བཟང་།	=	Mark's gospel
དམ་པའི་གཞུང་རབ།	=	the Holy Bible
ཆ་ཤས།	=	part
དཀོན་མཆོག་གི་བཀའ།	=	God's Word
མི།	=	men, people
ཐམས་ཅད།	=	all
གནང་བ།	=	give
བཀའ།	=	word, message (hon.)

Appendix 1: Foreign Nouns and Loan Words

Names of People

ཨེ་ཤུ།
Jesus
ཨེ་ཤུ་ཁི་རི་ཏེ་སི་ཐོ།
Jesus Christ
ཡ་ཧུ་དྷ་པ།
Jew
པེ་ཏྲོ།
Peter
ཡ་ཀོ་བ།
James (Yacob)
ཇོ་ཧ་ནན།
John (Yohanan)
ཨེ་ལི་ཡ།
Elijah

པི་ལ་ཏུ།
Pilate
བར་ཨབ་བྷ།
Barabbas
ཇོ་སེབ།
Joseph
མག་དལ་མ་མིར་ཡམ།
Mary Magdalene
ཡ་ཀོ་བ་ཀྱི་ཨ་མ་མིར་ཡམ།
Mary the mother of James
ས་ལོ་མེ།
Salome

Place Names

གཱ་ལི་ལ།
Galilee
གཱ་ལི་ལ་ཡུལ།
Galilee-country
དབྱི་ས་ལེ།
Israel
ཨ་རི་མ་ཐ
Arimathea

Names of Things

ལི་ནེན།
linen

Quotations from Aramaic

ཏ་ལི་ཐ་ ཀུ་མི།
Talitha Kumi
ཨེ་ལོ་ཨི ལ་མ་ཤ་བག་ཐ་ནི།
Eloi Lama Sabachthani

Appendix 2: Table of Action Verbs

Abbreviations:

v.a. = voluntary verb T = transitive hon. = honorific
v.i. = involuntary verb I = intransitive

Present	Gloss	Past	Future	Imperative	a/i	T/I
རྐུ།	steal	བརྐུས།	བརྐུ།	རྐུས།	va	T
རྐོ།	carved/dug	བརྐོས།	བརྐོ།	རྐོས།	va	T
རླུལ།	urge	བརླུལ།	བརླུལ།	རླུལ།	va	T
སྐོང་།	satisfy	བསྐངས།	བསྐང་།	སྐོངས།	va	T
སྐོན།	put on	བསྐོན།	སྐོན།	སྐོན།	va	T
སྐྱེ།	arise	སྐྱེས།	སྐྱེ		vi	I
སྐྱོན།	verbalizer (hon.)	བསྐྱོན།	བསྐྱོན།	སྐྱོན།	vi	T
སྐྱོབ།	save	བསྐྱབས།	བསྐྱབ།	སྐྱོབས།	va	T
སྐྲག	to be afraid	སྐྲག	སྐྲག		vi	I
སྐྱོད།	expel	བསྐྱད།	བསྐྱད།	སྐྱོད།	va	T
ཁྱབ།	spread	ཁྱབ།	ཁྱབ།		vi	I
མཁྱེན།	know (hon.)	མཁྱེན།	མཁྱེན།	མཁྱེན།	va	I
འཁྱེར།	carry	ཁྱེར།	འཁྱེར།	ཁྱེར།	va	T
ཁེངས་།	be filled	ཁེངས།	ཁེངས་།		vi	I
འཁྱེར།	carry	ཁྱེར།	འཁྱེར།	ཁྱེར།	va	T
འཁྲིད།	lead, take, lead away	ཁྲིད།	འཁྲིད།	ཁྲིད།	va	T
གྱོན།	to wear	གྱོན།	གྱོན།	གྱོན།	va	T
གྱགས།	spread	གྱགས།	གྱགས།		vi	I

བླངས།	release	བླངས།	བླངས།	བླངས།	va	T
བཀྲིད།	do	བཀྲིས།	བཀྲི	ཀྲིས།	va	T
འགེལ།	hang	བཀལ།	དགལ།	ཁེལ།	va	T
འགོག	stopped up	བཀག	དགག	ཁོག	va	T
འཇུར།	be changed	ཇུར།	འཇུར།		vi	I
འཕྱེལ།	fall	འཕྱེལ།	འཕྱེལ།	འཕྱེལ།	vi	I
འགྲོ	go, elapse	ཕྱིན།	འགྲོ	སོང་།	va	I
འཚོངས།	die (hon.)	ཚོངས།	འཚོངས།		vi	I
རྒྱག	wait	བརྒྱགས།	བརྒྱག	རྒྱགས།	va	T
སྤྱོད།	change	བསྤྱོད།	བསྤྱོད།	སྤྱོད།	va	T
ཐུགས་	overshadow	བསྟུངས།	བསྟུབ	ཐུགས་	va	T
ཐྱོལ།	wrap, roll	བསྟོལ།	བསྟོལ།	ཐྱོལ།	va	T
ཐྱོད།	call out	བསྟོགས།	བསྟོག	ཐྱོགས།	va	T
ཆ						
ཆགས།	become	ཆགས།	ཆགས།		vi	I
འཆར།	rise	ཤར།	འཆར།		vi	I
འཆི།	die	ཤི	འཆི།		vi	I
འཆོས།	treat	བཅོས།	བཅོས།	ཆོས།	va	T
ཇ						
མཇལ།	meet (hon.)	མཇལ།	མཇལ།	མཇོལ།	va	T
འཇགས།	get calm	འཇགས།	འཇགས།		vi	I
འཇིགས།	be afraid	འཇིགས།	འཇིགས།		vi	I
འཇུག	enter	ཞུགས།	འཇུག	ཞུགས།	va	I

	put	བཏུག	གཞུག	རྩུག	va	T
འཇོག	put, place	བཞག	གཞག	ཞོག	va	T
ཉན།	listen	མཉན།	མཉན།	ཉོན།	va	T
ཉོ།	buy	ཉོས།	ཉོ།	ཉོས།	va	T
གཏུག	touch	གཏུགས།	གཏུག	གཏུགས།	va	T
ལྟ།	look	བལྟས།	བལྟ།	ལྟོས།	va	T
སྤྱིར།	give	སྤྱིར།	སྤྱིར།	སྤྱིར།	va	T
སྟོན།	teach, show	བསྟན།	བསྟན།	སྟོན།	va	T
ཐར།	get through, save from	ཐར།	ཐར།		vi	I
ཐོས།	hear	ཐོས།	ཐོས།		vi	I
མཐོང་།	see	མཐོང་།	མཐོང་།		vi	T
འཐིབས།	obscured	འཐིབས།	འཐིབས།		vi	I
འཐོན།	come/go	ཐོན།	འཐོན།	ཐོན།	va	I
འཐོབ།	get,obtain	ཐོབ།	འཐོབ།		vi	I
འདའ།	die	འདས།	འདའ།		vi	I
འདུ།	gather	འདུས།	འདུ།	འདུས།	vi	I
འདོན།	make come out	བཏོན།	གདོན།	ཐོན།	va	T
འདྲི།	ask	དྲིས།	འདྲི།	དྲིས།	va	T

སྡོད།	sit	བསྡད།	བསྡད།	སྡོད།	va	I
གནང་།	give (hon.)	གནང་།	གནང་།	གནོད་སྐ།	va	T
སྤོང་།	abandon	སྤངས།	སྤང་།	སྤོངས།	va	T
སྤྲོད།	give	སྤྱད།	སྤྱད།	སྤྲོད།	va	T
ཕེབས།	open up	ཕེབས།	ཕེབས།		vi	I
ཕེབས།	come/go (hon.)	ཕེབས།	ཕེབས།	ཕེབས།	va	I
བྱེད།	do	བྱས།	བྱ།	བྱོས།	va	T
འབབ།	fall	བབ།	འབབ།		vi	I
འབྱལ།	offer (hon.)	ཕུལ།	དབྱལ།	ཕུལ།	va	T
འཕེབས།	to lower	ཕབ།	དབབ།	ཕོབ།	va	T
འབོད།	call	བོས།	འབོད།	བོས།	va	T
འབྱུག	annoint	བྱུགས།	བྱུག	བྱུགས།	va	T
འབྱུང་།	become	བྱུང་།	འབྱུང་།		vi	I
འཕྱེད།	to open	ཕྱེ།	དཕྱེ།	ཕྱེས།	va	T
འབྱོན།	come (hon.)	བྱོན།	འབྱོན།	བྱོན།	va	I
འབྲི།	write	བྲིས།	བྲི།	བྲིས།	va	T

སྤྱོང་།	soak	སྤྱངས།	སྤྱང་།	སྤྱོངས།	va	T
ཚར།	to be finished	ཚར།	ཚར།		vi	I
འཚོལ།	seek	བཙལ།	བཙལ།	ཚོལ།	va	T
མཛད།	do (hon.)	མཛད།	མཛད།	མཛོད།	va	T
འཛིན།	take, seize	བཟུང་།	གཟུང་།	ཟུངས།	va	T
འཇུག	enter	འཇུག	འཇུག	འཇུག	va	I
འཛོམ།	gather	འཛོམས།	འཛོམ།	འཛོམས།	vi	I
རྫོགས།	be over	རྫོགས།	རྫོགས།		vi	I
ཟླ།	say	ཟློས།	ཟླ།	ཟློས།	va	T
ཞེད།	afraid	ཞེད།	ཞེད།		vi	I
བཞུགས།	stay, was, sit (hon.)	བཞུགས།	བཞུགས།	བཞུགས།	va	I
བཞུད།	set (sun)	བཞུད།	བཞུད།		vi	I
བཞེངས།	rise (hon.)	བཞེངས།	བཞེངས།	བཞེངས།	va	I
ཟིན།	catch	ཟིན།	ཟིན།		va	T
ཟེར།	say	ཟེར།	ཟེར།		va	T
གཟིགས།	see (hon.)	གཟིགས།	གཟིགས།	གཟིགས།	va	T

གཟིམས།	sleep (hon.)	གཟིམས།	གཟིམས།		va	I
འོང་།	come	འོངས།	ཨོང་།		va	I
ཨོང་།	come	ཨོང་།	ཨོང་།		va	I
རལ།	tear	རལ།	རལ།		vi	I
ལང་།	stand, get up	ལངས།	ལང་།	ལོངས།	va	I
ལང་།	occur	ལངས།	ལང་།		vi	I
ལབ།	say	ལབ།	ལབ།	ལོབ།	va	T
ལུས།	remain	ལུས།	ལུས།		vi	I
ལོག	return	ལོག	ལོག		va	I
ཤེས།	know	ཤེས།	ཤེས།		vi	I
ཤོད།	say	བཤད།	བཤད།	ཤོད།	va	T
བཏུ	peel, dig	བཏུས།	བཏུ	ཏུས།	va	T
སེམས།	think	བསམ།	བསམ།	སོམས།	vi	T
སེལ།	clear	བསལ།	བསལ།	སོལ།	va	T
སྐྱིད།	arrive	སྐྱིདས།	སྐྱིད།		vi	I

གསུང་།	say, speak (hon.)	གསུངས།	གསུང་།	གསུངས།	va	T
གསོད།	kill	བསད།	གསད།	སོད།	va	T
གསོན།	survive	གསོན།	གསོན།		vi	T

Appendix 3: Helpful Books

Works in English

1. Bartee, Ellen, and Droma, Nyima, *A Beginning Textbook of Lhasa Tibetan* (Beijing, National Press for Tibetan Studies, 2000; ISBN 7-80057-430 X / G.19). The Tibetan title is ཡུལ་སའི་སྐད་ཀྱི་རྩྭང་གཞི་སློབ་དེབ། . An excellent book for complete beginners, with helpful appendices.

2. Goldstein, Melvyn, *Essentials of Modern Literary Tibetan* (Berkeley: University of California Press, 1991; ISBN 0-520-07622-2). The standard work on modern written Tibetan; best for intermediate students.

3. Preston, Craig, *How to Read Classical Tibetan* (Ithaca: Snow Lion, 2003; ISBN 1-55939-178-2). Takes you step-by-step through a Buddhist text in classical Tibetan; best used by advanced students who have already read Joe Wilson's book.

4. Tournadre, Nicholas, and Dorje, Sangda, *Manual of Standard Tibetan: Language and Civilization* (Ithaca: Snow Lion, 2003; ISBN 1-55939-189-8). An in-depth introduction to the Lhasa variety of spoken Tibetan, with 2 audio compact discs. Best for beginners.

5. Wilson, Joe, *Translating Buddhism from Tibetan* (Ithaca: Snow Lion, ISBN 0-937938-34-3). Heavy and technical, but worth reading for the excellent explanations of Tibetan grammar. Best for intermediate to advanced students.

Works in Tibetan

1. སྐལ་བཟང་འགྲུར་མེད། བོད་ཀྱི་བརྡ་སྦྱོད་རིག་པའི་ཁྲིད་རྒྱུན་རབ་གསལ་མེ་ལོང་། ཞི་ཁྲོན་མི་རིགས་དཔེ་སྐྲུན་ཁང་།

1992. ISBN 7-5400-1028-3/J. A very readable book with abundant examples and clear explanations. Well worth reading with a language helper.

2. རྫོ་རྗེ་རྒྱལ་པོ། སུམ་རྩགས་ཀྱི་སྐྱིང་འགྲེལ་ལེགས་བཤད་འདྲེན་པའི་ཚོ་ག་ཞེས་བྱ་བ། བོད་ལྗོངས་དཔེ་སྐྲུན་ཁང་།

2000 ISBN 7-223-01248-X/H.14 A mid-literary commentary on the *sum bcu pa* and the *rtags 'jug pa.* Best for those who want to learn Tibetan grammar from a traditional perspective.

3. བློ་བཟང་རྒྱལ་མཚན། གཞིར་ཏོག་སུམ་རྩགས། མི་རིགས་དཔེ་སྐྲུན་ཁང་། (1957, reprinted 1995, ISBN 7-105-02507-7) An older but very detailed explanation of Tibetan grammar, with a set of helpful tables. Best for advanced students.

Other Resources

1. Rhoads, David, Dewey, Joanna, Michie, Donald, *Mark as Story: An Introduction to the Narrative of a Gospel* (Second Edition, Minneapolis: Fortress Press, 1999; ISBN 0-8006-3160-9. Written from a liberal perspective, but contains much valuable insight about the literary structure of the Gospel of Mark. Very valuable for gaining a deeper appreciation of this Gospel.

2. Ryken, Leland, *How to Read the Bible as Literature* (Grand Rapids, Zondervan, 1984; ISBN 0-310-39021-4) Ryken is a professor of English at Wheaton College. He has written an excellent survey of literary forms in the Bible that will help anyone get more out of reading the Scriptures generally.

3. Ryken, Leland, *The Word of God in English* (Wheaton, Crossway, 2002; ISBN 1-58134-464-3). Presents a set of criteria for quality Bible translation in English, and critiques currently available versions. Well worth reading.

4. Wessel, Walter W. *Mark* in *The Expositor's Bible Commentary,* Frank Gaebelein, general editor, (Grand Rapids, Zondervan 1984) ISBN 0-310-36500-7. A detailed and worthwhile evangelical commentary on this Gospel.