How to Read Tibetan

Central Tibetan (Low Literary) Edition



How to Read Tibetan: Central Tibetan (Low Literary) Edition © CAF, 2004

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Contents

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 সূন্তব্য 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 য়৾৾য়ৼ৾৾য়৾ঀ)

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
લે.સ	Jesus	Section titles
મે [°] ર્ફે	Peter	(25) 5.37
ૡ ૾ૺૠૼૣ	James	(25) 5.37
ૡ૾ૻૼ੶૱૱	John	(25) 5.37
મું.ન.છી	Pilate	(21) 15.8
ૡ૽ૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૡ	Joseph	(23) 15.42-43
มุฑารณามีราผมเ	Mary Magdalene	(24) 16.1

Notice that each name in the preceding list has a tiny open circle (called a *bindu* or $\forall \forall \forall \uparrow$) 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 \forall 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 lewish. Greek or Roman name. In

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 $\exists x \exists | (meaning 'called' or 'so called')$ that can be used to make things clear. For example:

Name

English

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
শ'ন্দিনা	Galilee	(20) 1.14
ગ [ા] લ્વ.સંસ	Capernaum	(21) 1.21
વ [.] ર્ડ મેળા	Nazareth	(21) 1.24
ૡ૽૿ૺઃસ૽ૺઃૠૻૡ૽ૺૡૣ	Israel	(19) 12.29
พาริามาย	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
શ્રા	man, person	(21) 1.22
5	boy, son	(23) 2.10
শর্নির হেটা	evil spirit	(13) 1.34
<u>הביבו</u>	house	(23) 2.1

Name	English	Reference
येव वेंबा	linen	(23) 15.46
ઐ <u></u> ब'र्बे <u>ब'बेर'नद</u> े'રશ	cloth <u>called</u> lin	nen 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 $\frac{1}{3}$ and $\frac{2}{3}$ though in older or higher literary versions of the Tibetan Bible you may see the pluralizer $\frac{3}{3}$ as well. ⁵

₹ अ≈। as Plur	alizer:		ð as	Plurali	zer:
শ্বিব'র্য:র্মশ্ব	the dead (25)	section title	٦:ؖۿٚ	we	(19) sec. title
<u> </u>	the disciples	(25) 5.40	ڰ٦ؚۦۑ	you	(20) 1.15
ন্ন:ক্রি:র্মশ	chief priests	(20) 14.10	ٱلْمَحْ تَقْرَ	they	(21) 1.21

Word	Meaning	Example	Example Meaning	Reference
สระรับ	many	ষ্দ্রামান্যা	many sick people	(22) 1.34
র্কন'মা	all	มิ:ฮ์ร:ม	everyone	(25) 5.42
ষমশ ডণ্	all	ৰশ্বমশ্বহা	all foods	(17) 7.19
P.931	a few	ধ্যাদ্র-পশ্বা	a few people	(22) 15.35
শক্তিশ্ব	two	તુ્ય સુ. વાલેશ્વા	two pieces	(22) 15.38

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

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 \hat{a}' [1], 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
শৰ্মাশ্ব'ৰ্মি	body	ৠৢ৾য়৾৾য়ৢয়৾য়	(23) section title
অধ্য:শ	hand	धुम	(25) 5.23
শ্ব-শ	foot	ৰ্মশ্	(25) 5.22
Ę	son	শ্রহ্ম	(19) section title
7 51	voice	শৠ্দা	(22) 15.37

The Particle আল্বাজ্য Yet another way that Tibetan makes personal names and other nouns honorific is by adding the particle আল্বাজ্য. 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
ই্ট্রন্ম	great teacher, founder of a religion
ঈূর :ম'ঝগ্বশ্বা	honorific form

Note that the particle العرامة 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
ॻ॓ॱॸॖॕॱॸ॒ॸॱख़ऀॱज़ॺॺऻ	Peter and John: noun list
ؠڹڮٙۯؿٳڡ <u>ؚ</u> ؉؞ٮٳ	Peter's house: noun + noun
નુસાયલે ગુજીન મના	Holy Bible: adjective + noun
<u> </u>	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 c) Honorific b) Plural d) Non-Honorific
Nouns can be combined with other words in noun phrases .

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 latters. This is another such little circle that appears above the line of latters.

³ There is another such little circle that appears **above** the line of letters. This is an abbreviation for the Tibetan letter \mathfrak{A}' . 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 <u>quickly</u> (adverb) Tashi had to run to get away from the <u>hairy</u> <u>black</u> (adjectives) yak. Or how we met him <u>after</u> (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 בֹּק'בֿאָק') 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		
51	Ι	ਨ :ਫ਼ੇੱ'।	we	
35:221	you (honorific)	ট্টিন্'মন'র্ক্টা	you (honorific) 11	
اَتَحَةً	he (honorific)	اَلْمَح: كَثْرَ	they (honorific)	

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

آقآ	you (non-hon.)	ۿٙٚ٦ [:] ۿۧٳ	you (non-hon.)
উঁন্'মন'।	you	હેંન મન સેં	you (plural)
ٳڰٙٳ	he, she (non-hon.)	المَحْ آلَمَ	they (non-hon.)
اَلَهُ بَعْرَ	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 $\pi\pi$ meaning 'self' or 'itself'. Here are some examples:

Tibetan Word	Meaning	Reference
751	self	
75.22.22	as yourself	(19) 12.31
મ્પ્રત્યો'સુપ્ર'સુ	in front of, to Himsel	f (17) 7.14
المجربي المحربة	(it is) He Himself	(20) 14.44
שלקישיאביאקן	(it is) the truth itself	(22) 15.39

The word 55 has other uses as well, as we will see in Chapter Eight (8.5).

3.2 Relative and Interrogative Pronouns or $\frac{3}{2}$ 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
S)	who	هم: هَنْ عَالَمُ	<u>Who</u> is this?	(24) 4.41
শ্বন্:।	what	ર્ક્યુ સર્જવ ગામ ભેવા	<u>What</u> is the reason?	(21)15.14
		र्नेवःगदःधिवा	<u>What</u> is the meaning?	(24) 4.40
ઉ	what	<u> উ'</u> ন্ন'উ'ন্দ্রেদ'।	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)
<u>ع</u> ;٣٢	whoever, anyone, no one
गलन:शुःष्प८:1	no one else (25) 5.37
<u>સુ:ૡઽ:ઽઽઽૡ:૱</u> ૱૱	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 (Re	ference)
<u>ק</u> ו	that (one, pers	on)
محا	this	
२ने [.] डे [.] धेव।	What is this?	(21) 1.27
ষমশ উণ্	all	(23) 2.12
শন্তিশ	one (person),	something
শৃহ্টশাশীশ্বাহ্যমান্য	one to another	: (21) 1.27
শক্তিশ	both	
ধ্ব'ম'শট্টিশ্বা	father and mo	ther (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 <u>how</u> or <u>in what way</u> 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)		
5:351	very		
इ.उट्ट ज्ञुमान्य	very afraid (18) 9.6		
વ્યસ જેમ્ !	immediately		
য়য়য়৾৾৾ৼ৻য়৾ৼয়৾৾ৼয়৾৾য়	got up immediately (23) 2.12		

ૡ૽ૻઽૹૻૻૹૢ	wholly, completely
ૡ૽ૻઽૹ઼ૻૹૢૻૡ૽૾ૺ૽ૻ૱૱૽ૣૻૢૻ૱	completely peaceful (24) 4.39

Take note of the adverb () 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 in this way? 'In this way' (Tibetan \Im) 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
শ্দান্দ্র	how
हेल्हरा	how, in what way
नेख्ना	like that
٢ <u>٦</u> ٢	like this

Examples

Reference

1.	हेलूम	હીં.	ন্থ্যুখ্য	भैव'	ম'লিশ্বা	
	how (Peter) didn't	say know h	must ow to re	not espond	not know.	(18) 9.6
2.	শ্বৃশ্ব'শ্যুদ্র'	<u>देख</u> ्नूमः		দৰ্শি	શ્વા	
	No one No one could	like th make it		make at	not able	(18) 9.3
3.	ર્ <u>દ્</u> યુસ	রূব.	বৰ্ষীশ্বা			
	like this must tell this	say (to Jesu	must s' discip	oles)		(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 গী স্থাঁ বৃঙ্গা or গাঁ দেবাজা 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:	न्गॅ्व रब्र्ब्स् भो:न्नरा	God's power
Adverbial 1:	<u>ଽ</u> ଐ୶ [ୄ] ୶ୖଈ୕୶୲ୖ୩ ^୲ ୄଽୣୄୣ ୵ ଽୖ୩ [:] ୖୢଈ୕୕ୣ୶ୄ	by (God's) power 1.34
Example 2:	मृत: मिन	courage, bravery
Adverbial 2a:	র্ন্নি'র্নিযা শী'নন'র্শ্বশ	courageously, bravely
Adverbial 2b:	র্ন্নার্যমান্টর'র্মি:ম্মের্মা	with great courage (23) 15.42

3.3.2.2 Using the Agentive Particles $\frac{1}{2}$ is $\frac{1}{2}$ to Make Adverbials: These three particles $\frac{1}{7}$ which will be discussed in Chapter Six (6.2.3), can be used in a similar way.

Example noun:	7.5N	cloth	
Adverbial:	শ্ব শ্ৰুগ্ৰী	with a cloth	(23) 15.46
Example noun:	मुं ञ्चिया	whip	
Adverbial:	हञ्ख्यायीश्व	with a whip	(21) 15.15
Example phrase:	ૡૢ ૣૣૣૢૣૣૢૣૣૢૢૢૣૣૢૢૡૢૢૢૢૢૢૢૢૢૡૻ	as much as (you) have	
Adverbial:	ૡૢૢૢૣ ^{ૹૢ} ૾ૻ૱૽ૻ૱૿ૻઌૼૻ૽ૢૼૹૣ	with as much as (you) have	(19) 12.30

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

Adjective +	વર્ગ્વ	= Adverb	Change in Meaning	Reference
ন্ম 'র্মি	¥.	ন ম'র্মিশ	firm -> firmly	(20) 14.44
শই্মির'র্মী	T '	শই্জির'র্নিম	live -> alive	(25) 16.6

Adjective	Meaning	Example	Translation	
משלין	good	दर्षेष'त्रत्रदा	good news	(20) 1.14
খ্যনা	all	प्देग'हे न 'गुन।	whole world	(25) 16.15
ळेवःर्यो	big	ષ્ણેસ્ટ સ્કેર મેં	a big hole	(23) 2.4
শন্ম:ক্রা	important	গ'ঝ'ক্ট'নন্দ্র'নশান'শ্রিমঙ্গ।	important cor	nmand 12.31

3.4.1 **Verbal Adjectives:** Sometimes verbs (see Chapter Four) are made into adjectives, as in the phrase, 'the food <u>that Drolma made</u>' or 'the tea <u>that she drank</u>'. 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 Adj	Modified Noun	
ઽૻૼૹ૽ૼ	ર્ક્સેવ નવું	5751
us power to sa	saving ve us	power
শর্নির'ৎই' demon power to dr	َ ڲٝٚٓק ٚؾڎ expelling ive out demons	તુર્ગ સ શ્ power
۹ٓآلماتت بَجْآ walk a man unab	સ'લુવ'યલે' not able le to walk	ब्दाय। sick one

3.4.2 Adjectives with ਤ੍ਰ੍ਹ The particle ਤ੍ਰ੍ਹ or 55'ਤ੍ਰ੍ਹ (meaning literally 'having' or 'being associated with') can be added to a noun to make it into an adjective:

5951	=	power		
न्यनः क्षेत्रा	or	<u>न्यर:न्रःक्ष</u> े	=	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 <u>before</u> the other words to which they are joined, and so are called <u>pre</u>-positions. But in Tibetan, exactly the opposite is true: such words come <u>after</u> the words to which they are joined, and are called <u>post</u>-positions.

Postposition	Meaning	Example	Translation	Reference
মন্ব-ন্	in front of	^{સે :} ર્ક્રન્સ્ અવે અનુવ	in front of all	(23) 2.12
ইশান্ডা	below	ङ्गेद-त्व	from top to be	ottom 15.38
ર્થેન:51	before	ই্ৰি'ৰশ	previously	(20) 14.44
हे रू. झु	after	ધુન [.] મતે:દેશ	after leaving	(23) 2.1
קאן	until	સું ર્સેન ગયુશ્રા મહેરવમ	until 3:00	(22) 15.33
᠗ᢅᡪ᠂᠋᠊᠋᠋ᠶ	for	ૹૣૻૼૼ <u>ૼ</u> ૼ ^{ૢૻૡૡ} ૽ૺૼૼ૽૾ૢૢૢૢૢૢૢૢૢૢૢૢૢૢૡૺૢૻ	in order to rel	ease (21) 15.11
ध्रिम	for	ર્ને મ [્] યુમ	in order to sat	isfy (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, <u>extremely</u> large). There aren't many adverbs in Tibetan, but there are a lot of adverbials, which are formed by adding $\hat{\eta}$ $\hat{\mathfrak{A}}$ $\hat{\mathfrak{A}}$ $\hat{\mathfrak{A}}$ $\hat{\mathfrak{A}}$ $\hat{\mathfrak{A}}$ is a lot of adverbials, which are formed by adding $\hat{\mathfrak{A}}$ $\hat{\mathfrak{A}}$ $\hat{\mathfrak{A}}$ $\hat{\mathfrak{A}}$ $\hat{\mathfrak{A}}$ is a lot of adverbials, which are formed by adding $\hat{\mathfrak{A}}$ $\hat{\mathfrak{A}$ $\hat{\mathfrak{A}}$ $\hat{\mathfrak{A}}$ $\hat{\mathfrak{A}}$ $\hat{\mathfrak{A}}$ $\hat{\mathfrak{A}}$ $\hat{\mathfrak{A}}$

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 <u>after</u> the word they modify.

¹¹ In Kham the pronouns $\tilde{\mathfrak{g}}_{5}$ $\tilde{\mathfrak{s}}_{5}$ may sometimes be used as reflexives (e.g. 'you yourself').

¹² Other pronouns used in modern or classical written Tibetan include दे5'उग रूप रूप रूप हे'उग हे'उग

ने'क्स्यया ने'र्कें।

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.

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

¹⁷ These are called ergative (Bartee and Droma) or instrumental (Goldstein) particles.

¹⁸ Preston p. 58.

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

they work in classical Tibetan, see Craig Preston's *How to Read Classical Tibetan*, p. 4.

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	g' Verbs:	Function	Examples
धिवा	عرا	expresses nature, essence	God is good.
شٓ٦ٳ	ৎন্য	or identity expresses existence,	I am Tashi. 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 $\widehat{\eta}$ ' 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	l	Being Verb	Person	1	Tense
5	दर्शे.	मी.	धिवा	Ι	<u>will go</u> .	future
\$7'75'	दर्शे.	শী.	रेना	You	<u>will go</u> .	future
5.	दर्शे.	मी.	فآترا	Ι	<u>go</u> .	present
آمَج:	લર્થે.	यी.	ৎন্য	He	goes.	present

By contrast, non-Central dialects of Tibetan more often use the connector particle $\frac{\pi}{2}$ instead of भे", as in the sentence: रादर्भे कुधिता.

In written Tibetan, the auxiliaries (المَانَةُ الله عند عند عنه الله عند عنه الله الله الله الله المعالية م معالية المعالية م

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
শ্বহী	to take or lead	(22)1.32
दर्भ	to go	(23) 2.12
ঀ৾৾শ	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 I	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
वर्षेत्।	take, lead	Не	leads	<u>me</u> .
ह्रेंग	teach	She	teaches	<u>children</u> .
শার্শিশ।	kill	The soldiers	killed	<u>him</u> .

And here are some examples of intransitive verbs:

Verb	Meaning	Subject	Verb	Object
दर्षे	go	Не	goes.	no object
बित	arrive	They	arrived.	no object
বেই্যিক	die	Jesus	died.	no object

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

Subject	Verb	"Object"
Не	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 $\Re \mathfrak{A}$ (a transitive verb meaning 'to roll or wrap' something) and its intransitive counterpart $\Im \mathfrak{A}$ (which means to roll by itself, like a log down a hill). The transitive form $\Re \mathfrak{A}$ ('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 $\Im \mathfrak{A}$ 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.

C	ause	Result		
Transitive Verb	Meaning	Intransitive Verb	Meaning	
ক্টিশ	to give birth to	(TF)	to be born	
No.	to change	دیلا	to be changed	
ક્ષેભા	to cause to fall down, to knock down, overturn	ৎষ্ট্ৰথা	to fall down (e.g. on the ground, as to trip and fall, or collapse)	
क्षेग	to arrange, set up	ন্দ্র্যাম	to be in agreement or conformity	
क्षेत्रा	to roll or wrap something	ন্দ্রীন্দা	to roll by itself, e.g. a stone down a hill	
R T	to accomplish or do	दब्युम	to be accomplished, to be done	
শ্বীন্দা	to spread, to make something increase	दवेव्य	to increase or multiply by itself	
ননন্ধা	to cause to come down, make descend	จกกุ	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 মন্দ্র্বেন্ট্র্র্র্জ্ব) or involuntary (also

called non-causative, non-volitional, unintentional, or শ্বর্ব্ব্ব্ব্র্ খ্রু শ্রু জ্বাঁণ). 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 $\sqrt[a]{4}$ or $\sqrt[a]{4}$. In general,

Tibetan grammar requires that the subjects of sentences with voluntary verbs be marked with a special particle called a 353, 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 $\hat{\eta}$ and $\hat{$

Verb	Meaning	Example
<u>ب</u>	to soak, to wet	Soaked a sponge in wine Mk. 15.36

קבין	to be / get soaked	The sponge was soaked in water.
শাইনা	to break intentionally	She broke the cup (e.g. in anger).
ক্রশ	to break unintentionally	She broke the cup (by accident).

Verb	Meaning	Past	Future	Imperative
स्र	look / watch	ଅନ୍ପକ୍ଷା	বস্থা	দুৰ্হ
মইনি	see	মইন্য	মইন্য	

The verb \mathfrak{P}_{1} is a transitive voluntary verb, so it may be joined with auxiliaries like \mathfrak{P}_{2} as in sentence (1). Because it is voluntary, its imperative root \mathfrak{P}_{2} and be used in a command, as in sentence (2).

(1) รสาวผูสาวานิสุ	I looked.
(2) द्वेंब्श or द्वेंबर्भ्य	Look! (command form)

The verb $\mathfrak{A}\mathfrak{A}\mathfrak{A}\mathfrak{T}$ is also a transitive verb, but it is involuntary, so it cannot be joined with first person auxiliaries like $\mathfrak{A}\mathfrak{A}\mathfrak{A}$ as in sentence (3). Instead, it must be joined with a different auxiliary such as $\mathfrak{F}\mathfrak{A}$ 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) รพามส์ราวานิสุ	I saw (it) - incorrect.
(4) দঝামার্ইদ'র্ভুদ'।	I saw (it) - correct.
(5) মর্ষিন' or মর্ষিন'রিশ	See! - incorrect

Just a few of the intransitive verbs, like $\Im(go)$ \Im

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, $\P \mathfrak{S} \P$ (voluntary) or $\mathfrak{S} \P$ (involuntary) comes at the end of the sentence

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		
સ્ટ ⁻ દ્રચ્ટ-સ્ટું સુંગું સુંગ	Voluntary verbs (v.a.)		
ગલન'ન્પ્ર-:સ્વ'શું'નુ'ર્ઢંગ	Involuntary verbs (v.i.)		
٩ .22.21	Transitive verbs (T)		
ส มิ ราราน	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
শন্ত্ৰশঙ্গ	stay (hon.)	মন্ত্ৰশৃশ্ব	মন্ত্ৰশৃশ্	মন্ত্ৰশৃশ্ব
ৰ্হ্বা	ask	متكعا	هم	र्द्रेश
यम)	stand	অন্থা	مات.ا	شرحها
ઉત્ત	do	<u>5</u> ai	31	<u> J</u>

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
ڠم	to be finished	न्नेमा	न्नेमा	
हिन	arrive	শ্বীনশ		
ন্ধিয়ন্থা	think	নন্ধম	নন্ধম	র্ষায়া

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 $(3\hat{\gamma})$ "to ask" or $\Im \tilde{\Im} \tilde{\gamma}$ " to see". Such verbs are called **simple verbs** or $(3\tilde{\gamma})$ " $\tilde{\Im}$ " $\tilde{3}$ " $\tilde{3$

However, most Tibetan verbs are made up of more than one syllable. Such verbs are called **compound verbs**, or $\xi \in \mathfrak{A} \subseteq \mathfrak{A}$

नेश 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 $\frac{3}{3}$

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.

	Verbali	izer		
Noun	Voluntary	Involuntary	Combined Form	Meaning
ই্যুনগ্ৰহাঁ				education
	শার্চিনা		ই্খন শইংশটিন।	to educate
		র্বনশ্	ই্নিশ্বিইনিশ্ব	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
শট্দি	৴ য়ঽ৾৻ঽ৾৾য়য়৾৽য়৾৾ঢ়৾৾৾৴৾৾	defame, slander	(17) 7.22
	ই্রনা ইনা নার্টি না	execute / kill	(21) section title
	য়ৣ৾৾৲৻ঽয়৾৵য়ঢ়৾৾৴৾ঀ	release / set free	(21) 15.6
	শ্বিন্যা	call / summon	(23) 15.44
ক্রুশ ³²	র্ণাঝ'ম'ক্রুশ	to walk	(25) 5.42
	য়৾৾ঽ৾৾৴য়ৣয়	to nail	(22) 15.25
	A	to shout	(22) 15.37
<u>ð</u> 51	য়ৢৠয়ঀৣয়৾ঀ৾ৣঽঀ	to respect	(23) 15.42-43
	ଞ୍ଚ ଅନ୍ଥ୍ୟ ଅନ୍ଥିଥି ।	to proclaim	(25) 16.15
	55.2.351	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 351 '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 351.

Action	(Voluntary Verb)	Involuntary Counterpart	Voluntary- Involuntary Pair ³³
look / see	응	ঝর্ষনা	য়৾য়৾৾৾ৼ৾৾য়ৼ৾৾ঀৢ৾ঀ
listen / hear	१न	र्वे	ર્વે વર્ષ છેના
learn / know	শ্বিন	বিশ্বা	<i>ૡે^ૹૡઽ૽</i> ૽ૢ૾ૺૢૼ
seek / find	दर्केंग	র্জনা	৾৾৽৻৸ৼ৾৾৾ঀৢ৾৾ঀ

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	বল্পমা	351	<u>લ્લસ'યર'</u> નુેન્	cause to be defeated
believe + make	พีรุ ซิลเ	নৰ্ই	พิรุ ซิส นา	to cause to believe

Other examples include গ্রন্থর্য সম্পর্য to make tired, র্বির্শ্বি গ্রন্থ সম্পর্য সর্ব), to cause someone to be angry, ঝর্রি ব্ বে যু স্বর্ষ দ্রী 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
ধ্ব	ইশা'ঔষ'ইথাস্থ্রা	<u>able</u> to forgive sin	(23) 2.7
حَقَقَ 34	র্ন্মিন'নেশীশ্ব।	<u>have to</u> release	(21) 15.9

Aside from these two, there are many other helper verbs (হার্টবাব্যারা) 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	<u> </u>	みぼう	(25) 16.20
go	दर्भ	দ্বিল্বশ্ব	(20) 1.14
discuss	37.2.2.421	নশা নে জ্বান হয়	(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
तनुवा	give / offer to someone higher (e.g. God, Jesus)	(23) 2.12
ત્રગાર સેંભ લા	speak to someone higher	
ସମ୍ଭାସ:ସମ୍ଭି ।	ask someone higher	(17) 7.17
ન્યાર નશ્ર:લા	to welcome someone higher	
ବମକା:୧ଟିଣ୍ଟକାର୍କ:ଜ୍ୱା	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 (धेन्।, देन्।) or existence, location, or quality (बॅंग्ना २५११). 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. Involuntaryvoluntary 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.

¹⁹ There are many ways to classify Tibetan verbs and the English terminology for even the simplest ones is confusing. The verbs in the $\hat{\mathfrak{A}}_{3}$ and $\hat{\mathfrak{A}}_{3}$ 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 $\widetilde{\mathfrak{A}}_{7}$ and \mathfrak{A}_{7} 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 $\hat{\mathfrak{A}}_{1}$ and $\hat{\mathfrak{A}}_{1}$ in the Lhasa variety of spoken Tibetan, see Bartee and Droma p. 32; for

त्रज्ज् 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' 죍미'지 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. 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 $\frac{1}{2}$

 33 Alert readers will notice that two of the pairs contain the syllable $\forall \exists$ while the other two contain the

syllable $\neg \exists$. The meaning is the same; in general, the syllable $\neg \exists$ is used when the final letter of the

preceding syllable is $\Xi' \Xi' \Theta'$ or a vowel, and the syllable $\Xi \Xi'$ is used after all other finals.

³⁴ The use of the verb 5्रवींश। 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 $\hat{\eta}$ $\hat{\mathfrak{A}}_1$, $\hat{\eta}$ $\hat{\mathfrak{A}}_1$, $\hat{\eta}$ $\hat{\mathfrak{A}}_1$, $\hat{\mathfrak{A}}_1$ 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.

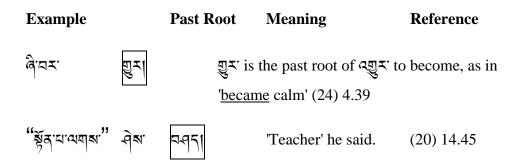
Key Point: Written Tibetan shows tense in three ways: a) by a past, present or future root of the main verb ^{*} b) by auxiliaries such as ୩୯୩୩ ବା ଦା ସଂସ୍ଥିତ୍ରୀ c) by the context

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
<u>مَ</u> جَـبَةً) تَحْجَ	হিন্ধা	جَمِّا is the past root of حَمَّا 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.



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
<u> ন</u> িশ্ব:শ্বার্হস্রম	<u> <u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u></u>	It makes a man unclean.	(17) 7.20

So in general, when we see that a sentence ends in the <u>past root</u> of its main verb, we know that the sentence describes something that has happened in the <u>past</u>. When we see that a sentence ends in the <u>present root</u> of its main verb, we know that the sentence describes something that is happening in the <u>present</u>. When we see that a sentence ends in the <u>future root</u> of its main verb, we know that the sentence describes something that is happening in the <u>present</u>. When we see that a sentence ends in the <u>future root</u> of its main verb, we know that the sentence describes something that is happening in the <u>present</u>. When we see that a sentence ends in the <u>future root</u> of its main verb, we know that the sentence describes something that will happen in the <u>future</u>; 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 $\bar{\eta}$ ($\bar{\mathfrak{A}}$, $\bar{\eta}$) $\bar{\mathfrak{A}}$, $\bar{\eta}$, $\bar{\mathfrak{A}}$, $\bar{\eta}$) $\bar{\mathfrak{A}}$, $\bar{\eta}$, $\bar{\mathfrak{A}}$, $\bar{\eta}$) $\bar{\mathfrak{A}}$, $\bar{\eta}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}$, $\bar{\mathfrak{A}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}$, $\bar{\mathfrak{A}}$, $\bar{\mathfrak{A}}$, \bar

Example	Main Verb	Helper Words	Meaning	Reference
ঋ'র্দ্রিশাঝ'শাম'ঝম'	শ্ভন'	4.71	(it) spread everywhere	(21) 1.28
শন.	ধ্ব:	4.51	(they) lowered (him)	(23) 2.4
	৫র্নিন্'	શે લ્ડ્ય	(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 π^{-1} indicates the past tense, and the present auxiliary π^{-1} .

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
ૡ૾ૻૼઽૻઃૹૻૼ૽ઽૢઽૻૹૢ૱૱ૻૢૹૢૻૻ૾ૹૡ૱ૡઽ	۵	other boats were also with them	(24) 4.36.
त्रु: ¹² र:वर:य.	قآم	was in the synagogue	(12) 1.23
સુષાશ્च શ્વીય.	فآم	had a custom	(21) 15.6

In these three examples, only by the context do we know that the verb $\widetilde{\alpha}_{1}$ 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
ন্ট্র	Ň	did	(25) 16.20
दन् श	Ĩ	died	(22) 15.37
নর্থন	ع	sought	(20) 14.11

5.4.2 **Past Root** + $\exists \exists \exists \exists \forall]$ The past root of the main verb may be combined with the helper words $\exists \exists \exists \exists \forall]$ as follows (these examples are from the 1903 edition of the New Testament): ³⁹

Past Stem	Helper	Meaning	Reference
মন্ব অ স্বাস্	ধ্য:মূজা	awakened	Mt. 8.25 (1903)
र्बन'	নম.থিশা	destroyed	Mt. 15.6 (1903)
ई या	মম:নিঞ্চা	built	Lk. 17.28 (1903)

5.4.3 Intransitive Verb + 직자:흰자| Intransitive verbs can be combined with the helper term 직자:흰자| or 직자:흰자| ⁴⁰

गुपायम गुरा	was accomplished	Mt. 13.15 (1903)
ন্ শার:মৃন্	rejoiced	2 Cor. 7.7 (1903)

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

5.4.5 **Past Root** + [5,7] / [5,7] The past root of involuntary verbs may appear with the helper verbs [5,7] or [5,7] ⁴¹ The use of these is complex and a full description is beyond the scope of this chapter.

नगव में झुमा	rejoiced	(20) 14.11
ङ'र्यो'र्श्चेन्'।	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.

অন্য ক্ষা	is	(19) 12.29
ર્વેષા થાયે શાનુ ને મેં	commits adultery	Mt. 5.32 (1903)
শেনর আর্টিন নিঁ'	(they) abuse (you)	1 Pet. 4.4 (1903)

5.5.2 **Present Root** + $\neg \neg \neg \exists \neg \uparrow$ The present root may be combined with the helper term $\neg \neg \neg \exists \neg \uparrow$ as follows (these examples are from the 1903 edition of the New Testament):

<u> </u>	obeys	(24) 4.41
<u> </u>	loves	1 Jn. 3.11 (1903)
ૹઙૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૻ૱	shut off	Rev. 11.6 (1903)

5.5.3 **Present Root** + $\hat{\eta}^{\alpha}\tilde{\mathfrak{A}}_{5}$ $\hat{\eta}^{\alpha}$ The present root may be joined with the helper words $\hat{\eta}^{\alpha}\tilde{\mathfrak{A}}_{5}$ or $\hat{\eta}^{\alpha}$. However, this is not very frequent in written Tibetan. ⁴³

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

শাশ্বদান্দ্রিমা	speaking	Mt. 12.46 (1970)
<u> </u>	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.

नहते	will harvest
नक्षेम'र्वे	will arrange
শ্বন'র্না	will plant

5.6.2 **Present Root** + $\neg \neg \neg \neg \neg$ The present root of a transitive verb may be combined with the helper term $\neg \neg \neg \neg \neg$ as follows:

৸য়৾৾৽৸য়৾ঀ	will make	(18) 9.5
ঀ৾৾য়৾৾৾৾৾৾৾৾৾৾৸ৼ৾৾৾৾ঀ	will kill	Mt. 10.21 (1903)
र्श्वनायम.य	will wait	Lk. 7.20 (1903)

5.6.3 **Present Root** + মন্বেলুন। The present root of a transitive or intransitive verb may be combined with the helper phrase মন্বেলুন।

æ5 ⁻²¹⁻ षाई5 ⁻²¹ र-29ुर।	ৰ্য্যুম is the future root of ৰ্য্যুম। to become, here		
	used in a compound	verb to mean ' <u>will be punished</u> '. (25) 16.16	
ALL CLAR	will be done	Lk. 1.45 (1903)	
श्रेग'यम'त्युम	will be burned	Lk. 3.17 (1903)	

5.6.4 Present Root + आधिता The present root of a transitive verb may be

combined with $\exists \forall \hat{a} \exists j$. Though the helper word $\exists \forall \hat{a} \exists j$ 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.

गर्नेन-न-भेषा	I will send
<u> </u>	I will do

5.6.5 Present Root + $\underline{\mathfrak{H}}^{\hat{\mathfrak{M}}}$ A present root may be combined with $\underline{\mathfrak{H}}^{\hat{\mathfrak{M}}}$ $\underline{\mathfrak{H}}^{\eta}$ $\underline{\mathfrak{H}}^{\eta}$ $\underline{\mathfrak{H}}^{\eta}$ $\underline{\mathfrak{H}}^{\hat{\mathfrak{M}}}$ $\underline{\mathfrak{H}}^{\hat{\mathfrak{M}}}$ will make $\underline{\mathfrak{H}}^{\hat{\mathfrak{M}}}$ 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 $\tilde{\mathfrak{A}}_{5}$ / \mathfrak{A}_{5} .⁴⁶ The former is more common in written language.

าลัง นั่ว	has made	
नलमा थेंना	has placed	
ૡૹઙ૱ૼૼૼૼૡૻૻૹ૽ૻ૱	What evil has He done?	(21) 15.14

5.7.2 The Helper Word قَاتِر Another common helper verb that shows completed

past action is 35 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,

5.7.3 The Helper Words र्छन् and त्रेत् The helper verbs र्छन् and त्रेत् can also express completed past action when combined with a past verb stem. ⁴⁸

୬୍ସି୩'ଡ଼ିଶ'ସଶ୍ୟ'କ୍ଷିଣ୍ଟ'ସ'ଘିଣ୍ଣା	(your) sin is already forgiven	(23) 2.5
٩ [:] هتر	(your daughter) is already dead	(25) 5.35
વર્ક્સવ્યાં સ્ત્ર	(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

নশাশ শ্বাস্থ্য স্থ্য স্টেশ) and c) request forms (called জ্বেশ শ্বি উন্মিশ শ্বি উন্ম). Involuntary (Tibetan শালব ননন্য) verbs, except for optative forms called ক্লিব উন্ম , 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
25.1		251	ณ์ระชา

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 $\widetilde{4}$ which is the imperative root of the verb 'to get up'. Other examples are:

₹ ≈۱	Harvest (it)!	র্ক্রিশ্রু	Keep/hold it!
শ্ধীমাশ্বা	Put it together!	آ×آ×	Go!

5.8.2 Imperative Root + Command Particle: উগ জিগ এগ This is another construction that we find on the lips of Jesus. When He healed Jairus' daughter, He said to the girl র্নাহরণ জিগ. The word র্নাহরণ is the imperative root of আহ' 'to stand up', and the particle জিগ shows that a command is being given.

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

Last letter	Particle	Example	Meaning	Reference
শ'স'ন'না	उँग	बॅर्न उँग	kill!	(21) 15.13
८.श.५.२.जी	নিশ	સર્કેન્-ત્ર-લુગ્ય-લિગ	offer!	Luke 5.14 (1903)
A I	नैग	<u> </u>	just believe!	(25) 5.36

5.8.3 Imperative Root + the particle 55 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 3377 'Listen!

He is calling for Elijah'). In this case $\tilde{\mathfrak{F}}_{\mathfrak{A}}$ is the imperative root of the verb $\mathfrak{F}_{\mathfrak{A}}$ 'to listen' and 55' 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 A^r in front of the present verb stem:

Initial	Neg.	Verb	Meaning	Reference
લેન્ સૂન	a ı.	351	do not be afraid	(25) 5.36
মি'শান্বর'ঝ'	2 1.	-971	don't tell others	(25) 5.43

5.8.5 **Request forms:** or জ্বাশ্বর্জনার্ক্তনা are formed by adding a আর্ট্র' postposition (discussed in Chapter Six) to a verb root and adding the verb গ্র্র্জনা .

মার্উ'র্ন'ঐ'র্'ইনক'শ্থ'মার্কিয় Come, Lord Jesus! Rev. 22.20 (1903) স্থৃশ'র্শিনা Show us a sign. Mt. 16.1 (1903)

Occasionally the Central Tibetan verbal request form 'verb + র্যাশ্বর্ব' also appears in written Tibetan, especially in quoted speech.

दते'न्दर्य'य'सेयअ'र्सेग्र्अ'ग्र्न्द'। Please come to my house. Lk. 8.41 (1903)

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

ચ બ ખ ન સુવ પ ન સુવ પ	May it be done on earth	Mt. 6.10 (1903)
ইিঁ্র'শার্ <u>ড</u> ন'মম:য়ুম:উশ	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:

য়৾৾য়৾ৼঢ়৾৾ঀ৴৾৾ৼয়৾য়৾য়৾য়৾য়৾য়৾য়৾য়৾য়৾য়৾য়৾য়৾য়৾য়৾য়৾য়৾য়৾য়৾	Be glorified	Rom. 16.27 (1903)
ૢૢૢૢૢૢૢૢૢૢૼૼૣૹ <u>઼</u> ઽૣઽૡૣ૱ૡઽ઼ૹૄૢૢૢૢૢૢૣૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢ૱ઙ૾ૺૹ	Be strong	Eph. 6.10 (1903)

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

૬ ગૌલ અર્જેવા છે ૬ ૬ ૬ ૨ ૨ ૨ ૨ ૨ ૨ ૨ ૨ ૨ ૨ ૨ ૨ ૨ ૨ ૨ ૨	May God be with you Rom. 15.33 (1	
बि'नने'हिन'ग्य'य्यन'यर'र्वेग	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 \hat{a}^{r} in front of the non-past stem of the final verb root, and past tense verbs are negated by putting the negative particle \hat{a}^{r} 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
হ্রিশাব্ধ-ম:স্কুন্ন:	શ્ર	ঝর্ছন্।	do You not care? 52	(24) 4.38
<u> </u>	શ્ર	হ্য	cannot do	(17) 7.15

5.9.2 Past Tense Negatives

1st Verb	Neg.	Final	Meaning	Reference
र्षेद्र	શ	নস্তুম	did not let them come	(25) 5.37
none	શ	विद्या	did not know	(18) 9.6

5.10 Summary:

Written Tibetan shows tense by means of:

- a) Verb rootsb) Auxiliaries
- c) Context

Completed past action may be shown by:

a) Combining the past root of a verb with the 'being' verb $\widetilde{\mathfrak{A}}_{51}$

b) Using helper words such as \vec{s} , \vec{s} and \vec{s}

Commands are shown by:

a) Imperative root aloneb) 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 \mathfrak{A} ' or $\mathfrak{\hat{A}}$ '.

⁴⁰ There is no difference in meaning between $\exists \exists]$ and $\exists \exists]$. The syllable $\exists \exists]$ is used after words ending in

the syllables 5'4' and vowels, while 44 is used after all others.

⁴¹ This is different from the use of the verb $\tilde{\mathfrak{A}}$ to mean 'go'.

³⁷ In general, using auxiliaries such as भेषित or आदेता 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 $\tilde{9}51$ is 3951 and that the future root is also spelled 3951 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*.

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 河方近河下来 義子之句

यते द्विन क्रुत म्या मार्श्व से से मा 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 عَزَّة' 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 ヨゔヿ and ゕ゙゙゙゙゙゙゙゙゙゙゙゙゙゙゙゙゙゙゙ ゙゙゙゙゙゙゙゙ ゙゙゙゙゙゙ and ゕ゙゙゙゙゙゙゙゙゙゙゙゙゙゙ ゙゙゙゙゙゙

⁴⁹ Bartee and Droma, p. 135.

 50 This (imperative) use of the particle 55 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 <u>agent</u> 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 <u>connects</u> 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 <u>originates</u> 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 <u>location</u> 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 <u>name</u> of something. (Think of <u>nominating</u> 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 <u>object</u>.

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.

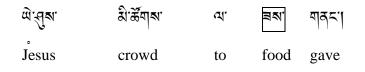
The Eight Traditional Grammatical Cases or ੜ੍ਯਾਨ੍ਤੇ 'ਕਜ਼ੂਨ੍ਰ						
Number of English Name Tibetan Name Particles or ঈশ্প্র্বা Particles						
1. Nominative:	ચૈંદ્ર જંય ક્ષેં ન ત્ય	none	0			
2. Objective:	ૡૹ <u>ૻ</u> ૹૢૻ૱ૢૻ૱ૻૢૼૼૼૼૼૼૼૼ૱ૣ	શ્રા રુ. દુ. દુ. વ. ર. ભ	7			
3. Agentive:	<u> વ</u> ૈન સંસંસંધ સં	ঀ৾য়৽য়ৢ৾য়৽য়ৢ৾য়৽৾ঽয়৽৾ঀয়ঀ	5			
4. Dative:	৲ ঀৗ৾৾ ^{ড়} ৾৻য়৾৾৾৾৾৾৾৾	શ્રાસ્કુ દુવુ મળા	7			
5. Originative:	ૡૢૢૢ ઽ ૢૡૢઽૹ૽ૹૢૼૼૼૼૼૼ૱ૡ	ৰশা অশ	2			
6. Connective:	द <u>व</u> ेष:च'र्झ्नेच'य।	ચે'ગ્રું'શું'વે'થે	5			
7. Locative:	শবশ্ব শ্ব ক্ষির্ব শ	શ્રાસ્ટ્રાટ્ટા રાગ	7			
8. Vocative:	२वेंद्र'य'झेंब्र'य	रो गुप्धे।	2			

6.2 The Cases and Their Particles

6.2.1 **The Nominative Case**: The Tibetan term for this case, $\hat{\mathfrak{A}} \subset \mathfrak{S} \mathfrak{A}$, 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 ($\hat{\mathfrak{A}}$), $\hat{\mathfrak{A}} \subset \mathfrak{I}$, 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
ज्ञु सर्खन	শ্ ন	ધ્વેન્	(23) 2.8
reason	what	is?	
झे'विग'	ન્ઽ [.] ભ'	^{ଙ୍କ} ମ୍ବା	(21) 1.23
a man	in(side)	is	
ધે:નુ	ષ ભેવ્ય લુવર નું	ধিনশ্ব	(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',



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 IV. 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

শান্ধম:ব:ন্তূম:	त	47×1	(23) 2.1	Here A' shows the
Capernaum	to	came.	destination (C of motion 'car	Capernaum) of the verb me'.
۹۲ ^{:۲۰} ۲۶	ন্দ'	শ্ শ্ড্ নঙ্গা	(23) 2.5 Here	ম' shows the object of
Sick person	to	said	the action ver	b 'said'.
ઽૺગૅૣૼૼૼૼૼૼૼૼ૱ૻૻ૱	त्य	ৠৢৢৢৢৢৢৢৢৢৼ [ৢ] য়৾৽৻ঽ৾ৢৢৢৢৢৢৢৢৢয়৾৽৻	(23) 2.7	Here শ' shows the object of
God	to	blaspheme		the action verb 'blaspheme'

Although all the examples above use the simple particle \mathfrak{A} 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
শ শ	হা	ন্দ্রা.21	(20) 14.10
<u>८.२.व.स.र.ज</u>	5	લીતા.ટી	(20) 1.14
N	R)	র্বনানমঙ্গাস্থা	(25) 16.19
ব and vowels	۲ or ج	<u>ڂ</u>	(12) 1.22
any letter above	ৰ'আ	বধ্বব নৰদ আ	(20) 1.15

Note that: 1) syllables ending in any letter may be followed by the objective particles \mathfrak{F} or \mathfrak{A} ; and 2) the objective particle \mathfrak{F} actually joins itself to the previous syllable (the one ending in a vowel, in the example above, $\mathfrak{F}(\mathfrak{F})$). All the other particles stand by themselves. These seven particles are referred to collectively as the $\mathfrak{A}(\mathfrak{F})$.

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
المحتر	মীৰু.	ᠫ᠂ᢅ᠊ᢜᠴ	র্জনান <u>ঞ্</u> জনা	(12) 1.22
He		them-to	preached.	

In this sentence, the agentive particle $\widehat{\eta} \approx |$ 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 $\operatorname{Ais}[\pi]$ 'to see' and $\widehat{q} \approx |$ '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
हेंञ्जूष] whip beaten with a	মাৰু with whip	र्ड्5 ⁻ । beat	(21) 15.15

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
٩ ٢.	শীশ্বা	নিঁদ শীশ্বা	(23) 2.2
<u> ন</u> ্দ্রাঙ্গা	শ্ৰীক্ষা	છે5'ગ્રીચ	(24) 4.38

ન.શ.૨.ઌ	ন্যুঙ্গা	ૡ૾ૻૼૼૼઙૼ૱૱૽૾ૢૼ૱	Mt. 3.15 [†]
vowels	ব্য	শ্ নির্:৫ <u>ই</u> শ্বা	(21) 1.23
ব and vowels	យ៌ង្យ	<u></u> ଷି'ସଙ୍ଗି'୴ଶ୍ୱା	(23) 2.3

Here are some examples of how each is used:

Subject	Agentive Particle	Remainder o	of phras	se	Reference
ليعالم	দ্বীক্ষা	অশ্ব:23.	षा'रे'	5ª. _œ 21	(21) 15.14
He		evil works	what	has done?	
ঔশবৰ্শ Disciples	મુષ્ય.	न्रे'न्दे' parable's	آم [:] meani	নশাব:বহী:নিশা ng asked	(17) 7.17
^{ૡ૾ૻ·} ?ં'સ્ ત્ John	શું અ	بَعْتِ مِنْ (to) Him		લ્લુ ^{જ્ઞા} યોર્જ્ઞેવ્ય baptized.	Mt. 3.15*
बर्नेव:व्दे Demon	م .	ત્રેન પ્લે caught	ໍ່ຟຸ man		(21) 1.23
ລິ'ລືດີ Four men	ધેશ્વ.	ఇ ్ చ' sick man	الحی carrie	d	(23) 2.3
নকা I (agentive pa	article)	ने झ know	ئ [©] شآم preser	nt auxiliary	(21) 1.24

Note the last example where the subject 5° is shown by the agentive particle 5° being joined directly to it to give the contraction 55° . Another way to think of this is:

Subject		Agentive		Short Form
5.	+	ল্লিখ্য.	=	<u>হ</u> ঙ্গা

[†] 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 4757 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 $\mathfrak{A}^{-5}\mathfrak{A}^{-1}$ particles.

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

સુ'ર્સે'	না	3ø.	影り	'girl' is the indirect object
girl	to	food	give	who benefits by being given food. (25) 5.43

(Note the $\mathfrak{A}^{r} \mathfrak{f} \mathfrak{f}$ particle \mathfrak{A}^{r} 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 \mathfrak{A}^{r} after the pronoun 'You' and the noun 'Moses' in the example below.

हिन् भग्वेग न म्यें भे भग्वेंग 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.

(Note the আইঁৰ) particle ম' suffixed to the compound verb ঝিন্ন সেঁল) '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: '<u>from</u> Beijing to Lhasa', 'he fell <u>from</u> a horse'; b) the start of a period of time: '<u>from</u> last year until now', '<u>from</u> yesterday to today', '<u>from</u> here to eternity'; or c) the beginning of a sequence of some sort, '<u>from</u> 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 \mathfrak{F} and \mathfrak{P} . Here are some examples of how they are used in *Jesus Christ Has Power to Save Us*.

নশান:শ্রিমশ	री)	व्द:	ৰশা		(19) 12.28
commands	mmond	amon	0	h is the supportest?	N
among the co	mmano	ments	(whic	h is the greatest?)
م ۲	নশ্ব	গ্রহ'ম।			(25) 5.23
sickness	from	save			
'save from (he	r) illnes	SS			
ব্দি শক্তিশ্ব	নশ্ব.	শ্বান্ম'ক্ট'²	จณิ ฉา	বিশ্বমঙ্গ শালব মিশা</td <td>(19) 12.31</td>	(19) 12.31
these two	than	-		ws other are not	
'no commandr	ments n	nore im	portar	it than these two'	
ঀয়৾৾ঀ৾য়৾য়৾ঀ৸ৼয়৾	ৰশ				(25) 5.35
official house	from				
'from the offic	ial's ho	use'			

6.2.6 **The Connective (Genitive) Case:** In English, this case shows possession: <u>his</u> dog, <u>Tashi's</u> yak, <u>Drolma's</u> 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
শ্ব না	শ	বর্শীব অর্ক্তేশাশী শ্রাঙ্গা God's Son	(19) sec. title
<u> </u>	শ্য	ૡ૾ૺૼૼૼૼૼૼઽ૽ૼૺ૽૾ૺૼૼૼૼસ૾ૣ૾ૺૼૼૼૼૼૼ૽ૻૼૼૼૼ૱૿ૺ your sin	(23) 2.5
ન ્સ માયા	ধ্ব	શ્َੱ માં છે માં શું માં ગું માં ગું માં ગું માં ગું ગું માં ગું ગું ગું ગું ગું ગું ગું ગું ગું ગુ	(22) 1.33
vowels	وا	ભ્રુગ્સરે'લુગ્ડી in the house	(23) 2.1
vowels	شا	લુ [:] ધે'ભુષ] 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.

Examj	ple		Meaning	Reference
र्ह्नेते door	ন্থ্যুম' side	at	at the door	(23) 2.2
उद्देषा हे world	٦.	5 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.

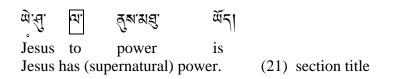
बरःव्य	in, into, inside	ह्रेट व्य	on, on top of
র্বিশান্ধা	under, beneath, below	म्रा	on, over

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

ર્ડ્રજ્ઞ વ્ય	রনন:৫5্শ	now the time has arrived	(20) 1.15
हेव:सुम: यः	ষ্ট্রনঝ:নুঝা	when it was noon	(22) 15.33
સુ સેંન ગાલુયાવ	٦	at 3:00	(22) 15.34

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

Possessor + 7th case particle 4 7 41 + possessed thing + 'being' verb 4 5 / 354



6.2.8 The Vocative Case: This case has two particles not and या थे। (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 $\hat{\mathfrak{T}}$ is

especially common in the Psalms, and in prayers and laments in which someone is crying out to God.

गु: दरे द गाँव अर्डेग 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	શ્રાંસ્ટુ:ટુ:વુ:સ:વ્ય
3. Agentive	শীশ্ব:শ্ৰীশ্ব:শ্ৰীশ্ব:বিশ্ব:শ্ৰীশ্বা
5. Originative	বশান্ধ
6. Connective	થી'શું'શું'લે'થે
8. Vocative	रों: गुंधी

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
₹J	who
RJ	section
বা	to be ill
T	goat
ন্য	mountain pass
শ্ৰীক্ষা	the imperative form of দেখ্ৰী to do
ৰশ্য	barley
ঝেশ্বা	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 폭제'두斍'고푨기								
English Name	Particles or র্জিমাধ্রনা	Example Phrase / Sentence:						
1. Nominative:	none	લે.વુ. Jesus	শ্গুনশঅর্শীন Savior	धेव। is				
2. Objective:	શ્ર.ર.૪.૨.વ.૨.ભ	લે'. વુ ' Jesus	શ્વ'ત્વેત્વ'ભુત્વ' Galilee	۲۲ to	ধ্বিক্ষা came.			
3. Agentive:	^ম ীশ্ব:শ্ৰীশ্ব:শ্ৰীশ্ব:শ্ৰীশ্ব:শ্ৰীশ্ব:শ্ৰীশ্ব:শ্ৰীশ্ব:শ্ৰীশ্ব:শ্ৰীশ্ব:শ্ৰীশ্ব:শ্ৰীশ্ব:শ্ৰীশ্ব:শ্ৰীশ্ব:শ্ৰীশ্ব:শ্ৰীশ	લે' નુ જ્ઞ Jesus	र्विर्दें द्वेर them outsid	le	মট্টৰ। put			
4. Dative:	શ્ર.૨.૬.૨.૧.૨.૫	લે'નુ≼ા Jesus	ম'র্ক্তবাশ না' crowd to	ৰশ food	শবন'। gave.			
5. Originative:	ৰশ্বা এশ্বা	લે'નુ' Jesus	શ્વ'ભેભ'લ્લુભ' Galilee	ন্ব্রুশ from	देनज्ञा came.			
6. Connective:	થી'ગ્રી'શી'લે'થી	લે.લુતે. Jesus'	ঈ [.] শব ¹ discij	'				
7. Locative:	શ્ર.ર.૪.૨.૧.૨.૦૫	લે:નુ Jesus	र्द्वेदे दग्वस door near/	4	قآم is			
8. Vocative:	ग्रे गुःखे।		ষ্ণু্নঝ'ঝর্শ্বি Savior	લે:નુ 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 आईंद्रा 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.

⁵⁶ Note that some of the present tense constructions discussed in Chapter Four, such as 영직'디자 한다.

and certain fixed verbal compounds like & fa j m / 'to realize or achieve', appear to contain & fa

particles but actually do not. These 'false आ र्ने '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
ઽૹૻૻ૱ૼૼૼૼૼઽૻૻ૽ૼૼૻ૽ૺૡૼૢૼૼૼૼૼૼૼૼૺૼ	I see.	ᠵᡃ᠋ᡪ᠋য়৻ঽয়৾ঀ৾৽ঽৢয়	I like / love it.
<रूगोंगी' दतुम	I am hearing.	<' ब'गै'र्?ग	I feel / am sick.
ઽૹૻઽ૱ૹ૱૽૽ૼૡ૽ૢ૾ૺૡઽૢૡ	I am thinking (naturally occurring thoughts)	ઽૻ૾ૠૹૻૹૢૢ૽ૼૼૼૼૼૼૻ૽ૼ૱૱	I feel / am sad.
ઽૹૻઽ૱ૹ૽૾ૢૺૡઽૢૹ	I remember.	ઽ૾ૡૻૻ૾૾ૼૣૻૼૼૼૼૻૻૻ૽૽ૼ૿૾ૡૼૢ૾ૼૼૼૼૻ૾	I feel / am thirsty.
ઽૹ [:] ૡૢૢૼૼૻૹ૽ૢ૿ૢૺૢૡૢૢૼૹૣ	I am making a mistake.	< र्यो्न तिम्बा क्रेंग भी खतुग	I feel / am hungry.
< </td <td>I spill something.</td> <td>म्यार्वित्रास्त्र्यां यीः २५ व्या</td> <td>I feel / am sleepy.</td>	I spill something.	म्यार्वित्रास्त्र्यां यीः २५ व्या	I feel / am sleepy.
< <i>५३४:२३ईिंग'मी'२५ुम ग</i>	I carry it.	<u>ઽ</u> :સેસચ્રાવ્યસ:શું):વર્તુગ	I feel / am disappointed.
<u> </u>	I broke it.	२:५वा'यी'२५५व	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.

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.

 60 In traditional Tibetan grammar, the particle \overline{q} \overline{s} ' is used to separate items of like nature, as in 'Among mountains, Mt. Everest is highest'; while the particle and 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 National 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 য়ৣম স্থা or ই্লাজ জঁনা 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
শ	र्यो	२5्या ये
51	ξij	ڦ ۣ٢ [.] ٤
51	Ĩ	795.51
ৰা	đ	धिवर्वे।
5	ন	ধ্ব'র্না
মা	Ĩ	অন্ধার্মা
no suffix or a	يع	ৰিশ্বন্দৰ্যা বৰ্মীৰ্যা
٦	Ĩ	ঀ৾৾৴৾৾৾৾
ঝ	ميا	নর্তব্যর্থী
21	Ĩ	শৠ্বর্বাইন
post suffix ٦	র্টা	শই্জন:দূ

(Note that in modern Tibetan the post suffix letter $\overline{\gamma}$ is no longer written, but its influence lives on in the fact that it still takes the sentence terminator particle $\overline{\tilde{\gamma}}$.)

For example:

ষ্ণুনশ্ব মৰ্য্যার	લ્યુ.સુ	ૠુંંજેં	নেশ্ব.	R531	Ĩ
Savior	Jesus	life	from	passed	sentence terminator
Jesus died. (2	2) 15.37	7			

7.1.2 **The Question Particles:** Called 357 (in Tibetan, these work just like the question mark at the end of an English sentence.⁶³

Final Letter of Preceding Syl			Questi Partic		Example
শ			শঝ		ওর্না নামা
51			নমা		ตัร:รุม
51			าสมุ		ક ેન:ન્મ
বা			ৰমা		ધ્વેન નયા
			নমা		ধ্র্ব'নম
মা			মমা		নন্ধয়:ময়া
ব			নমা		৫শ্র্রিকমা
حا			মঝ		ষম:মঝা
না			ন্মমা		વર્ઢેવાવથા
2			শশা		- এন্থ- প্রমা
post suffix ٦إ			দমা		- গুন:দিশা
පි-7 වුන	ઽ૽ૼૹ૽ૼૼ	র্মিন্'শ'ন	ấ 'བར'	দ্রবন্ধ	শমা
You Have You con	us ne to de		roy ? (21) 1		?

7.1.3 **The Concessive Connectives** (إَحَاتِهُمْ عَالَى) 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
ฑ'ๅ'ฺๅ'ฺ¬	IJ~'	য়र्नेब'ल्देश'गुर'।	(21) 1.27
८त्वःसःरःवा	شح.ا	য়৾৾ঀ৾ঀ৾ঀ৾৾ঀ৾৾৽ঀ৾৽ৠয়৾৾ঀ	(21) 1.27
ব and vowels	351	ह्रेंदर्यदर्ग	(23) 2.2

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

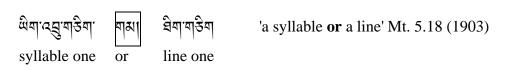
7.1.4 The Gerundive Particles Also called continuative particles (or 일찍'지3적) in

Final Letter of Preceding Syllable	Gerundive Particle	Example	Reference
<u>ৰ'</u> ন'আস্থা	ঈ৷	দ্বনশ'দ <u>্</u> য	(21) 1.21
শ'ন'ন'ম'ন'	है।	শবন্দ্রী	(21) 1.27
า	<u>ק</u> ו	735-FI	(22) 1.34

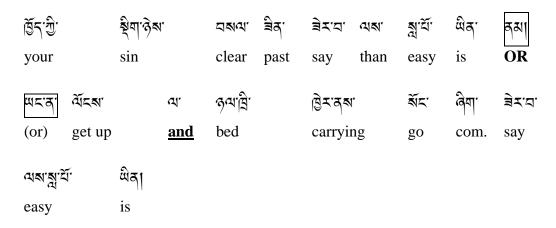
Tibetan) these three particles show that there is more meaning to follow.

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: <u>having entered</u> 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**): <u>laughing</u> at Him, (25) 5.40; <u>touching</u> His feet (25) 5.22; His method of instruction <u>being</u> <u>unlike</u> (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 <u>and</u> (21) 1.27; men came from the leader's house <u>and</u> (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:



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.



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

7.1.6 **The Imperative & Singular Particles:** (취직) 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
শ'ন্'ন	উম	র্মিনা-উদ্য	Return home	! (23) 2.11
<u>राखादाराखा</u>	নিশ	ইর্মন:বিশ্ব	Go! Mt. 2	.20 (1903 NT)
2	বিশ	র্মিনঝ-বিশা	Get up!	(25) 5.41

Note that $\exists \P$ is used after verbs ending in the post-suffix $\exists \P$ and that $\exists \P$ is used after syllables without suffixes. Remember that polite imperatives can also be formed by adding the syllable $\exists \exists \P$ 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
ম 'নিশ	a man, a person	(21) 1.23
न्यनः स्विम	one who has authority	(21) 1.22
क्षे।सुद्र केव दी लेग	a big hole	(23) 2.4

रूषः झुन्ना त्येग नग नग	a piece of good quality cloth	(23) 15.46
শ্গণ উগ	a voice	Mt. 3.17 (1903)

7.1.7 The Quotation Particles (여자죄) 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** <u>after</u> 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 ઽૻ૱ૻ૱ઽૻૻૼૼૹૺ	ৰিশ	ૡ૽ૻઽઃલેજા	(24) 16.3
শার্বা	উষ্ণ	ধ্র্ম'উষ্ণ	(23) 2.7
A I	বিশা	অধ্যম-পৃষ্ণ	(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.

" ^{[٦:} ٤٩]	ਡੈ 'ਤੇਫ਼ੇ'	শান্থনাম বন্ধ	र्वेव'	वियाः"	উশ্ব	শশ্ব্দ্ৰম
"Be quiet!	man-that's	body-from	come out	command"	quote	said.
"Be quiet! Co	ome 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:

নগাঁর মর্ক্রমা মাউনা হৈশ মান্দ্রমারা মান্দ্রমান্দ্রমারা মান্দ্রমারা মান্দ্রমারা মান্দ্রমারা মান্দ্রমারা মান্দ্রমারা মান্দ্রমারা মান্দ্রমারা মান্দ্রমারা মান্দ্রমান্দেন্দ্রমান্দ্রমান্দ্রমান্দ্রমান্দ্রমান্দ্রম

र्द्युय.	উ শ্ব	বৰ্ষমন্থা	
able	quote	thought	

7.1.8 **The Connective Particles** (উঁপাশ্বন্'ৰিন'ৰ্শ্বশ্ব)) 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
শা'৲্রা	उँम्	સુંદ ભાગવાય વર્શે ને સંદંદ છેટ. wind rebuked and	(24) 4.39
ત્ર સ લ મ લ or no final	وح.ا	र बिन झे झगडा crying and wailing	(25) 5.38
শ	वैन्ध	નગ્ર આગત હેલ વિત્ર the sky opened and	Mt. 3.17 (1903)

Note that $\Im \neg 1$ is used after words ending in the post-suffix $\neg 1$ and that $\Im \neg 1$ is used after syllables without suffixes. The connector $\Im \neg 1$ is also used after syllables ending in the post-suffix $\neg 1$.

7.1.9 **The 'Doer' Particles** Also called $\neg \neg \neg \neg \neg \neg$ 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
শ'শ'শ'ৰ'ম'শ' or post suffix শ্	শ শী
ন'র'ন'আ or vowel	ন র্নি
Any letter	মা র্মা

Particle	'Doer'	Meaning	Reference
지	ইন্ধান	hearer	(21) 1.22
	ই্ট্রন্ম	teacher	(24) 4.38

	র্ট্র্র-শ।	wearer	(24) 16.5
	<u> ৰ</u> িমাৰ্শনা	that which enters	(17) 7.15
ק	<u>ৰ</u> ীম'ন।	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 \mathfrak{A}^r or \mathfrak{A}^r and a woman the female particle

ส" or สั". 66

21	বর্ত্তর্মিশ্ব	man of Nazareth	(21) 1.24
মা	ঝশ'ন্ঝ'ঝ	woman of Magdala	(25) 16.1

Another way to show that someone is the 'doer' of an action is to add the suffix particle $\mathfrak{A}[\mathfrak{P}\mathfrak{F}]$ to the action verb. This particle is also used in the spoken language. ⁶⁷

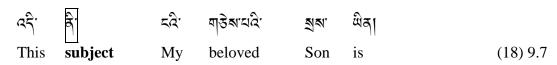
Particle	'Doer'	Meaning	Reference
ঝান্দর।	बेम:यायवा	the One called	(23) 2.10
	দ্রিশ্ব:মানবা	launderer	(18) 9.3
	ক্রুন শর্চি - ভি - আন্দরা	betrayer	(20) 14.44
	শ্ধুশা মানব	one who waits	(23) 15.42-3

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.

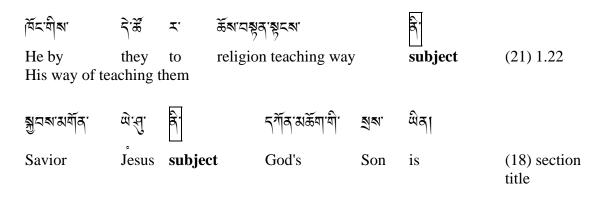
7.2.1 **The Subject-Marker Particle** also called the $\widehat{\mathfrak{f}}$ \mathfrak{A} in Tibetan, is used to mark the subject, theme, or main topic of a sentence. ⁶⁸ When you see it, you know that everything to the left of it is marked as especially important.

Example

Reference



This is My beloved Son.



7.2.2 **The Sequential Particle** $\exists \exists i$ In addition to its use as a case-marking particle for the 5th grammatical case, $\exists \exists i$ 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.

ષે.વૃ	শ্বাম্বিন্দার্থ	હીંડતા.	5.	<u>ধিনশ</u> ্বশ	after Jesus came to Galilee, (20) 1.14
Jesus	Galilee	e	to	come	
≷િં ન `ર્સેંચ You		ڲٚٛٳۧؖؖ٦ٜ ⁻ ؾ؆ deeds		শ্বু্দ্রশ abandon	abandon your evil deeds and (20) 1.15

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

वृत्त्रः	শন্ডিশা	ख्र-'ब्रू	carrying a sick man	(23) 2.3
sick man	one	carrying		

विः ईदिः	<u> বরুপ্রখ্</u> র	মন্ট্রিব বশ	knowing their thoughts	(23) 2.5
Their	thoughts	knowing		

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

র্থানঝ'	ন্য	<u> </u> জন্ম:খ্রি:খ্রিম:বৃশ্বা	(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 \mathfrak{A} .

7.2.4 **The Demonstrative Particle** or $\widehat{\gamma} \stackrel{\text{s}}{=}$ 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 $\widehat{\gamma}$ ' should not be confused with its use as a gerundive particle explained earlier in this chapter.

Example

Reference

للله: العندة عمر: عند الله: Jesus sick man the Jesus said to the sick mat	ar at to (said) an	(23) 2.10
న్షా స్ శ్రీన్ న్ time that very at At that very time (at ond		(18) 9.8
र्जेन' िं day that That day		(23) 15.42-3

7.2.5 The 'Who, What, Which' Particles or $\frac{3}{2}$ ('general particles') are used like their English counterparts.

Parti	cle Example	Meaning	Reference
રી	दर्ने ³ भेषेन।	what is this?	(21) 1.27
Ê	हेंसून	in what way, how	(21) 1.27
Ŋ	ૡ ⁻	who is this?	(24) 4.41
শ্ব্য	र्नेव [.] णनः ^{त्थे} व।	what is the meaning?	(25) 5.39
	^ૹ ૡ૾ૺૡ૾ૻૡ૱૱૱૱ૡ૾ૢૢૢૺ૱ૡ૱ૡ૱૱	what comes out of a man	(17) 7.15
	য়৻য়৾৾৾য়৾য়য়৾৾ৼ৾ড়৾য়	what's most important	(19) sec. title

7.2.6 **The Negative Particles** Also called 5473 in Tibetan, these four particles may be joined to any word to give the meaning 'is not' or 'without'. In general, the syllable \mathfrak{A} ' is used for negating past tense verbs ('didn't go, didn't want) and the syllable \mathfrak{A} ' is used for negating present and future tense verbs (doesn't go, doesn't want, won't want).

The Negative Particles

યા થા થેવા ચેવા

মা	ম'নস্তুশ	did not allow	(22) 1.34
	র্ণামান্দার্শ্বীমান্ধনানা	one who couldn't walk	(23) 2.3
	લેન સ્વત્ર સામુના	do not be afraid	(25) 5.36
	ه: ﴿ آ	do not tell	(25) 5.43
	ય.નેશ્રા	did not know	(18) 9.6
لگا	^{શ.} 951	unlike	(21) 1.22
	ક્ષ્યુત્ર ક્રુન્ટ સે સ <i>ર્દ્</i> ન ક્યા	don't You notice?	(24) 4.38
	ম'শ্ৰ্ব্হ'ন।	unclean	(17) 7.15
	<u> વ</u> ુર્-સે:ક્ર્ગ	cannot do	(17) 7.15
	र्शः दर्षे	does not go	(17) 7.19
	ه: جهارها	does not like	(17) 7.22
	લેન્ સંગ્નેશ	don't be afraid	(25) 16.6
ងំ	<u> </u>	the one who doesn't believe	(25) 16.16
মীৰা	<u> नः</u> सेन्	It is not I	Mark 14.70 (1903)
مکام	ش٦٠هم٠	without faith	(24) 4.40
	यालन सेन्।	no others	(19) 12.31
	^{ૹૼ} ૼૼૼૼૼૼૼૼૹ૽ૻ૾ૼૢૢૻ ૡૼ૾૾ૢૼૼૼૼૼૼૼૻૹ૽ૺૢૼ	whether or not	(23) 15.44
	حتمتم	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 \mathfrak{F} is placed at the end of a clause to give the meaning 'if' :

Conditional Particle	Example	Meaning	Reference
ৰা	ઽૻૹ૽ૼૼૡ૽ૼૺૺ૱૱ૹૣઽ૱	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 $\tilde{\mathfrak{s}}'_{1} = \P\mathfrak{A}'\mathfrak{B}_{1}$ and $\mathfrak{P}\mathfrak{A}'\mathfrak{B}_{1}$. \mathfrak{A}_{1} itself may occasionally mean 'because'.

7.2.7.2 **The Logical Markers** The particles $\frac{2}{3}$ and $\frac{1}{3}$ show the purpose or reason that something was done.

Logical Particle	Example	Meaning	Reference
ક્ષેત્ર	નેશ્વયલે છેન	so that you will know	(23) 2.10
	ૡ૽ૼૼૼૼૼૼૼૼઽૼૡૻૹ૾ૣૼૼઽૼૡ૾ૢૺૻૼ	in order to satisfy	(21) 15.15
	শই মিন মহিন্দ্রী ম	in order to kill	(21) 15.15
֎ ፞፞ጘ:ጚ	ૹૻૣૼૼ <u>ૼ</u> ૼ ^{ૢૢ} ૡૡ૽૾ૺૼ૽૾ૼ૽૾ૢ૾ૢૢૢૢૢૢૢૢૢૢૢૢૡ૽ૢૢૢૢૢૢૢૢ૽ૡ૽૾ૡ૽૾ૺ	in order to release	(21) 15.11

The particle <a>">The particle <a>" is also used to show a reason, and is generally translated 'because' or 'since'.

Logic Partic		Meaning	Reference
51AN	ฑลิมฟ.พีรฺนฟ	because He was sleeping	(24) 4.38
	রুনা একা	because he was afraid	(18) 9.6
	ૡ૽ૼઽ੶૨ૼૼ૽ૡ૾ૺ૱ૻૹ૽૾ૺ૾ૻૡ૽ૼૼૼૼઽ૾ૻ૱ૹ૽ૻ૱ૼૺૢ	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
यादःध्विः चेदः व।	for, because	(17) 7.19
ग८-भीत लेखा	(same as above)	
ર્શુ ચ ર્ઢવ વે	the reason being	(17) 7.20

And there are also two logical particles, $\sqrt[3]{3}$ and $\sqrt[3]{5}$ and $\sqrt[3]{5}$ which show the meanings 'not only' and 'except for':

Logical Particle	Example	Meaning	Reference
ม [.] ลรุเ	ารัฐาตุสุราวามาสรา	not only did He heal	(22) 1.34
ঝ'শট্টিশশ	বর্গাঁর অর্ক্রঁনা শৃত্ত না হাঁর আ বা সিঁ না মা	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
র্বির'শ্রুমা	however, but	(21) 1.25
พิสาสาพรา	however, but	(17) 7.15
नेविद्या	then	(21) 1.21
<u> न</u> े'न्द्र'' ⁽⁴ 5')	then, then again	(17) 7.14
<u> </u>	at that time, then	(21) 1.23
Ĵ:5ªI	at that time, during that time	(24) 4.38
<u> ব</u> িমাহ্বশ্যন্তা	as soon as that (had happened)	(21) 1.28
नेवेःलन-हा	in answer (to a question)	(19) 12.29
অব:হা	in answer	(21) 15.13
ने क्षेत्र	in that way	(25) 16.19
শশ্ব্দশ'র্নি	introduces direct speech	(20) 1.15

7.2.9 **The Reflexive Particle** 351 The particle 351 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 551, which is discussed in Chapter Eight. ⁷¹

$$5^{3}$$
 3^{-1} at that very time, at once (18) 9.8

7.2.10 Separation Suffix: The phrase געיק is used to mean that someone left a group to go elsewhere or in some way separated from something.

7.3 Use of the Tsheg $\tilde{\mathfrak{s}}$ and the Shad \mathfrak{q} By now you have noticed that all Tibetan words are separated by little solid dots called $\tilde{\mathfrak{s}}$ (These should not be confused with the little open circles under foreign words called *bindu*.) Clauses and sentences end with short vertical lines called \mathfrak{q} (\mathfrak{s}). *Shads* are also used to separate items in a list. In the \mathfrak{s} (\mathfrak{s}) form of Tibetan writing, a tsheg should always appear between the letter \mathfrak{s} and a \mathfrak{q})

No tsheg is needed between any other ending letter and the 951 .⁷²

7.4 **Summary:** Tibetan uses two broad types of particles to show the relationship between words. <u>Dependent particles</u> 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. <u>Independent particles</u> are single and may be used regardless of the last letter of the preceding syllable. The $\overline{\mathfrak{s}}$ and the \mathfrak{s} 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': (a) (२) २४ विंग में अर्थ (क्षेत्र फेर्ड के प्रकार क

⁶⁵ Tibetan also uses the two syllables [55] 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 हण्डा वह्याया .

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 کا تَعْرَا is used similarly.

 71 For other uses of the particle $\hat{\mathfrak{F}}$, 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:**

Let / Allow:

8.1.1 Using the Verb 357 A verb stem can be combined with the verb 357 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 357 appears in the sentence: the present 357, or the past 357.

শ্ধন্দ দেশন দ্বেয়া নিস্তু বা did not allow (them) to speak (22) 1.34 \widetilde{a} নি নে allow anyone to come (25) 5.37 <u>Cause / Force:</u> \overline{F} স্তু শা শী শা হ নে তু শ caused to be whipped (21) 15.15

The verb 353 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 র্ক্রিশামরুবা The word র্ক্রিশামরুবা means approval,

authorization, sanction, or permission to do something. When combined with a verb, the meaning 'permission to do' the verbal action is expressed.

Particle	Example		
শ্বন্থা	য়.য়৴.ৠ৾৾৾৴৶৾৾	because they couldn't get through	(23) 2.4
<u> </u>	<u>ઽૡૻૻૹૻ</u> ૼ૱૽ૼ૱૱૽ૼૡ૿	ৰ ৰ্শন ৰ্ভনা because it was the S	abbath

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 ম'হন or উম'গ্রীশ। 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
ম'হ্রশ	ই্ট্র ঝ'হ্রশ	as soon as they came	(21) 1.21
	ষ্ট্রনশ্ব:ম'রশ	as soon as he arrived	(20) 14.45
	<u> </u>	immediately	(21) 1.28
র্তম'শ্রীশা	শদিমাশ্রশন্ধান্য হ্রমান্ত্রীমা	as soon as it was heard	(23) 2.1

8.3.2 'Never': When the adverb FR^{3} is used with a negative involuntary verb, the meaning is 'never'. ⁷⁷

Particle	Example	Meaning	Reference
สมเพรา	୶୶୴୷୕୶ୖୖୢଌ୕୵୕୳	never seen	(23) 2.12

8.3.3 'Still, Even Now': The word 5551 means 'even, yet, still, furthermore' and it usually appears at the beginning of clauses.

Particle	Example	Meaning	Reference
5'55'	<u> </u>	do you still lack faith?	(24) 4.40
	विंदः मीश्रः दुः दुः दा शुद्रः य	He said further,	(17) 7.20

8.3.4 **'About To':** The particle \mathfrak{TT} when joined to a verb stem carries the meaning that the verbal action was just about to occur.⁷⁸

Particle	Example	Meaning	Reference
শ্বশ	মিম্ঝাশ্রমান্ডম	was about to fill	(24) 4.37
	<u> প</u> িন্যানকাওেন্দ্র্যা	is about to die	(25) 5.23

8.3.5 'When': Connective particles such as 5^{3} and 3^{3} , when joined to the end of a clause, mean 'when' or 'at the time' the clause happened.⁷⁹

Particle	Example	Meaning	Reference
5=11	ૡ૾ૢૺૣૢૢૢૢૢૢૣૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢ	when it was noon	(22) 15.33
	ૡૻૺઽૻૹ૾ૼૼૼૼૼૹૻૻૡૻૻઽૻૡૢૺૻૢૼૼૹ	when they looked up	(25) 16.4
	দ্রিনগ <u>ঞ্</u> ধানগা	when they arrived	(25) 5.38
	<u> </u>	at the time of the uprising	(21) 15.7

8.3.6 **'From Then On':** The phrase ব্রিশ্বর্ব' means 'from then on' or 'from that point forward'.

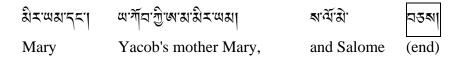
<u>न</u> े'क्श्र'चड्रद'	ૡૢૻ੶ૢૣૼૣૼ	ષે:નુ	ૡ૽ૺૼૼૼૼૼૼૼૼૼૼૼૼ૾ૺૼૼૼૼૡઌૻૻૢૼૼૢૻૼૹૻૢ૽ૼૡ૽ૺૼૼ૾ૼૹ૾ૢૻૼૼૻ૱ૹ	অন্থন আঁ
from then	Judas	Ĵesus	their hands give chance	sought
From then on	, Judas s	sought a	a chance to betray Jesus.	(20) 14.11

8.4 List Particles: The particles $\tilde{\mathfrak{A}}$ and $\mathfrak{A}\mathfrak{B}$ are used to show whether a list of three or more items is open or closed. ⁸⁰

8.4.1 **The 'Open' List Particle** \Re 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 \Re and \Re 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.

..... મંત્રુય र्केसप्य से'न्यव्य केंग्राझ pride, folly, and so forth.

to show that no other women were present.



8.5 Uses of the Particle 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 3.5 as a **Pronoun:** As we saw in 3.1, the particle 3.5 is frequently used as a pronoun in Tibetan. Uses such as 3.5 and 3.5 and 3.5 are familiar to beginning students of Central Tibetan. These are often used as reflexives ('you yourself, he himself') in Kham.

<u>উিন্'ম্</u> র্না	you	(24) 4.40
135.221	you	(25) 5.23
المحربية	he Himself	(20) 14.44
મ્પ્રત્યો'કુમ્પ્	in front of Himself	(17) 7.14

8.5.2 35 as an Intensifier: Sometimes 35 is used as an intensifier to express the meaning 'really, precisely, exactly' or 'the thing itself'. ⁸¹

શ્रુ	it's nothing other than blasphemy	(23) 2.7
यदेव'य'र्र्र् र	it is the truth itself	(22) 15.39

8.5.3 גד'ן Meaning 'Just' or 'Only':

<u> </u>	just believe	(25) 5.36
ᠵ᠄ᢅ᠋᠋᠊᠋᠋᠊᠋ᡬᢆ᠊ᡘᠴ᠋᠋ᠮᢆᡱ᠋᠋ᡎ᠋ᡃᠴ᠋ᡪ᠆᠄ᡅᢆᡆ᠋	our Lord is just One	(19) 12.29

8.6 The 'Way of Doing' Particle $\Re = \Re$ The particle $\Re = \Re$ may be added to the present root of a verb to give the meaning 'the way / manner' of doing the verbal action.

	prese	nt verb	root + স্কু্ন্বা	= 'way	of doing' the verbal action
For ex	ample:				
	4 3	+	たち	=	'way / method of making'
					e.g. by hand vs. by machine
	m	+	たち	=	'way / method of eating'
					e.g. with chopsticks vs. with a fork
	اَلله: عَلَمَ	ᡃᢦᡃᡗ᠄ᢅ᠋᠊᠋᠊᠋ᡸᠮ᠊᠄᠊᠋᠋᠊ᢠ	শত্রস্বস্থন্য	=	'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. \Im

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.

⁸¹ This word is also used in the Lhasa variety of spoken Tibetan with a somewhat different meaning - see Bartee and Droma, p. 157.

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.

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.

૨૧ ને ન શ્રાવેદ રહે માં દાષ્ટ્ર માં પ્રતાલ કરાય છે. તે પ્રતાલ માં દાય પ્રતાલ માં દાય પ્રતાલ માં દાય પ્રતાલ પ પ્રતાલ પ પ્રતાલ પ પ્રતાલ પાલ પ્રતાલ પાલ પ પ્રતાલ પાલ પાલ นิกลาร์ไ ซิลามซิลาสุราสาราวาร์วไ ๙๙ เสีราส์สาราชีราชีสามซิราชรัสานซิราร์านรูเว้าประชุมพานามและ นลิ:มิ:รุระมิ:จุระหิเ รุระชุสะดิญญิพาพุพุรพานารระจุรุญานพุ ริ:รัพานายมพาชรานามส์สะธิส यॅंग्रञ्जेखा ११ देवेः स्नयमायदितः वदेसः चैतः प्रवेश्वेषेष्वाः वद्यायन्त्र त्यः विन्दाः १९ देसः स्नदः केत्रः यसः "ग्रेजः ะเส้เชิราระวัสาๆะพีรา ชิราซิสาะส์เมิรายาลลีกาะสิกสาลมา ชิราสูพิสายารสาสิสา ર્ઝ મેત્ય પ્રાથે સા ારેન્ડ્રેન્ડ્રેન્ડ્રેન્ગ્રાં સુંચ્યાય છે. આ પ્રાપ્ય છે. આ પ્રાપ્ય પ્રાપ્ય છે. આ પ્રાપ્ય છે. આ પ્રાપ્ય છે. આ પ્રા ฏิ:พิรเ गतरन्तना "मर्मेगाईन्। येदेवेगाडुगानन्तराईतावेगा" उनागहरूमायदमा १५ येदेगाडवर्येगायाक्षराना ଐୡୄୢଐ୶୶୶୶୲ୖ୳୶ୢୢୢୢୢୢ୶୷ଽ୷୶ଌୖ୶ୖ୷୲୷ୖୠ୶ୖଵୄ୕୷ୄୢୖ୶୷୶ୠୖୄଽୠୖୡୡ୕୳ୠୢୄଌୣ୶୲୶୲ୠ୶୲ୢୖଌ୷ୖୢଌୠ୲*ଽ*୰ୖୡ୲ଽୡ୶୶୲ୠ୲ หลาสูสายุธิยายาลาสุมานามาร์สานามาร์สารสาร "นร์ริเรียนอง นร์รายสุสานายุสารมายนิยาสม) นี้ระยุสารระสา aेतर्येश्वग्वर्तेत्वरदेखण्णन्य्यगवय्वहन्यात्रन्हे। वर्तितर्देशगुन्ध्वेन्यगव्यात्र्वप्यात्वय्यन्तेत्रः डेशय्वना 33

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 $\sqrt[4]{5}\sqrt[3]{3}}$ or $\sqrt[4]{5}\sqrt[3]{3}$ appears six times, $\sqrt[4]{3}\sqrt[3]{3}$ four times, and the personal pronouns $\sqrt[4]{5}\sqrt[3]{3}$ [$\sqrt[3]{5}\sqrt[3]{3}$] 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 $\sqrt[n]{5}\sqrt[n]{3}$ appeared six times and the term $\sqrt[n]{5}\sqrt[n]{3}$ four times. Now if we look up $\sqrt[n]{5}\sqrt[n]{3}\sqrt[n]{3}$ in the dictionary and find out that it is a common term for 'demon', and we already know that $\sqrt[n]{3}\sqrt[n]{3}\sqrt[n]{3}$ 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.

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 (\widehat{a}) in verse 24, \widehat{s}) in

verses 25 and 27) and verbs of speech such as মণ্ব্ৰ। (verses 24 and 27) and মাজ্যমা। (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 $\widehat{\mathfrak{A}}$ (Jesus - 4 occurrences), $\widehat{\mathfrak{A}}$ (Jesus - 4 occurrences), $\widehat{\mathfrak{A}}$ (Jesus - 4 occurrences), $\widehat{\mathfrak{A}}$ (Galilee). These give us important clues about the people and places featured in the text.

By now we know that the words (Get Acquainted, and यहें तु परे) 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 गाईंबु उद्दे। 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 951 Remember that a 951 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 451 (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 951 (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.

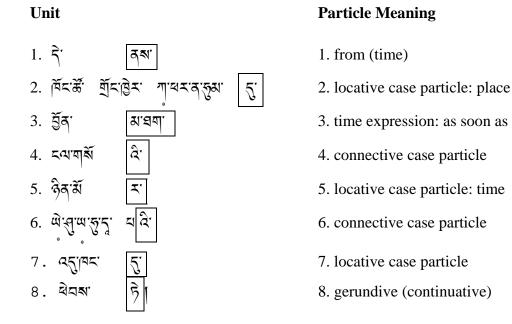
9.2.5 Look for Particles and Give Them a Break: Just as 951 break the text into

meaningful smaller units, particles break the text to the left of a given 951 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 951 in verse 21. Looks pretty scary, doesn't it?

૨૫ ને ન સાવેંદ્ર છે મેં દા છે મળા પ્લમ ન જુ શાનુ છે ન સા ઘળા દ ભાળા સેંદે છે ન સે મળે નુ ખ જુ નુ પા દે પ્લ પ્લુ ન મળે ન સા છે સા છે ન સા છે સા આ છે ન સા છે સા બાળ છે ન સા બાળ છે ન સા છ સા બાળ છે ન સા આ છે ન સા આ છે ન સા આ છે ન સા આ છે ન સા આ છે ન સા આ છે ન સા છે ન સા

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

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.



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 \overline{A} comes after the demonstrative pronoun $\overline{5}$ -

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 5' attached to the place name Capernaum, gives the meaning 'in'. In the third unit, the time expression 3339 (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 $\hat{\alpha}$ 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 4^{-7} for particle π ' 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 $\hat{\alpha}$ ' 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 $\hat{\gamma}$ ' appears after the word

'assembly hall', suggesting 'in or to the assembly hall'. And finally, in the eighth unit, the gerundive (or continuative) particle $\hat{\beta}$ ' attached to the honorific verb $\hat{\beta} = \hat{\beta}$ 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.	रें वर्ष that	1. then
2.	ર્વિંદ્ર સ્ટ્રેં ર્શે્દ્ર શેંદ્ર ગુપ્લ રાસુસ દુ they town Capernaum	2. they town Capernaum to
3.	র্ন্টুর' ম'হ্মশ' come as soon as	3. came as soon as
4.	দঝ'ৰাই্ষ হ <mark>ै</mark> . rest	4. rest's
5.	न्नेन'र्बे <mark>हा</mark> day	5. day on
6.	ૡ૽ૺઃૼૡૢૢૢૢૢૢૢૢૢૢૢૢૡ Jesus Jew	6. Jesus Jews'
7.	عج: اعج: assembly hall	7. assembly hall to

देन्द्र है। came / coming and came

8.

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
3.5 Summary, now to Approach a riscum rext
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 appl 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.

⁸⁷ The suffix letter ¶ may appear without a shad, and be followed only by a double space. For analysis

purposes, this is the equivalent of a shad.

⁸⁴ Note that any Biblical text may have both key words and **key terms**. A <u>key word</u> 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 <u>key term</u> (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 <u>underneath</u> the line with similar circles which may <u>appear</u> 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 \mathcal{X} .

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.

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.

Chapter Thirteen:

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.

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 স্নাম মার্শ্ব and আঁ বা are

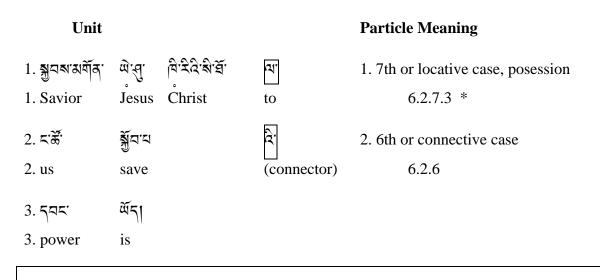
key words. A look at the vocabulary (below) or a talk with your language helper should make clear that $\Re \Im \Im \Im \Im$ means 'savior' and $\Im \Im$ means 'Jesus'.

Step 3. Watch the Punctuation: There are two foreign word markers, one under the syllable $\widehat{\mathfrak{A}}$ and one under the syllable $\widehat{\mathfrak{A}}$ which are the first syllables of $\widehat{\mathfrak{A}}$ (Jesus) and $\widehat{\mathfrak{A}}$.

देवे अर्चे (Christ) respectively. There are no quote markers and therefore no dialogue.

Step 4. Check the [7] 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:



* 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 \hat{A} attached to the π in \hat{A} \hat{A} \hat{A} are not a 6th case grammatical

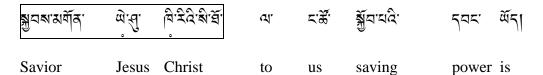
particle, even though they may look like one - in reality they are just part of the transliteration of the title 'Christ'. Remember: not everything that looks like a particle is a particle. To tell the difference, we have to know whether a particle would make grammatical sense in that place or not. In 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. স্গুন্নশমর্শ্বি'	લે'.સુ' વિં'દ્વેરે' જે'ર્સે'	ar	1. Savior Jesus Christ
1. Savior	Jesus Christ	to	
2. - : క ో:	र्क्केज'न	ć.	2. us-saving
2. us	save	(connector)	
3. 575 [°] 3. power	^α		3. power has

In unit 1, the 7th (locative) case particle A' 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 $\widetilde{\mathfrak{A}}$, The combination of the 'being' verb in unit 3 with the 7th (locative) case particle \mathfrak{A} ' 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'.



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 A' 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, শ্বন্থ্য which means refuge, and এর্ম্বি:

(or মর্শ্বির্ন্ম) which means savior, protector, or defender. The two syllables স্কুনম্প্র্যান্ব are used as a one word honorific for respected religious figures.

Traditionally, the name 'Christ' was transliterated into Tibetan as $\mathfrak{A}^{*} \mathfrak{P}^{*} \mathfrak{P}^$

The verb \Re π ' is a voluntary verb meaning 'to defend, protect, rescue, or save'. The noun $5\pi\pi$ ' is used to mean either 'power' or 'authority'.

ষ্ণুনশ্ব মাৰ্য্যবি	Savior, one who pro	tects or saves f	rom danger
લે.સે.	Jesus	۲. j. j.	we, us
મિ મે	Christ	କ୍ଷିମ୍ ସଂସ	to save
å.	case particle	575	power, authority
قآم	verb of existence		

Vocabulary for Section Title:

<u>Mark 1.1</u>

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 দ্বাঁৰ আইগ্ৰা and এ খ্ৰাই মই মি জ are key words. A look at the glossary or a talk with your language helper should make clear that দ্বাঁৰ আইগ is used for 'God' and এ খ্ৰ' গ্ৰা মই মই জ জ means 'Jesus Christ'.

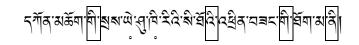
Step 3. Watch the Punctuation: There are two foreign word markers, one under the syllable $\widehat{\mathfrak{A}}^{\cdot}$ and one under the syllable $\widehat{\beta}^{\cdot}$ which are the first syllables of $\widehat{\mathfrak{A}}^{\cdot}$ (Jesus) and $\widehat{\mathfrak{A}}^{\cdot}$

المُ تَحْمَ عَلَى الله الله المعامة (Christ) respectively. There are no quote markers and therefore no dialogue.

Step 4. Check the \P [] 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.

Particle Meaning

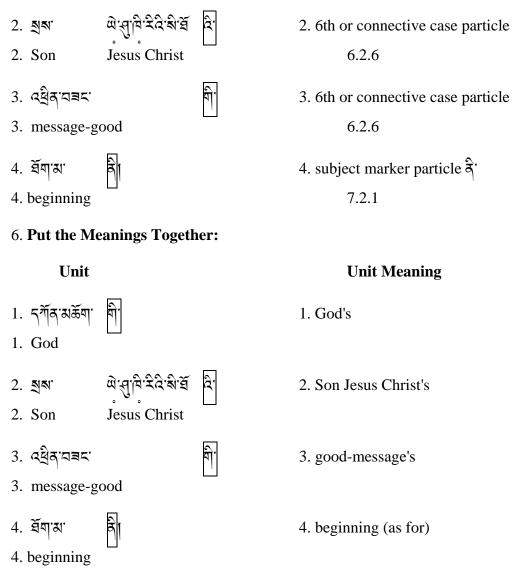
Step 5. Look for Particles and Give Them a Break: If we identify the particles and break the syllable string at those points, the result looks like this.



 1. इगॉ्ब आर्डेंग' गों
 1. 6th or connective case particle

 1. God
 6.2.6

Unit



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 $\hat{\eta}$ ' 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 $\hat{\hat{\eta}}$ ' telling us that this entire phrase, everything to the left of the $\hat{q}\hat{\gamma}$ 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'.

न्गेंत्र अर्केषा	শী.	শ্বশ	લે.વુ.વિ.સે.સે.સે	<u> </u>	ৎষ্ট্ৰিব নাৰদ	শী.	র্ষিশ্যমা	จิเ
noun	6th	noun	proper noun	6th	noun-adj	6th	noun	
God's		Son	Jesus Christ's		news good's		beginn	ing
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 331 is the honorific noun for the term 51,

son. Notice how there is no linking particle between the honorific stal 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 দ্র্গাঁর মর্জনা is most often used as part of the phrase দ্র্গাঁর মর্জনাশাঙ্গ্রা 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 $5\sqrt[27]3$ ($\sqrt[37]3$) in some way, for example,

with the Old Testament name for God, as आ से न्यॉन सकेंग .

The term for 'gospel' or 'good news' is made up of two syllables, বন্ধ্রি meaning message, and ব্লহ' 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

དགོན་མཆོག	God	จะมีสาวสรา	good news, gospel
শ্বশ্বা	Son	র্যামা	beginning
ૡ૽૾ૡૢ૿ૡ૽૾૽ૠ૾૾ૡ૽ૺૠ૾૽ૹ૽	Jesus Christ	वै।	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 \overline{A}' as \overline{A}' to avoid confusion with the negative particle; hence the transliteration $\overline{A}' \widehat{A}' \overline{T}$.

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.

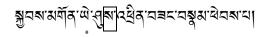
Step 1. Get Acquainted with the Text: Read it through and ask your language helper to read it for you aloud.

Step 2. Identify Key Words: Here we have স্কুনশ্ব মার্শ্বি, এ প্র and বর্দ্ধির নহা 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 $\widehat{\mathfrak{A}}^{\cdot}$ which is the first syllables of $\widehat{\mathfrak{A}}^{\cdot}$ (Jesus).

Step 4. Check the [7] 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:



Unit

1. স্ক্রনগ্রাম্ব্র Savior

લે[.]લુ Jesus

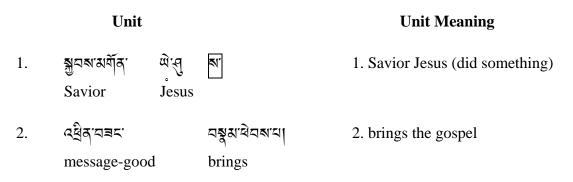
- Particle Meaning
- 1. 3rd or agentive particle

6.2.3

2. বদ্ধীর'নঙ্কন' নঙ্কুম'ঝিনঙ্গ'ম। gospel brings

2. end of sentence

6. Put the Meanings Together:



In unit 1, the agentive particle \mathbb{N} joined to the noun \mathbb{R} 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 সম্বুয় 'ইনকাম) means to come carrying or bringing something. Section titles such as this one may end in a verb form like সম্বুয় 'ইনকাম) or they may end in a verb plus মই ক্ল্লিম meaning 'about'. So this section title might also have been ক্লুনকা মাৰ্শ্বি ' প্ৰুক্ষ হে ব্ৰি ন্ম ন্ৰ হা ক্লিম ' মাৰ্শ্ব ন্ম মাৰ্শ্ব ন্ম ' মাৰ্শ্ব ন্ম মাৰ্শ্ব ন্ম মাৰ্শ্ব ন্ম ' মাৰ্শ্ব ন্ম মাৰ্শ্ব ন্ম ' মাৰ্শ্ব নাম ' মাৰ্শ্ব ন্ম ' মাৰ্শ্ব নাম ' মাৰ্শ্ব নাম্ব নাম ' মাৰ্শ্ব নাম্ব নাম্ব নাম্ব নাম্ব নাম্ব নাম ' মাৰ্শ্ব নাম্ব নাম্ব নাম্ব নাম্ব নাম ' মাৰ্শ্ব নাম ' মাৰ্শ্ব নাম্ব নাম্ব নাম্ব নাম্ব নাম ' মাৰ্শ্ব নাম্ব নাৰ্ব নাম্ব নাম্ব নাম্ব নাম্ব নাম্ব নাম্ব নাৰ্ব নাম্ব নাৰ্ব নাম্ব নাম্ব নাম্ব নাম্ব না

Vocabulary for Section Title:

স্কুমঝ্যমূর্	Savior
લે.સ	Jesus
রধ্রিমার্মা	good message or gospel
ମଞ୍ଚୁୟ'ୟିମ୍ଲା	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.

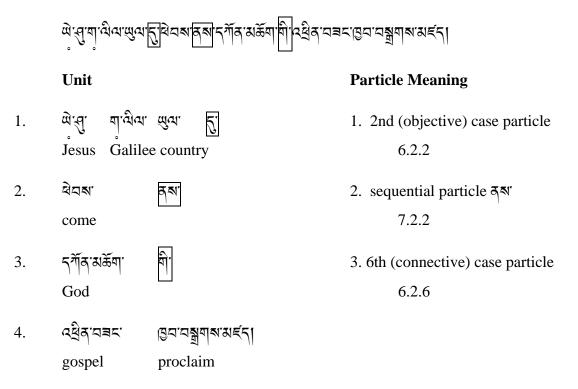
Step 1. Get Acquainted with the Text: Read it through and ask your language helper to read it for you aloud.

Step 2. Identify Key Words: Once again, the key words এঁপ্ত দুর্শার আর্ক and এই ব্যাহরণ appear in our text.

Step 3. Watch the Punctuation: There are two bindus, which mark the foreign words $\mathfrak{A}^{\mathsf{T}}$. \mathfrak{A} (Jesus) and $\mathfrak{A}^{\mathsf{T}} \mathfrak{A}^{\mathsf{T}}$ (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.

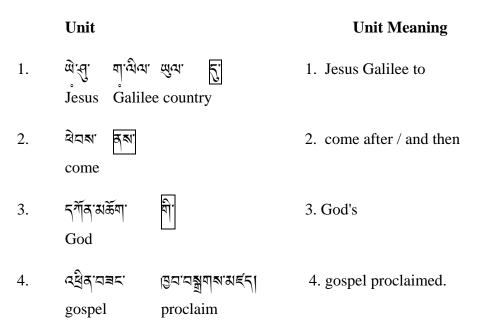
Step 4. Check the 951 There is only one *shad* 1, which tells us that the entire syllable string to its left is one meaningful unit.

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:



Note that \overline{q} in this sentence is a **sequential particle** and not the 5th (originative) case particle. We know this because it is attached to the verb \overline{A} and not to a noun.

6. Put the Meanings Together:



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'.

Vocabulary for Mark 1.14:

લે.નુ	Jesus	নগাঁন মৰ্ক্ৰম	God
યો.ઝુખ.લેળા	Galilee	ৎধ্বীর নালনা	good news / gospel
- 	come (hon.)	দ্রন'ন <u>ঞ্</u> জুগ্ ষ 'মর্ <u>হ</u> ্য	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.

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 ५ गॅ्व अर्डेंग and दर्धेव.

קפר 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 위키 There are two of them, one after the syllable 직장 and one at the

end of the verse. Notice, however, that a blank space appears inside the quote, after the word 353. (Words ending in letters with long 'legs', such as 3 are often not followed by

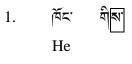
a 951). This tells us that the verse is divided into three sections, one ending at 957, one

ending after the first 951, and one ending with the last 951.

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:



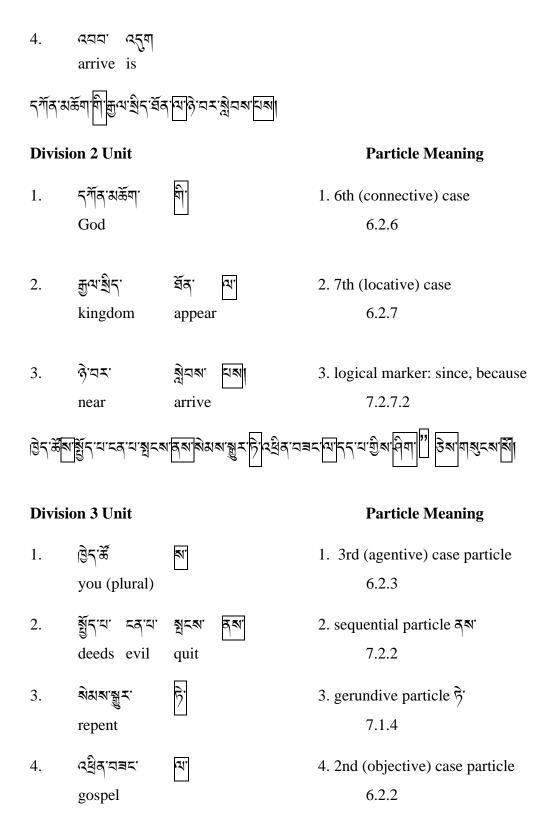


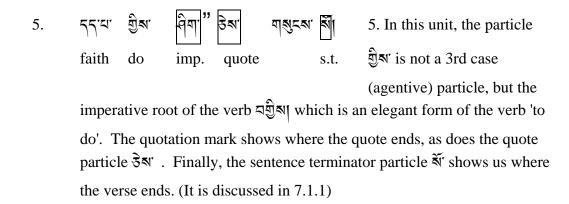


- 2. ۳ؚهرجم، جَم " introducer
- 3. 5° 5° 7° 7° 7° 7° 7° 7° now time

Particle Meaning

- 1. 3rd (agentive) case particle
 - 6.2.3
- 2. quotation begins
- 3. 7th (locative) case time 6.2.7.2





6. Put the Meanings Together:

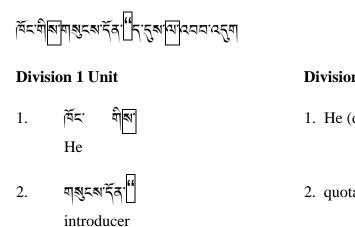
3.

4

ק[·] now

222.

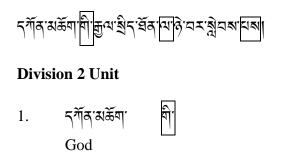
arrive is



Division 1 Unit Meaning

- 1. He (did something)
- 2. quotation begins
- 3. now the time
- 4. is here / arrived

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

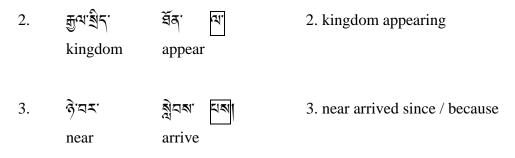


নূৰ্ণ'

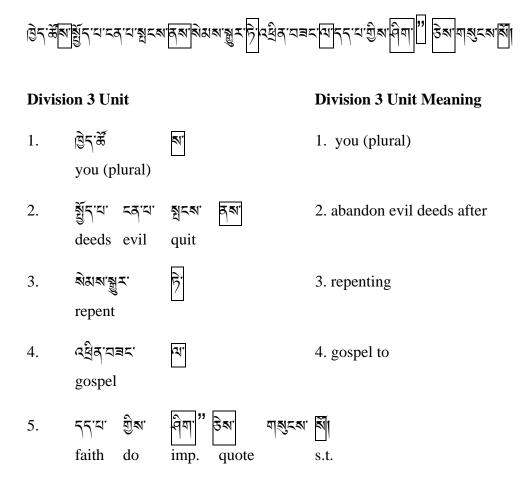
time

ন্দ্র্বা

Division 2 Unit Meaning



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



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'. 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 (), 'i to speak', so we know that the first two words of our

English translation are going to be: 'He said'. The Tibetan speech introducer आर्ड का 5ँका

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.

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 মিরাজা 'mind' is joined to the voluntary verb স্ক্রা 'to change': mind + change = repent. In the compound verb 'to liberate' (familiar to everyone who reads street signs in Lhasa) the verb মউনজা 'to bind' is joined to the verb মের্গ্রাম্ব '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 ক্রিজাজারাম্ব is made up of the noun 'mind' plus the verb 'to change'. In the past tense ('repented') the present verb stem স্ক্রম does NOT change to its past form সন্ধুন।. So the compound form জিয়জাস্থ্রন। 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:

المحربة	He	<u> </u> હેં ન સ્ટ્રે	you (plural)
শশ্ভদশ দিব	'said'	ইনিনা	deeds
ר	now	द बु'य।	evil
5 *1	time	型へき	abandon
R77	fall, arrive	<u>ঝ</u> ेমশ:স্ণুম	change mind
२ 5 ्य	is	এধ্রির বেশ্বন।	gospel
नगॅवि अर्केष	God	55:51	faith
ক্রুঅ-শ্রীনা	kingdom	ন্মীক্ষা	do (imperative)
र्वेग	come out, appear	শশ্ব্দশ	said
<u>ক</u> ,না	near		
R R R	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 ঝিঝ্রস্থারা and should not be ঝিঝ্রস্থাসম্ভ্রস্থা.

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:

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 য়ৢয়য়য়য়৾ঀৗৢ (savior) and য়৾ঀৢ (Jesus) are well-known to us.

Step 3. Watch the Punctuation: There is one foreign word marker one under the syllable $\widehat{\mathfrak{A}}^{\cdot}$ which is the first syllables of $\widehat{\mathfrak{A}}^{\cdot}$ (Jesus). There are no quotation marks.

Step 4. Check the 971 There is only one, which tells us that the entire syllable string to its left is one meaningful unit.

କ୍ଷୁଦ୍ଦରଂକ୍ଷର୍ଶ୍ୱଙ୍କି, ସ୍ୱାସ୍ମିନ୍ ଦେଇ କ୍ଷିମ୍ ଦେହିକୁ ରବ୍ଦ କ୍ଷସ୍ଥ ହିଁ ଦ୍ୱା
Unit Particle Meaning
1. କ୍ଷୁଦ୍ଦରଂକ୍ଷର୍ଶ୍ୱରଂ ଲିଂକୁ ନିଂ 1. 7th (locative) posession
Savior Jesus
$$6.2.7.3$$

2. ସ୍ମିନ୍ ଦେଇ କ୍ଷିମ୍ ଦ୍ୟା ନିଂ 2. 6th (connective)
demon drive out $6.2.6$

 ភូঝ ঝ ឡ ^ແ ຊ ແ power is

6. Put	the Meanings Unit	Together:		Unit Meaning
1.	ঝ্লুদঝ'মর্ণীর' Savior	લે.લુ. ત્વ Jesus		1. Savior Jesus
2.	णर्नेव [:] २५्रें demon	﴾ Tive out drive out	ربر ا	2. driving out
3.	বুৰু:মন্থ. বৃৰু:মন্থ.	شمرا is		3. power has

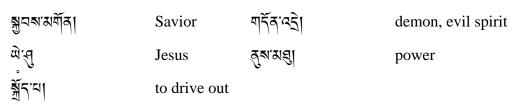
Altogether, we seem to have a simple sentence 'Savior Jesus has demon-drivingout-power', or in more colloquial English, 'Savior Jesus has power to drive out demons / evil spirits'.

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 ରୁଙ୍କାଣ୍ଡ means special or supernatural power - power that can do signs, wonders, or miracles. Its more ordinary counterpart is 5π ୍ୱ which means delegated power or authority, such as that possessed by government officials. Jesus had both ରୁଙ୍କାଣ୍ଡ supernatural power (Mk. 5.30) and 5π ୍ୱ authority (Mk. 2.10) from God.

Pilate, by contrast, had only 575' (Jn. 19.10) from the Roman emperor.

Vocabulary for Section Title:



<u>Mark 1.21</u>

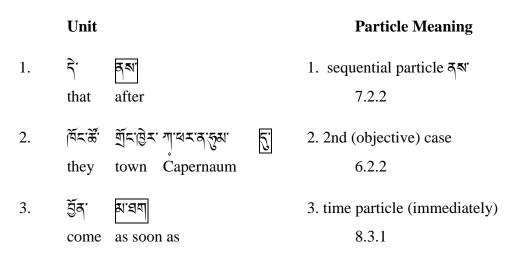
Step 1. Get Acquainted with the Text: Read it through and ask your language helper to read it for you aloud. This sentence has 34 syllables, about average for a low literary text.

Step 2. Identify Key Words: The name and seems to be the only term we've seen before. Tibetans sometimes use the term and the term and the difference of the term and term

Step 3. Watch the Punctuation: There are three foreign word markers in this verse, under קידוד איש (Capernaum), שִׁיָש (Jesus), and שִידָּיָק ידוּג (Jews' or Jewish). There are no quote particles.

Step 4. Check the 951 There are two, suggesting a natural division into two parts.





4.	দথায়ার্কী rest		4. 6th (connective) case 6.2.6
5.	न्नेत्र'र्बे day	Ϋ́	5. 7th (locative) case - time 6.2.7.2
6.	લે:લુ. લ.સે.ટે.ટ Jesus Jewish		6. 6th (connective) case6.2.6
7.	२५:७५: assembly hall		7. 2nd (objective) case 6.2.2
8.	ন্দ্রন্থ came	5	8. gerundive particle 7.1.4
9.	র্ক্টকা religion	নঙ্গুর শ্বন্দ ন ন ন ন ন ন ন ন ন ন ন ন ন ন ন ন ন ন	9. verb with past tense helper words 5.2

5

6. Put the Meanings Together:

Unit

- ন্ দ্বশা
 নিনার্কি গ্রনান্টনাশ্যু প্রমান্ত্র্যা
- 3. ব্র্রিব মাহ্বশ

۲'

5.

- 4. দথেশ্বার্ন্ধ থি
- 5. Ĝa ki
- 6. લે:નુ:લ:જુ:નૂ:લ તે:
- 7. 25:195

Unit Meaning

- 1. then / and then
- 2. they town Capernaum
- 3. arrive (as soon as)
- 4. rest's
- 5. day on
- 6. Jesus Jewish
- 7. assembly hall to

8.	দ্রনশ্ব	5	8. going / went and
9.	র্ক্রিশনস্থর শার্ব দ	זיזקן	9. taught religion

Vocabulary for Mark 1.21:

ঀ৾৾৾ঀয়৾৾ঀ	then, and then	ઽવ્ય થાર્જો લે જેવ સાં	Day of Rest
ٳؾٚۿڗڂڸٳ	they (hon.)	લે.લુ	Jesus
য়৾৾য়৾য়৾য়	town	ૡ૿ૻૹૢઽૢૼૠૼૺૡઽૢૡઽૻ	synagogue
ગુપ્લમ્ડસંજુસા	Capernaum	দ্রীমঙ্গা	come
ઉંગા	come	র্ক্রিশনস্কৃর শ্বরণয়ন নি	preached
ম'হন	as soon as		

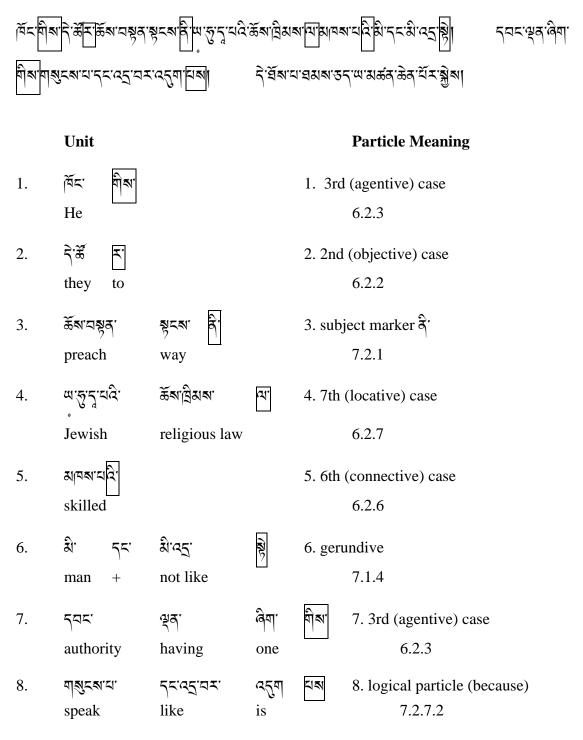
Mark 1.22

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 র্র্জানষ্ট্রা ('teach religion') was used in the previous verse, joined with the honorific verb ব্যর্না 'to do'. The noun ব্যন্তা ('authority') also appears here.

Step 3. Watch the Punctuation: There is one foreign word marker under the first syllable of the word \mathfrak{A}' $\mathfrak{Z}' \mathfrak{Z}' \mathfrak{A}'$ ('Jewish'). There are no quote marks.

Step 4. Check the 951 Three of them divide the verse into three major divisions.



9.	<u>5</u> .	র্ন্থায়	ষমশ ডেন্	শ্ব'মর্ক্কর	•	केव'र्येन	ક્ષેય
	that	hearer	all	surpris	se	greatly	arose
6 D	4 h a 1/1		Togothom				
0. PU	t the M	eanings	Together:				
	Unit					Unit Meaning	5
1.	विंदः	শীশ্ব্য.			1. He		
	He						
2.	<u> ન</u> ેંસ્ટ્રે	ŕ			2. to t	hem	
	they	to					
3.	র্ক্রজানঙ্গু	ब.	क्रुट्स है.		3. way	of preaching (subject)
	preach	l	way				
4.	ૡૻ:૱ૢૼૼૼૼૼૻૣઽ	गर.	ર્ક્રેન્ન'સિંગન	ст.	4. in tł	ne Jewish religi	ous law
	Jewish	1	religious law				
5.	ঋদিশ্ব	Ċ.			5. skil	led	
	skilled						
6.	શ્ર	55.	શ્વે.લર્ટ.	(Rec)	6. mar	not like being	
	man	+	not like				
7.	595.		હેવ.	विया	মীশ্ব	7. one with au	thority
	author	ity	having	one			
8.	শশ্ব্দ্র্ম্ব	Z I.	55.42.24.	ন্দ্র্যা	51 5 3	8. speaking lik	ke is because
	speak		like	is			
9.	<u></u> 5	ইঁশ্বাম	ষমশ'উ5	শ্ব'মার্ক্তব		केव'र्येन	کی ا
	that	hearer	all	surpris	se	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'.

How to Say It: The 3rd case (agentive) particle $\widehat{\eta}$ st marks 'He' as the subject of the verb 'teach / preach'. The verb ਨਸਲੂਨ is joined to the helper word ਲੂਨ (and followed by the subject marker $\widehat{\mathfrak{f}}$ to mark 'His way of teaching' as the subject of the clause.

1. Way of Doing: The verb + $\frac{1}{2}$ construction is very common in both written and spoken Tibetan (see section 8.6 in Part One).

র্জুরার <u>ি</u> প্রশা	+	ત્ય.	+	মাদক্ষ:না	= 'one skilled in the law'
religious law		in		skilled person	1

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 দ্বদ স্থ্ৰা বিশ্ব . Joining a noun to the helper word স্থ্ৰা or দ্দ স্থ্ৰা makes it into an adjective; in this case, 'having authority', which is in turn joined to the particle বিশ্ব 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).

<i>चु</i> न्दः क्षेत्र	having a son (Mt. 1.23)
মন্থ্যপুৰ	having supernatural power (Mt. 3.11)
र्वेःस्व	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 π '. Here the π ' is NOT a case particle, but simply a way of forming an adverb. (See 3.3.2.3)

केव:याँ	big	+	x	=	ಹಿ व'র্ম্ম	greatly
हेवःद्य	firm	+	x	=	हेव यॅग	firmly
শশমান্য হ	clear	+	٩	=	গ্রুঝর্য্ম	clearly

Key Terms: As noted above, the term র্ক্রান্ট্রিয়জাঝামন্যমন্ হার্থা , 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:

ן־א <u>ֿ</u> ק	Не	Q र तू म	was
<u>ؖ</u> ح:َشَ	we, us	זו	that
ۿ	religion	ইশ্বশ	hearers
নষ্ট্রা	teach	ষমশ উদ্	all
たち	way, method	৻৸য়৻য়য়৾ঀ৾৽য়৾৾ঀৢ৾য়ঀ	surprised
5751	power, authority	केव में र	greatly
শস্থ্যম	speak, say		
קדימביחדן	like ^ૡ ૻઙૢૼઽૣૼૻ	યદ્ય હોય જ સાથે સાથે જે છે.	พนสินใ scribes

Mark 1.23

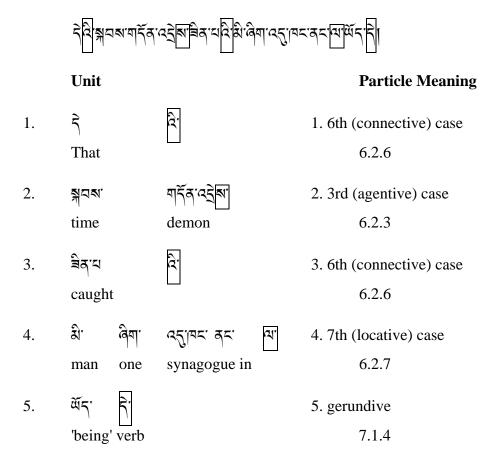
Step 1. Get Acquainted with the Text: Read it through and ask your language helper to read it for you aloud.

Step 2. Identify Key Words: We have seen the word यहिंब 'यहे। (evil spirit) before, in

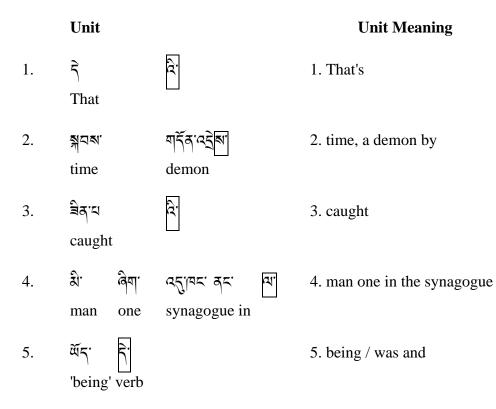
Chapter Eight.

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

Step 4. Check the 45 There is only one, so we know that the whole verse is one meaningful unit.



6. Put the Meanings Together:



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

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:

זֿן	that	ৰিশ	one, a
শ্লুনশ	time	حي:اعد.ا	assembly hall
শর্নিবন্দ্রী	demon	קדין	in, inside

ลิส:นุ	catch	قآم	was
શ્રા	man		

<u>Mark 1.24</u>

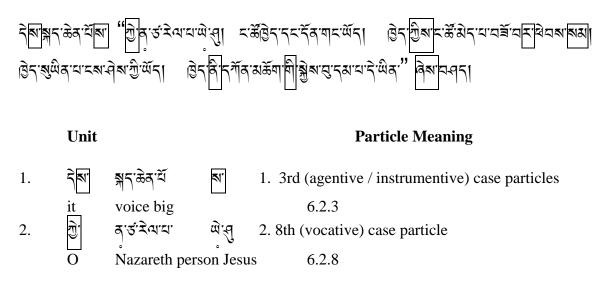
Step 1. Get Acquainted with the Text: Read it through and ask your language helper to read it for you aloud.

Step 2. Identify Key Words: We can recognize भें ज़ and द्रोंबि सकेंग from their previous occurrences.

Step 3. Watch the Punctuation: There is a bindu under the first syllable of বৃত্তমিশ

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 951 There are five of them - a record so far in this text - which divide the verse into five meaningful units.



เชิร : รรร์ ส · ๆ ระพัรเ ۲:ﷺ 3. 3. no particle you with what affair is us 4. 35 4. 3rd (agentive) case particle You 6.2.3 ઽૻૹ૽ૼ 5. มิรานาสล์าส 5. 4th (dative) or purposive / beneficial destroy 6.2.4 us ধ্রিমা 6. শপ 6. question particle come 7.1.2 7. no particle † รุฬเสิงเฏิเติรเ 7. B5' Ŋ พิส นา You who I know are 8. subject marker $\hat{\mathfrak{F}}$ 8. B7 You 7.2.1 ধি 9. দর্গীর'মর্ক্রিশা 9. 6th (connective) case particle God's 6.2.6 5110. quote particle र्ने ਘੋਰ 10. শ্ধীশ্বন্তু, รมนา Man holy that 7.1.7 is said 6. Put the Meanings Together: Unit **Unit Meaning** 1. **ब्रून**'केन'र्ये ъ1. 1. That one with a big voice voice big È. 2. O Nazareth person Jesus, 2. ભે:ન রর্ডস্মিশ্ব Nazareth person Jesus

[†] Actually there is a 3rd (agentive) case particle \mathfrak{A} attached to \mathfrak{A} . In the interest of keeping each segment a reasonable length, the syllable string is not broken at every particle.

<u>เสิร รรร์ส ฑร</u>พัรเ 3. <u>ح:بع</u> 3. What is Your affair with us? you with what affair is us 4. 4. You 35 You 5. ઽ૽ૼૹ૽ૼૼ ม่รานาสล้าส 5. us in order to destroy destroy us 6. ধ্রবর্ষ' 6. come? come 7. ୵୶ୖ୶୶ୄୖୢୄ୷ୖଐ୕୵୲ 7. Who You are I know B5' Ŋ ਘੋ ਕਾ ਧਾ You who are I know 8. 8. You 35 You দী 9. দর্গীর'মার্ক্রিমা 9. God's God's ראק 10. Holy One that is said 10. শ্প্ৰীৰ্ষ'ম্' 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 $\hat{\gamma}$ to which a 3rd case (agentive) particle \mathbb{N} has been joined to

make $\widehat{\gamma} []$, 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 $\widehat{\gamma}$ or $\widehat{\gamma} []$ to refer to people previously mentioned in a text is very

common. 2) Instrumentives: The phrase المجترة (consists of the noun 'voice' المجترع) ,

joined to the adjective 'big' $\overline{\mathfrak{s}}_{\overline{\mathfrak{q}}}$, 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, <u>a loud voice</u> is the instrument the man used to cry out to Jesus. Similar cases occur when a tree is cut <u>by means of an axe</u>, folly is defeated <u>by means of wisdom</u>, sin is defeated <u>by the power of the Spirit</u>, etc.

	Instrumentals			
Instrument	Longer	Shorter		
ह्र.म	ક્ર [.] મે.ભુશ્રા	শ্বু:মিক্ষা		
axe	by/with an axe	e		
<i>भ</i> म्	ฦ๊๚๊ฆ	শ্বশ		
knife	by/with a knif	e		
શે'શ્વન્ય	સે સ ન્ વઃધિશ્વ			
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 $\sqrt[4]{5}$ particle to the verb for 'to destroy'.

1. ฉลิ์ น	1. to make
2. มิรุ น ฉลั ว	2. to make (into) nothing = destroy
3. มิรุนาลส์เนา	3. in order to destroy

?

Vocabulary for Mark 1.24:

<u>ר</u> ו	that one	2951	said	
M 51	voice	<i>ม</i> ิร [.] น [.] คลั.ค		to destroy
ळेव'र्ये।	big	দ্বিনকা		come (hon.)
<u>ئ</u> ال	vocative, 'O'	₹J		who
ঀৢ৾৾ৼ৾৾য়য়ঀ	Nazarene	বিশা		know
લે [.] નુ	Jesus	ন্র্শান-মর্ক্রিশ		God
اك	You	શ્રુંચ.રી		man
ઽૻૹ૽ૼૼ	we, us	নম'শ		holy
ઽૻૹૼ૽ૼૡ૽ૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૼૻૡ૽ૼ૱	གང་ལོད། 'Wh	at do You have t	o do wi	th us?'

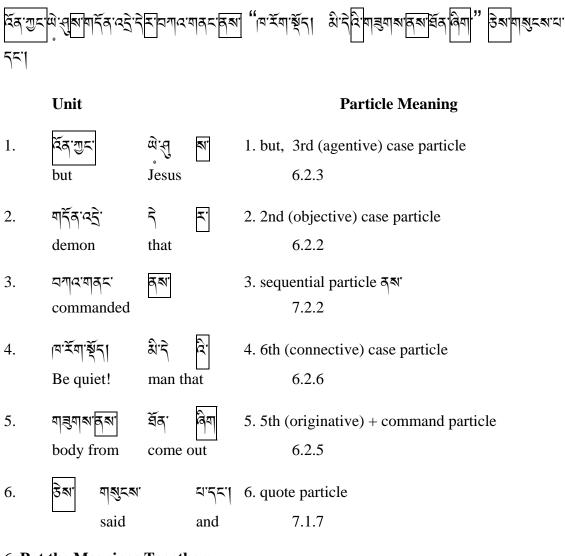
Mark 1.25

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

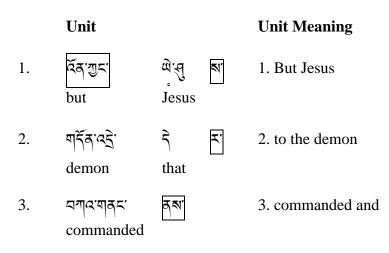
Step 2. Identify Key Words: We have seen the key words $\widehat{\mathfrak{A}}$ and $\widehat{\mathfrak{A}}$ and $\widehat{\mathfrak{A}}$ before, so we know this verse is probably going to continue our story of the demon-possessed man in the synagogue.

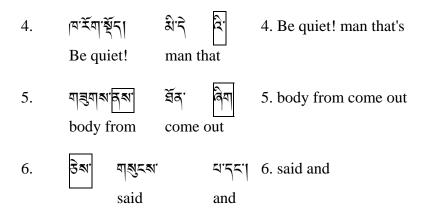
Step 3. Watch the Punctuation: There is a bindu under the first syllable of $\hat{\mathfrak{A}}_{\mathcal{A}}$. We also notice one set of quotation marks, so someone is going to say something.

Step 4. Check the 951 There are two of them.



6. Put the Meanings Together:





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: $\frac{3}{5}$ (the imperative of 'to stay') and $\frac{3}{5}$ (the imperative of 'come out'), the

latter being reinforced by the command particle बेग् . 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 5551 The clause connector 5551 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:

র্বির'শ্রুমা	but	શ્રા	man
ૡ૽ૺ੶ૡૢ	Jesus	শার্ণাশ	body
শর্নিবংহী	demon	र्वेव विग	come out!
নশা মাৰ্বমা	command	মাধ্যুমঝা	said
ا ^{م تَ} مَّ المَ	Be quiet!	4.72.1	and

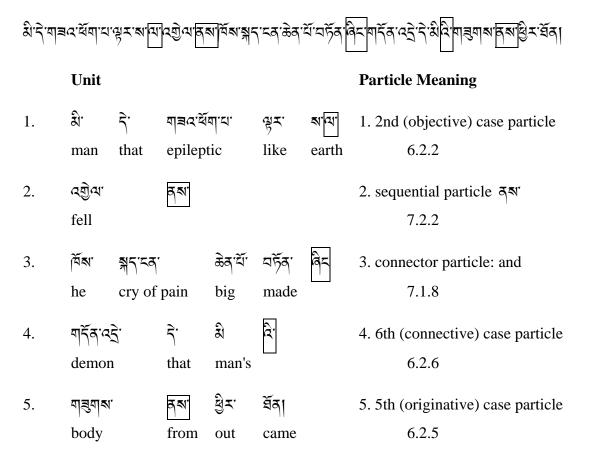
<u>Mark 1.26</u>

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

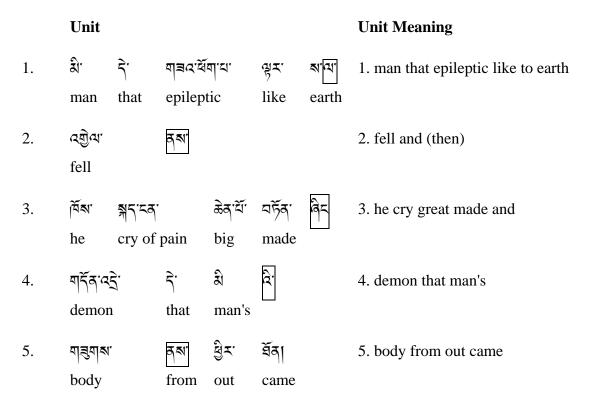
Step 2. Identify Key Words: Continuing our story of Jesus commanding the evil spirit, the term གདོན་འདྲེ། appears once again.

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

Step 4. Check the 951 There is only one. This appears to be a one-sentence verse.



6. Put the Meanings Together:



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:

શ્રા	man	37531	cry of pain
ร้า	that	केव में।	big, great
শ্ৰহ'ৰ্দ্ৰনান।	epileptic	নট্ৰা	voiced (a cry)
क्षरा	like	শর্নিবর্ণ	demon
N	earth	মার্মাঝ	body
વશેળા	fell	<u> ક</u> ુંત્ર:ર્વેવ	came out
ĨĨ	he		

<u>Mark 1.27</u>

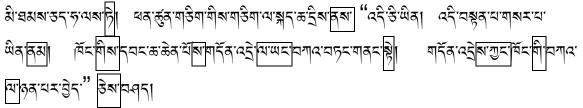
Step 1. Get Acquainted with the Text: Read it through and ask your language helper to read it for you aloud.

Step 2. Identify Key Words: Here we have אוֹק איז אָן again, so we know our story is probably continuing.

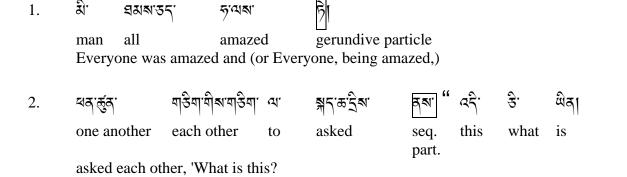
Step 3. Watch the Punctuation: There are no foreign word markers. There is one set of quote marks.

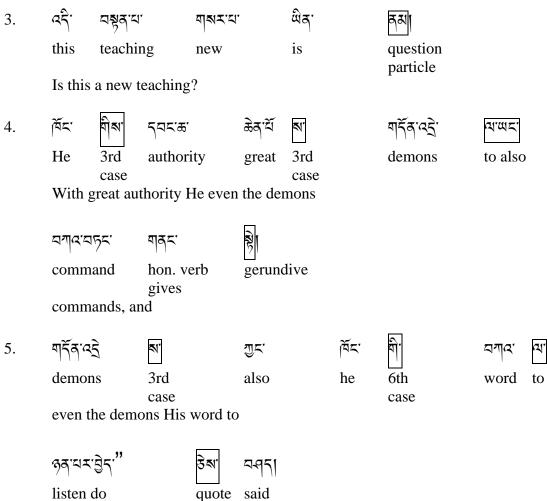
Step 4. Check the 951 There are five of them, dividing the verse into five natural parts.

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



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

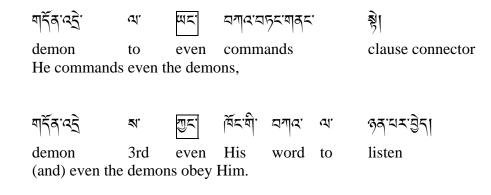




obey' said.

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.



Vocabulary for Mark 1.27:

સા	man, person	التحقر	He (hon.)
ষমশ ডব্	all	575.al	power, authority
হ'এখা	surprised, amazed	ळेव यें।	big, great
यव र्द्धव माउँमा मी	अ'ग्रेग'या each other	শর্নির'ওরা	demon
ঀৢৢৢৢৢৢৢৢৢৢৢৢ	asked	নশাৎ অন্তম আৰু	commands
२ ने [.] ई [.] भैवा	'What is this?'	নশান	command
مثا	this	<u> </u>	listens
নষ্ণুর:ম	teaching	5951	said
শ্ৰূম:ম	new		

Mark 1.28

ๅ[•]ฌฆฑหูๅฅ๎๛๚ๅํ฿ูสฺ๚๚๚๚ๅํ๛๚ฃ๛ฃฃ๚๚๚๚๛๚๛๚๛

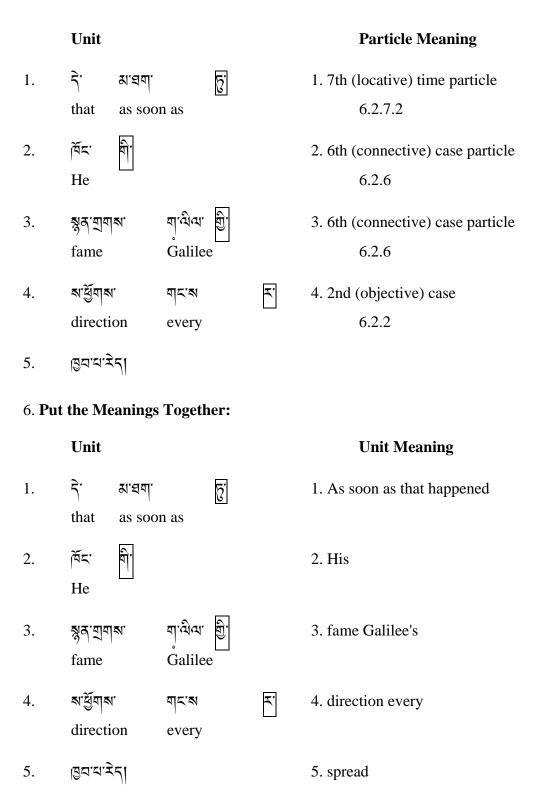
Step 1. Get Acquainted with the Text: Read it through and ask your language helper to read it for you aloud.

Step 2. Identify Key Words: We have seen the word \P and 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 $\mathfrak{P}(\mathfrak{A},\mathfrak{A})$. There are no quotes.

Step 4. Check the 951 There is only one. This appears to be a simple sentence.

देः अः वग्ति विद्यमा क्रियमा क क्रियमा क क्रियमा क्र



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 5351 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:

<u>ר</u> ו	that	ગુ .ભેભા	Galilee
ম'হ্রন	as soon as	য়৾৾য়ৢ৾ঀয়য়ঀ৾৾৾য়য়য়	everywhere
آ ^{تي} تا	He (hon.)	37	to spread
ষ্ণুব'নানামা	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:

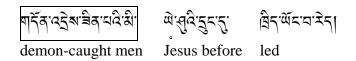
ষ্ণুনঝ ঝর্মীর'	લું.સે.	ત.	ৰৃত্ত প্ৰমশ্বাস্তত্ত	श्रेत्य प्रदे	તુ્રાય શુ ભેંદ્ર
Savior	Jesus	to	disease all	clearing	power is
Savior Jesus	has pow	er to h	neal all diseases.		

Vocabulary for Section Title:

শ্ভূনঝ'মর্শ্বি	=	Savior	ধমশ্বহ	=	all
ષે.સ	=	Jesus	র্ঝান।	=	to clear up / away
ৰ্না	=	disease	ধীশ্ব-প্রার্থ	=	supernatural power

Mark 1.32

ने'क्रा'	<u> </u>	શ્રાસ્ત્ર ક્વાર્સાવ્ય	મુ.શ્રુ.	۹ <u>٦</u> :ح:
then	at sunset	not yet dark	people	sick ones and



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 'demonpossessed' is literally 'demon by caught'. This phrase forms a verbal adjective, 'demonpossessed' which is joined to the noun \hat{a} 'people'. Verbal adjectives are very common in written and spoken Tibetan. They were discussed in 3.4.2.

Vocabulary for Mark 1.32:

৾৾৾ঀৠ	=	then, a	nd then	^{ૡૢ} ૾ૡૢ૾ૢ૾ૡ૽૾૽ૼ૱ૢૢૻ	=	to Jesus
⁸ ેમ નલુન ને	=	at suns	et	ڷ ^ع ُ٦ ^٠ ٣	=	lead, bring
શ્રાસ:સ્વાર્ડસાવ્ય	=	not yet	dark			
बन्दाय	=	sick on	ne, patient			
য়৾৾ঀ৾ঀ৾৾ঀ৾ঽ৾য়৾৾৾৾৾ঀ৾ঀ৾	ม์สิ:มิ	=	demon-posses	ssed man		

<u>Mark 1.33</u>

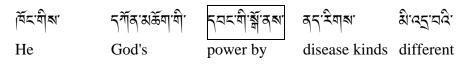
ર્વે માં છે માં છે.	ম'রমঙ্গ'ড5'	र्द्वेदिःदग्रयःदुः	<i>বইঁম</i> শ্ব'ন'ন্ন'।
town's	people all	door side	gathered

Mark 1.33 All the people of the town were gathered at the door, and . . .

Vocabulary for Mark 1.33:

র্গান্দান্ত্রনা	=	town	ই্নি থেন্যুম'দ্যু	=	at the door
มิเฮมฆเชรา	=	all people	এইঁ মশ্ব	=	to gather

Mark 1.34





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 $\widehat{\P}$ $\widehat{\P}$ $\widehat{\P}$ $\widehat{\P}$ 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 $\widehat{\P}$

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** \Im 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 \Re \Im \Im a Central dialect expression for 'to speak' is joined to a negative particle \Im and then to \Im the past root of the verb \Im to give the meaning 'did not allow to speak'. The syllable \Im in this expression is not a case marking particle, but part of the **infinitive** 'to speak'.

4) The Logical Marker [15] 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:

୵୩୕ୗୣ୶୲୶ଌ୕୶୲୴୲୵୷୵ୖ୶୲ୖୢଈ୕୶୶୲	=	by God's power
ঀ৾৾ঀ৾৾৾৾য়৾ঀ৾য়৾৾য়৾৽ঽঽ৾৸৾৾য়৾৾য়৾৾য়৾৾য়৾৾য়৾	=	sick people with different diseases

าธิ์ฆฑฤร:า:มาสรา	=	not only (did He) heal
गर्नेन:९६।	=	demon
	=	to drive out, expel
લે.સુ	=	Jesus
শৰ্নিৰা	=	evil spirit
য়৾৾ৼ৾য়৾৾	=	many
শ্বন্দ:অন:দৃ:ম:নস্তুশ	=	did not allow (them) to speak
षप्रःधिवःचेमःत्।	=	because
ट्रे.केश्र.च	=	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:



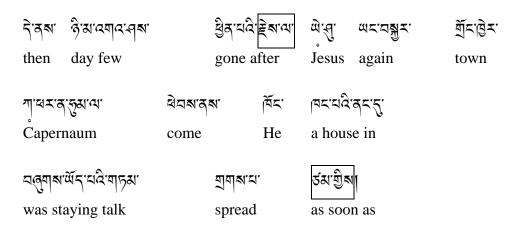
Key Terms: Sin: The word 'sin' in its Biblical sense is an evil or a wrong which by its very nature is an offense to God. There is no word in the Tibetan language which means 'sin' in this sense. In this translation, two words have been combined to make a compound noun which approaches, but does not exactly duplicate, the Biblical meaning.

ई्या भ	<u> ট</u> িঙ্গ'ম।
In its strict Buddhist sense, this word means simply 'non-virtue'; that is, the opposite of বৃশ্ব'ম' 'merit'. It includes the concept of wrongdoing, as shown in a famous list of ten misdeeds (ই্প্র্বাব্ব'র্মি'ব্শ্বি'ব্ বন্থা): killing, theft, sexual misconduct, lying, slander, harsh speech, gossip, greed, harming others, and wrong views (heresy).	In its Buddhist sense, 한지기 is a fault or defect, whether in technique or morals, in religious practice. In its secular sense, 한지 지 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 শ্ব্যাণ্ট্ৰশা used in *Jesus Christ Has Power to Save Us* combines the moral wrongdoing elements of শ্ব্বিশা with the lawbreaking or offense elements of দ্ব্ৰিশা .

Vocabulary for Section Title:

<u>Mark 2.1</u>



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 $\widehat{\xi}$ 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 $\widehat{\xi}$ is followed by the 7th case particle is 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 is $\widehat{\xi}$ if 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:

नेविद्या	=	then, and then	দ্রিম্বা	=	to come (hon.)
<u> </u>	व'यदे'हेब'य।	after a few days	শদন্য	=	talk, report
ષે.સ	=	Jesus	শ্রন্গম'শ'র্হম'শ্রীরু	1 =	as soon as it
พร:กฐา	=	again			(the report)
ર્થે દાં છે માં ગુાલ માં ગુલ માં ગુાલ માં ગુાલ માં ગુાલ માં ગુાલ માં ગુાલ માં ગુલમ માં ગુાલ માં ગુાલ માં ગુલ માં ગુલમાં ગુાલ માં ગુાલ માં ગુણ માં ગુણ ગુલ માં ગુલમાં ગુણ માં	રુષા	the town of Capernau	Im		had spread
אביבואליאביביקישו	বাহ্য	was at home / in a hor	use		

<u>Mark 2.2</u>



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 \Im is joined to the negative verb $\widehat{\Im}$ 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:

มิฆระรับ	=	many people	<u> ন</u> িৰশা	then, a	and then
ર્જ્ઞે દે ર શ્વાય સા	=	at the door	নৃর্गীর মর্ক্রিশাশী স	ואן	God's Word
নইমঙ্গ	=	to gather	নশ্ধ্রশাশ শাবন না	preach	, proclaim
ঋ'রু'ৠঁর'মবর'র	¹ 51	= there wasn't e	even one empty	place	

<u>Mark 2.3</u>



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 and Remember that there are five 3rd

(agentive) case particles. In this case, the particle $\hat{\mathfrak{A}}$ 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 \mathfrak{A} ' (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 אָרָיֹרָן. 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:

<u> ମ</u> ିନ୍ଦି:କ୍ଷମ୍ୟା	=	at that time		মন্ডিমা	=	one, a
শ্ব:ওম্বাব:ধিক্ষা	=	a few men		[F.F.]	=	to carry
شتر	=	to come		آلمة الحجة ا	=	to Him
શ્ચાત્રવા	=	four men		র্বিনন্ধা	=	to come
ৰ্ণীয	'ম'র্শ্বি'ম'র্ব'শ	พลิ:สุรฺาม	=	a sick man u	nable to	walk

<u>Mark 2.4</u>



গৃশান্নীমণ্ডমান্থ: মমাধ্বসাদ্বামি 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 지지 [The logical marker 지지] is just an alternate

form of its twin particle (19). 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 월고파 The 'because' particle 월고파 (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 গ্রম্ 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!'

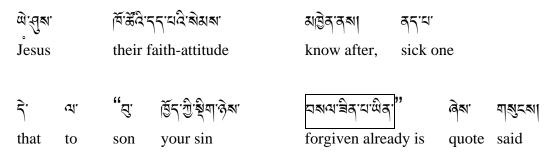
Vocabulary for Mark 2.4:

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ؽٚۧؖ ڟ ؚؽػ؞ٳ	=	but, however
৯'র্ক্টগান্ধ'মন্দ্রশা	=	because of the crowd
اَمْحَـ عُلَى الْحَالَةُ الْمَ	=	to Him
প্রায়-জন্ম	=	because (they) couldn't get through
เละ.ะเซ.ฐม.เม.น.ชีม	=	they removed (part of) the roof
લે.સુ	=	Jesus
ন্ত্ৰন্থাৰ্শ্ব	=	the place where Jesus was
新たら	=	above
ષ્યે(સુદ્ર:જ્વેસ)	=	a big hole
দ্বিদান্ধা	=	to dig
ৰন্'শ	=	sick man, patient
গুন্দ হ	=	bed, mat

શ્વલ્ય:ટી	=	with, together with
<u> </u>	=	lowered

Mark 2.5



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 and 'to clear away' is

joined by the 'already' particle and 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:

લે.વુ	=	Jesus
ร์ราราสิริสิมสุข	=	attitude of faith
মন্ট্ৰিম	=	to know (hon.)
बन:मा	=	sick one, patient
-3	=	son
ই্থিমা:উক্ষা	=	sin
าสณาลิสานาพิสุ	=	already cleared (forgiven)
শশ্বন্ধ	=	to say

<u>Mark 2.6</u>

नेरार्वेन्यदे	ર્ક્રેન્સ'ફિપ્રન્ન'ય'સાયનન્ન'ય'લે'સે'	दगदःविगःगीः	বৰুষ্ণান্য দা
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 A' 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:

नेर-र्वेन-प्रदे। =	those who were there
ଛିଁକାସ୍ପିୟବ୍ୟୟାସବ୍ୟସହିଂଶି। =	men skilled in religious law (scribes)
दगदःविग =	some, a few
বৰ্ষমান্দা =	in their thoughts, in their minds

Mark 2.7



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?"

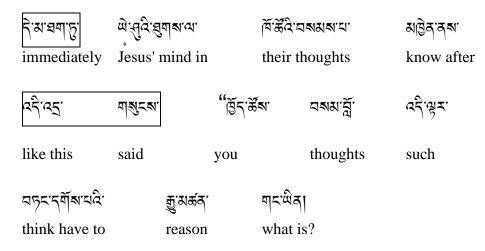
How to Say It: 1) Reported Thoughts: This verse reports the thoughts of the scribes (experts in the Jewish religious law) who heard Jesus forgive the man's sins. Note that the beginning of the quote is not shown, nor are there quotation marks, but only at the end of their reported thoughts does the quote particle \Im reveal that this is a quote.

Quoted thoughts are generally not marked with quotation marks in modern written Tibetan. 2) 'Dare' Construction with 릿지 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 স্বৃত্য of the verb 'to say' with the 'dare' helper verb রুঙ্গা to give the meaning 'how did He dare say that?' The helper verb রুঙ্গা was introduced in 4.8. 3) 'Except' Construction with ঝ'আর্ট্রিশাঙ্গা The logical marker ঝ'আর্ট্রশাঙ্গা means 'except for'. In this verse it is used to mean, 'except for / other than God alone'.

Vocabulary for Mark 2.7:

ૡઽ૾ૢૢૺૡૢૻૣૣૣ ૻ .ૡૡઽૻૡૢૢૼૼૼૼૼૼૼૼૡ	=	to dare to say
শদ-শ্বিৰ বন্ধা	=	lit. 'what is'; (how can He say this?)
ঀ৾৾৽য়৾৾য়৾য়৽য়ৠৢৼয়৾৽ঽঀ৾য়য়৽য়	=	blasphemy
ঀ ৾শ৾৾ঀ [৾] য়৾৾ঌ৾য় [৽] য়৾৾৾ঀ ^ৼ য়৾৾৽য়৾৾য়৾য়৾য়৾	=	except for God alone
শাৰব-শ্ৰুন্ধা	=	by who else
ହି୩'ନିଷ'ଇଁଦ୍ୟମ୍ବା	=	able to forgive sin
নশ্বম	=	mind, thought

Mark 2.8



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 মাহ্ৰণ, মাহ্ৰণাস্থ্ৰা

or ই'ঝ'ৰণ'ন্য 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 এই এহ শাস্ত্রমা 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:

<u> র</u> িম'হ্রশ'দ্যু	=	immediately, as soon as
ષે.સુ	=	Jesus
হ্যবাদ্য	=	mind (hon.)
মন্ধমন্ধ:ম।	=	thoughts
মন্ত্ৰিবা	=	to know (hon.)
৫৭.৬২.৯৬৬	=	said (lit. 'said like this')
নশ্বমান্ন্র নদন ন	শিশের ক্রু	الله $=$ the reason you are thinking like this
همريع	=	like this
য়৾৾ৼ৾৾ড়৾ঀ	=	what is (the reason)

<u>Mark 2.9</u>

สุราฆ		ริง ตั้ร:ซิเรี	খ্যা উষ্ণ	নশ্বমাই	a'	<u>ਕੇ</u> ਸਾਧਾ
sick or	ne	that to your s	in	cleared	d already	say
অক্ষাস্থ্ৰাই easy is		রুমা ৺৲র OR	র্থীনঝ' Get up	ন্ম and	ઝવ્ય વિલિમ્ડવજ્ઞ bed carrying	
ñr.	विमा'	ਕੇ	ઌૹૹૢૻૡૻૼ૾ૻૡ૾૾૱			
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!"?

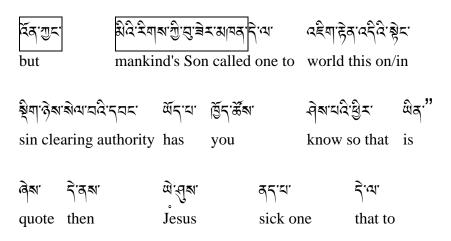
How to Say It: 'Or' Construction: Here we see one of the question particles introduced in 7.1.2. being used with its other meaning - 'or'. Ending one sentence with a question particle and introducing the next with 4953 is a common method for showing that two

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:

वन्य	=	sick man
<u>ৠ</u> ৾য়৾ঀ৾য়৾য়য়য়য়	=	to forgive sin
<u>בא</u> בים	=	to say
ঝঝার্ন্নার্যা	=	easy
षद:वा	=	or
র্থিদঙ্গা	=	stand up, get up
গন্দা	=	bed, mat
BI	=	to carry (past root)
र्श्वेम	=	go!

Mark 2.10



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 ਕੱਡ੍ 'ਹੁਨ' Here is another common introducer, this one with the meaning 'but' or 'however'.

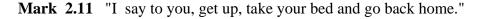
Key Term: Son of Man: Jesus uses this enigmatic title of Himself fourteen times in the Gospel of Mark. The term 'Son of Man' was probably taken from the apocalyptic figure in Daniel 7.13. In this text, the translator chose the equally mysterious term 'Son of Humanity' as an equivalent in Tibetan. Note that the term 'humanity' is ঝेंदे देगाड़ी and not 'ethnic group' మీ देगाड़ी. Note also the use of the term चेदायाहजी 'called' to give the meaning 'the One called the Son of Humanity'.

Vocabulary for Mark 2.10:

র্বি শ্রুদ।	=	but, however
શ્રેવે રેવાર્શ્વ શું સુ સે રાયાવવા	=	the One called the Son of Humanity (Son of Man)
२ ईषाःहेवः२न्देः झेमा	=	in this world
ફ્રૈષા'કેશ્ર'સેવ્ય'વલે'નવદ'	=	power / authority to forgive sins
ঀ৾৾শ	=	to know
<u> ন</u> িৰ্শ্	=	then, and then
લે.લુ	=	Jesus
वन:न्ग	=	sick man

Mark 2.11

"ઽ૱ૡ૽ૢૻૼૼૼૼઽૼૡૻ૽૽૽૱ૡ૽ૢૻ૱	র্ঝিদর্খ	ন্দ	<u> </u>
I you to say	Get up	and	bed carrying
वरायायेंग	डेया'"	উশ	শঙ্গুনঝ
home to return	imp.	quote	said



How to Say It: Uses of \mathfrak{A} Notice that the word \mathfrak{A} 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 \mathfrak{A} 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:

ઽૹૡ૾ૢૼઽૢૻઌૻ૽૽૱૱૱	٦	= I tell you, I say to you
র্মিদক্ষা	=	get up!
<u> ৰূপ:</u> শ্ৰি	=	bed, mat
BILE	=	carry (past root)
ৰ্দ-অ'ৰ্মিমা-উম্	=	go home, return home
মার্যুদক্ষা	=	to say (past root)

<u>Mark 2.12</u>



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	Туре	Chapter/Section
1. the man got up	ৰশ	sequential	7.2.2
2. he carried his bed	हें:	gerundive	7.1.4
3. in front of everyone	ৰশ'	originative	6.2.5
4. because he walked	NA .	logical	7.2.7.2
5. all were amazed	ৰশ'	sequential	7.2.2
6. they were praising God	हें:	gerundive	7.1.4
7. no one ever saw etc.			

2) 'Never' Construction: The construction $\Im \mathfrak{A}^{\mathcal{M}}\mathfrak{T}' + \operatorname{verb} + \operatorname{negative verb}$ gives the meaning 'have never done' the verbal action (see 8.3.2). In this case, $\Im \mathfrak{A}^{\mathcal{M}}\mathfrak{T}'$ is joined to the verb $\Im \mathfrak{A}^{\mathcal{T}}$ ' to see' and the negative of the verb $\Im \mathfrak{T}'$ 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:

ສົງ	=	man, person
વાસાસ્ત્રેમ્ગ	=	immediately, at once
অম:অনকা	=	got up
পন্দা	=	bed, mat
الحق	=	carry (past root)
શ્રી:ર્સ્ટ:સરિ:સનુત્ર	=	in front of everyone
र्येषा द्वेव या	=	went out
ষমশ ডণ্	=	all, everyone
[৻] য়৻য়৾৾য়৾৾য়৾৾য়৾৾য়৾৾য়৾৾য়৾৾য়৾৾য়৾৾য়৾৾য়৾৾য়৾৾য়৾	=	were greatly amazed, surprised
ন্ শাঁন মার্ক্রশ	=	God
ગ્રફ્રેંડ્.ત્ર.સુગ	=	praised
ૡઽ૾ૺૡૢૻૡૢૡ૾ૺ૱	=	such acts / deeds as these

র্মাথ্যদামর্হীদা = have never seen দল্বা = 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:

શ્રુપ્ત્રશ્વ સ્થે.સુ.અ	सुर २ र्सुन	লি 'সম'মর্ল্র'মন্বি'	595'	ũ		
Savior Jesus to	storm	calm-making	power	is		
Savior Jesus has power to calm the storm.						

Vocabulary for Section Title:

શ્રુપ્ત્ર મર્ગે સર્ગે સુ	=	Savior Jesus
नूमः वर्द्धम	=	storm
ลิจา	=	to make calm
5751	=	power / authority

<u>Mark 4.35</u>

<u> ব</u> িন্ধ'	જૈવ'નેવે'	'ন্শ্র্রিম'	લુ.સ.		<u></u> ট) শাব শ	v.g	x '
then	day the	at's evening	Jesus		discip	les	to
"ઽ૽ૼૹ૽ૼ	યર્કેંદે.	લ'ર્સેવા'	ন'	৫ৰ্ম্	ĩ."	લેજા.	শশ্বুদ্রুষা
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 $\hat{\mathfrak{F}}$ আবুঙ্গ to mean 'disciple'. This compound noun is formed of two parts, $\hat{\mathfrak{F}}$ ' meaning near, and আবৃঙ্গ' to remain. The

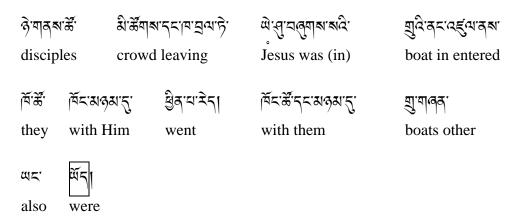
resulting meaning is 'follower' or 'disciple' according to Melvyn Goldstein's *New Tibetan English Dictionary of Modern Tibetan*. The New Testament tells us that Jesus was followed by a group of people wider than just the twelve disciples, and it is not always clear whether the term refers to just the twelve or to the larger group. For this reason the translators of both the 1903 and 1970 New Testaments chose the term 3^{3}

Key Words: This passage offers a good example of the importance of key words. In this section, the key words $\operatorname{As}(\operatorname{s})$ 'lake' and $\operatorname{S}(\operatorname{s})$ 'boat' are vital to understanding the passage as a whole.

Vocabulary for Mark 4.35:

नेःनन्भ	=	then, and then	
৽ঀ৾ঀ৾৾ঀ৾৾ঀ৾ঀ৾৾ঢ়য়৾য়৾য়		= that evening, that day at evening	
લે.સ	=	Jesus	
<u> উ</u> 'শ্বশ	=	disciples	
યર્કેંવે લ મેળ	=	the far side of the lake	
वर्षे	=	to go	
মাধ্যুদক্ষা	=	to say (past root)	

<u>Mark 4.36</u>



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.

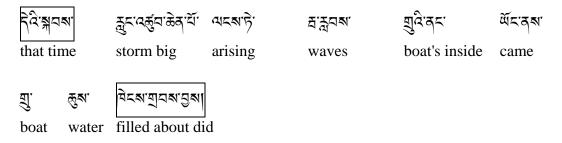
How to Say It: Tense: Recall that written Tibetan uses three methods to show whether something is past, present, or future: by verb root alone, by verb root plus helper words,

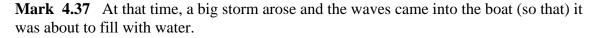
or by context (see Chapter Five). Here the verb is the simple 'being' verb $\tilde{\mathfrak{A}}_{J}$ and its tense is shown only by context. This is a very common in written Tibetan.

Vocabulary for Mark 4.36:

<u> র</u> িমার্ক্ষা	=	disciples
য়৾৾য়৾ঀয়৽ঀৼ৾৽ঀ৾য়য়য়৾য়	=	leaving the crowd, having left the crowd
^{ૡૢ} ૾૾ૡૢૢૢૺ૾ૻઌૡૢૹૻૻૣૹૻૻૹ૽ૡ૾ૺ૾ૺૹૣૢૢૢૼૢ	=	the boat in which Jesus sat
रईवा	=	to enter
યણચ.ટી	=	with
डिवा	=	to go (past root)
<i>चर</i> ्र	=	boat
यालवःणदः।	=	others also

Mark 4.37

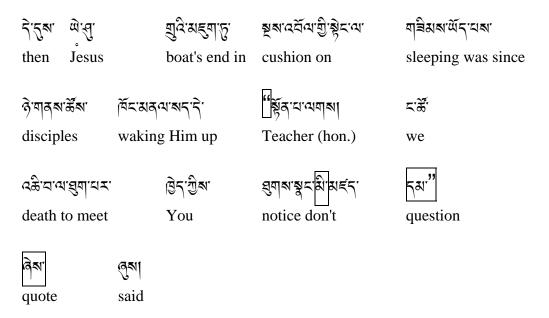




Vocabulary for Mark 4.37:

<u> </u>	=	at that time
સુદ રત્રુંવ જેવ જેવ	=	a great storm
অন্যা	=	to arise (past root)
5.37×1	=	wave
<u>ब</u> ुदिःवृदः।	=	into the boat
فليحدا	=	come
<u> </u>	=	began to fill with water

<u>Mark 4.38</u>



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 $\exists x'$, closing quotation marks, and a quotation particle $\exists x'$. The only additional feature we could have seen would have been a quotation introducer such as $\exists x \exists x' \exists x' \end{bmatrix}$, as was used in Mk. 1.15. 2) Present Tense Negative Particle $\exists y$ Present tense verbs are negated by the particle র্য়া . In this case, the honorific verb 'to notice /care' র্যার্থায়ুন আর্হ্যা is negated by inserting a র্য়' particle in front of the final verbal element আর্হ্যা. This changes the meaning from 'Do You care?' to the disciples' rather bold question 'Don't You care?'.

Vocabulary for Mark 4.38:

ને'નુજ્ય	=	then, and then
લે.સ	=	Jesus
শ্রুরি'মঙ্গা'ড়া	=	in the stern / rear area of the boat
ঈশ্ব:তর্নুতা	=	pillow / cushion
क्रेटला	=	on
শ্ৰিমশ্	=	to sleep (hon.)
<u> </u> র্নৃমা	=	disciples
য়ঀয়:য়ঀ	=	to wake someone up
ঈ্র ন্ম:অগ্রশ্বা	=	'Teacher' (hon.)
२क्वे'न'भः झुम् म	=	to meet death
হ্ডগাঝাস্থ্বুদ্রায়ার্হ্বদ		= don't You care?
রিশা =	to say	(past root, humilific)

<u>Mark 4.39</u>

র্শিন-মের্ন্থ-ঋণ্-'ণ্-'	অম'মন্ত্রমারশ।	સુદ ભા વગાવ વર્શે	व यहन उन
He waking up	got up after	wind to rebul	ked and
হার্মনঙ্গান্য "ভ	भित्र शुरू दर विर्येष	াই্ইন: উদা''	કેશ.
	come peaceful and be qu		_
নশ্ব-শ্বব- নশ্ব	સુંદ લદ્ધાશ્વર છે.	ર્ચાર્સે.	ઌ૾ૻઽ૱ૹૢ
commanded since	e, wind died down aft	er lake	completely

ק'ק'ד. שֶּדן peaceful became

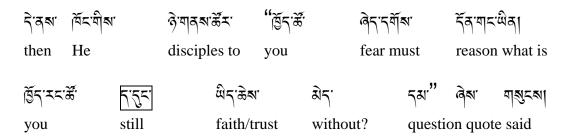
Mark 4.39 He awoke and stood up. He rebuked the wind and commanded (or said to) the waves: "Be peaceful and quiet!". The wind calmed and the lake/sea became completely peaceful.

How to Say It: Adverb $\widetilde{\mathfrak{A}}_{\overline{s}}$ As we saw in Chapter Three, Tibetan doesn't have many adverbs as such, but one of them occurs in this verse: $\widetilde{\mathfrak{A}}_{\overline{s}}$ means 'completely, wholly' and here it is joined to the adjective 'peaceful'.

Vocabulary for Mark 4.39:

มสุณ:พรุ	=	to wake up (hon.)
অম'অন্তিম্কা	=	to get up, arise (hon.)
Hay	=	wind
নশ্ব-সন্ট্রি-মর্ল্ব		= to rebuke (hon.)
<u>म</u> :सूनश	=	waves
ه معدي م	=	became calm
শ স শ শ শ শ শ শ শ শ শ শ শ শ শ শ শ শ শ শ	=	Be quiet!
নশান:শাৰ্ব-'অ	=	to command (hon.)
सुद्र : २ ह म आ	=	(the) wind became calm
યર્ફે ભેંદ્ર જેવું છે.	শ:ন্যুশ	= (the) lake became completely peaceful

<u>Mark 4.40</u>



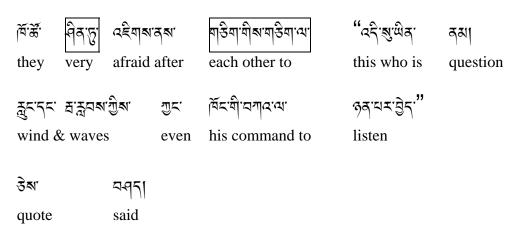
Mark 4.40 Then He said to the disciples "Why were you afraid? Do you still have no trust/faith/confidence?"

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 5'55' was introduced in 8.3.3.

Vocabulary for Mark 4.40:

नेःवन्ध	=	then, and then
<u> উ</u> 'শবশ	=	disciples
<u> ৰি</u> ন'নৰ্শীশ্ব'ৰ্নান	्षेत्।	= for what reason did you have to be afraid?
5'55'	=	still, even yet
شاع، يعالم	=	faith, trust
গশ্বন্থন	=	to say (past root)

<u>Mark 4.41</u>



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 ਕ੍ਰੈਨ੍ਹ] This is another stand-alone Tibetan adverb: the word ਕ੍ਰੈਨ੍ਹ] 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

Vocabulary for Mark 4.41:

শ্বি-চি-তের্দ্রশার্শা	=	very afraid
শউন্ম'নীশ্ব'নাউনা	=	each other
<u> વર્</u> ષે:શ્વેયું સુધ્યું સુધ્યુ સુધ્યું સુધ્યું સુધ્યુ	=	'Who is this?'
HE I	=	wind
よ よ れ ま に ま こ た こ れ こ た こ こ こ こ こ こ こ こ こ こ こ こ こ	=	waves
नगविष्यः कुत्रायमः मुन्।	=	obey
<u>न951</u>	=	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:

ૹૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢ	ग्विन'र्ये'क्स्स्स	শৰ্মিৰ'ৰ্থন'	สู้ราวดิ สุฆามยูา	هٓ٦
Savior Jesus to	(the) dead (ones)	alive	raising power	is

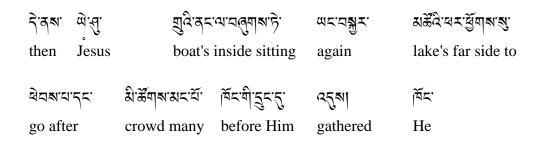
Jesus has power / authority to raise the dead.

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 Amag 'supernatural power' as the noun to which it is joined.

Vocabulary for Section Title:

શ્રુત્રર્ગયોં સુ	=	Savior Jesus
শ্বিব'র্য'র্মশ্	=	the dead (plural)
শৰ্মির'র্মিম।	=	alive
	=	to raise
বুষামন্থ	=	supernatural power

<u>Mark 5.21</u>



સર્કેંવે.	নশ্বম'দ্	ন্ত্রন্গম'ম'র্ম্বা
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:

<u> ই</u> 'ৰশ	=	then, and then
લે.વુ	=	Jesus
म्र	=	boat
অন্ত্ৰশৃষ্ণ	=	sit, exist, be somewhere
๛๛๛๚	=	again
মর্ক্রা	=	lake, sea
ধ্বম'ট্রিগাঙ্গা	=	far side
দ্রিশ্ব	=	to go (hon.)
ম'র্ক্টশশ্বা	=	crowd
য়৾ৼ৾য়৾৾	=	many
ૡ૽ૼૼૼૼઽૻ૾૽૽૾ૣૺ૱ૢૼૼઽૼૢૻ૱ૢૼૼૼૼ	N	= gathered before / in front of Him
মর্ক্টি? নেশ্রম: ন্য	=	on the shore / beach; by the side of the lake

<u>Mark 5.22</u>

ञ्चनकार्ने र	শ্ব:হ্ৰ:ব্ৰ:	ૡૻૻ.૱ૼૻ૱ૡૡ	Ϋ́	विया'
at that time	that place's	Jewish assen	bly hall	one
ૡ૽ૼૼૼૼ _ૻ ૡ	નેલે'નર્ચે સ'ચૅલે'	સૈઽ બ લ છે.	র্বিহর্ষাবৃঙ্গা	
was	its official's	name Jairus called one	came and	
લે.લુ.	સદભ [.] ત [.] ૬૬ [.]	বিঁন্র শী'ন্দনন্ধ শে শান্দু শান্ধ দি।	लु'ञ'क्रेन'र्ये'	ধ্র্ম্মন্ধ
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,

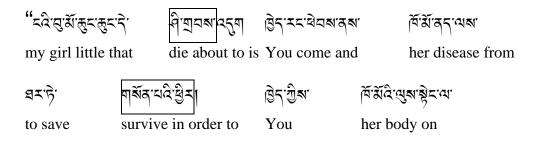
Key Terms: Synagogue: The Tibetan verb 351 is an involuntary verb meaning 'to gather' or 'to assemble' in the sense of people gathering into a crowd. Here it is compounded with the word 351 'house or building' to form a compound word 351' 'assembly hall'. In front of this is joined the adjective 355' 'Jewish' to give the entire phrase 355' 'T' 'A' 'J' '

Jewish assembly hall' or 'synagogue'.

Vocabulary for Mark 5.22:

สุ <i>ก</i> ล:วิ ม	=	at that time
শ'ক।	=	place
ૡ <u>ૻ</u> ૹૢૻઽૢૼૻૻૡ૾ૺૡૼૢૻૡૺ		= synagogue (lit. 'Jewish gathering house')
ন্ইৰ্ন্	=	official, leader
มี่ราวานเต้าผู้ราง	ק	= named Yair (Jairus)
র্বিদঙ্গ	=	came
લે.સ	=	Jesus
মহ্মান	=	to meet (hon.)
وعما	=	feet (hon.)
শন্তিশাঙ্গ	=	to touch (past root)
ૡૢૻૢૡૻૹ૾૾ૡૢૻૡૢ૾ૡૢ	=	requested greatly / urgently begged

<u>Mark 5.23</u>



सुगार्व्हेगायर अर्हेन."	উম্ব	নুশ	মঙ্গা
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."

Vocabulary for Mark 5.23:

સુ'ર્સે' સુદ્ર' સુદ્ર'	=	little girl
भ <u>ि</u> ःग्रेन्द्रम	=	about to die
R22	=	to come (hon.)
ৰ্শিৰ্মী'ৰদ্ব'শশ্বশ্বশ্ব। =	to save	from her disease; to heal her
୩३४ॅंक'मदे' धुेम	=	so that (she) may live
ૡૼૼૼૼૠૼૡ૾૾ૼૡ૱ૡ	=	on her body
ড়ৢঀ৽ঽ৾ৼঀ৽৸ৼয়ৼ৾৾ঀ	=	lay Your hand (hon.)
লৃশা	=	to say (past root)

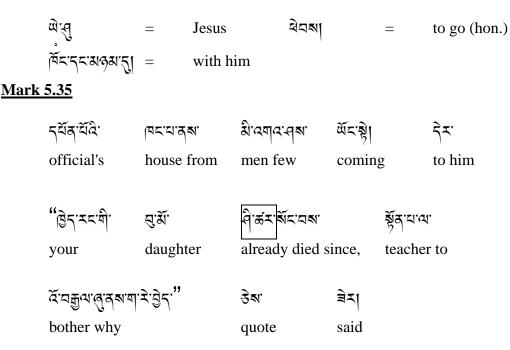
Mark 5.24a

લે.વુ.	র্শিন:বৃন্ন:ক্রা:বৃ:	देवर्श्वयर्भरे
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:



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 $\vec{\mathfrak{s}}_{1}$ One of the helper words that shows that an action was completed in the past is $\vec{\mathfrak{s}}_{1}$ which literally means 'finished'. In this case, the verb root $\hat{\mathfrak{q}}$ 'to die' is joined to $\vec{\mathfrak{s}}_{1}$ 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
מביבו	=	house
শ্ব:তথ্যব:পশ্ব	=	a few, some
هَج ا	=	to come

ริม	=	there
સુ.શ્રં	=	girl
. ବି:ଈ୕ ଽ :≋୕ଽୄ୲	=	already died, already dead
क्रेंब य	=	Teacher (hon.)
ર્વે ગ્વર્મુવ્ય લુ	=	to bother, to trouble
য়৾৾৾৾ঀ৾ৢঀ	=	why?
ari	=	to say

Mark 5.36

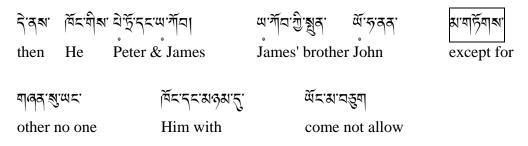
Mark 5.36 Jesus paid no attention to what they said. He said to the leader, "Don't be afraid - just believe."

جَّمًا particle ج' and joined it to the last syllable: المجتر .

Vocabulary for Mark 5.36:

લે.સ	=	Jesus
العربي المربحة المراجع	=	their talk / speech; what they said
เกาะเพาะสาสุการการท	=	not paying any attention to
न्यॅ ब'यॅ।	=	official, leader
ૡૺૼઽૻૹૣઽૻૠ૽૽ઙ૽ૢ૾ૺઽૢ	=	don't be afraid
<u> </u>		= just believe
গশ্বন্থ	=	to say (past root)

Mark 5.37



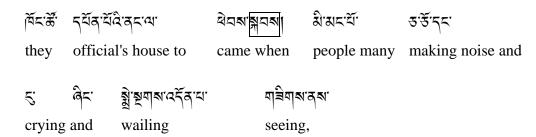
Mark 5.37 Then He let no one go with Him except Peter and James and John the brother of James.

How to Say It: Here we have another instance of \mathfrak{A}^{n} (introduced in 7.2.7.2) used to mean 'except for / other than'.

Vocabulary for Mark 5.37:

नेविद्या	=	then, and then
चेक्ति	=	Peter
[ৣ] শ্নি।	=	James
श्च	=	brother
ૡ૾ૼ੶૬੶ૡૡ	=	John
ঝ'শার্দ্রিশাঙ্গা	=	except for
শ্বৰ:শ্ব:শ্ব-1	=	no one else
ચલચ:રી	=	with
র্জিন:ম:নস্তুশ	=	did not allow to come

<u>Mark 5.38</u>



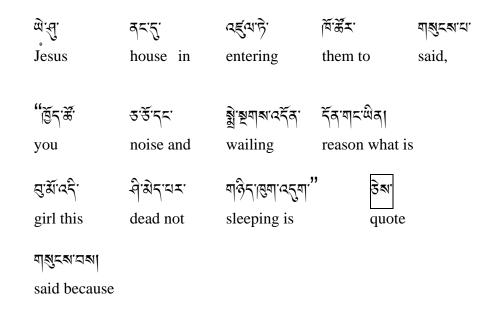
Mark 5.38 When they arrived at the leader's house, Jesus saw that a crowd was making a great noise and crying and wailing.

How to Say It: The 'When' Particle $\Re \Box \Box \Box$ The particle $\Re \Box \Box \Box$ is often used to end clauses that show when something occurred. In this verse, it is joined to the honorific verb $\widehat{\triangleleft} \Box \Box$ to give the meaning 'when they came', or 'at the time they came'. (See 8.3.5)

Vocabulary for Mark 5.38:

ন্ য্র্র্য্	=	leader, official
नन्।	=	home
দ্রিশ	=	to go (hon.)
ม่ามราวั	=	many people
ઙૻઙૼૡૼૼૼૼૼૼૼૼૼૼૼ૱ય	=	to make noise
5:वर्नेव:मा	=	to cry
<u>ङ</u> ्चे:শ্রুশাঝার্বের্রাম।	=	to wail
ম্ৰিম্ঝ	=	to see (hon.)

<u>Mark 5.39</u>



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 \Im follows \P' , the last letter of the 'being' verb \Im

Vocabulary for Mark 5.39:

લે.સુ	=	Jesus
रहेला	=	to enter
শশ্বন্ধ-মা	=	to say (past root)
ઙઙ૽ૼૡૼૼૼૼૼૼૼૼૼૼ૱	=	to make noise
য়৾ৣয়য়য়৻ঽ৾৾য়	=	to wail
<u>र्</u> देव'ग् <u>न</u> र'धेवा	=	why; what is the reason?
नु:र्वे	=	girl
ঀ৾য়৾৾৾৾ঀ৾য়য়	=	not dead
শন্তি-সিমা ও নিমা	=	is sleeping
শশ্বন্ধ-মান	=	to say (hon.) (past root)

<u>Mark 5.40</u>

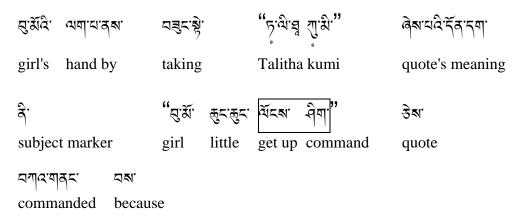
<u> </u> નેંસેંગ	र्वित्रात्यः वियान्वीत्युक्षां है।		ષે'નુશ્વ	کُھُ بَعَمَ	ધુૈત્ર વર્તે	র বশ	
they	Him at laughed and		ed and	Jesus	them	them outside put	
સુ'ર્સેવે'	ধ্বামাশ্বন্ধিশ্বদা		<u> </u> উ'শবশ'স্কুমশ'	યન્ગ્રચ:ટુ.	ন্,শূর্,	4	۲.
girl's	parents both a	ind	disciples	with	girl's p	olace	to
দ্বিন্নখন্ব	N						
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:

দ্রিন্থ:নৃর্ম্বার্-ভ্রুম্বা	=	to make fun of, laugh in a derisive way
લે.વુ	=	Jesus
ભેં ર્સે સુત્ર વર્તેવા	=	put them outside
સુ'ર્સેં	=	girl
শ্ব.শ	=	parents
শক্তিশ্বা	=	two, both
<u> </u> রৃ:শব্রুমা	=	disciples
মন্তম:হ্য	=	with
ন্, সুর্ব সম	=	the place where the girl was
দ্রীয়া	=	to go (hon.)

<u>Mark 5.41</u>



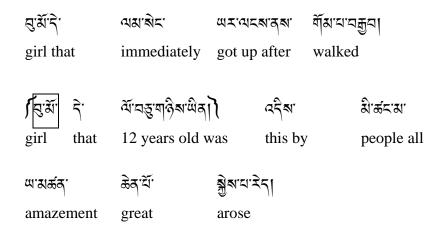
Mark 5.41 He took the girl by the hand and said "Talitha Kumi" (which means, "Little girl, get up!").

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 35 [means 'to get up / stand up'. Its imperative root is 35 [which ends in the post-suffix 35]. This post-suffix takes the imperative particle 37 (see 7.1.6) to give the meaning 'Get up!'.

Vocabulary for Mark 5.41:

सु'र्बे।	=	girl
ঝধ্য'ম'রশ্ব'নর্দ'।	=	took by the hand
ર્ઝુ ત્યે સ્થુ સું સો	= "	Talitha Kumi' is Aramaic for 'Little girl, I say to you, get up'
র্নির্বান্ধারী	=	meaning
હેટ.હેટ.!	=	little
র্থিদক্ষ:বিশ্ব	=	get up (imperative)
নশা শাৰ্ব- না	=	to command (hon.)

<u>Mark 5.42</u>



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 \hat{a}_{31}) 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:

Ą	=	girl		
ন্মার্মনা	=	immediately, at once		
<i>অম</i> :অবর্ষা বৃষ্ণা	=	got up		
র্ণার্মান্দার্ন্রা	=	to walk	X	
র্ঝ নহুমারীক্ষা	=	twelve	years old	
มิ'ส์ราม	=	all, everyone		
ૡાસર્ક્ષ્વ જેવ મેં જ્ઞુ	201	=	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:

ૹૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢ	શ્વેલે 'ત્વ 'સેશ્વર્ય		মার্থ্রুম্বানা	
Savior Jesus	men's evil heart	about	speaks	
Jesus speaks about the evil in peoples' hearts.				

Vocabulary for Section Title:

ञ्जुनन्नः अर्वेति भेः सु	=	Savior Jesus
มิฉิรสาสิมสทุ	=	the evil of man's heart
Ĩ	=	about
শশ্বদেশ	=	to speak (past root)

<u>Mark 7.14</u>



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 ਤਹਿਤ। 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. imporativa 1

present	past	future	imperative	particle
নগ্রী	নদ্রীশা	र्मा	মূখা	শ্রীর্ষ:পূর্বা

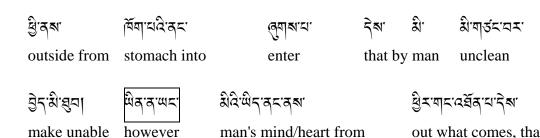
Notice that the imperative root $\hat{\mathbb{Y}}$ is the same as the 3rd (agentive) case particle $\hat{\mathbb{Y}}$. This can cause confusion. Usually this imperative root is combined with the imperative particle सेंग as in the 'imperative + particle' example above. That tells you that ग्रेश is not a 3rd (agentive) case particle here, but the imperative form of the elegant 'do' verb and . In this verse, গ্রীকান্বিশ is combined with the verb 'to understand' to give the meaning ('Listen to Me and) understand!'.

Vocabulary for Mark 7.14:

ริ'สุฆ'พรา	=	then, further
ષે.સ	=	Jesus
মির্ক্তিশা	=	crowd
<u>સ્ટ</u> મી કુંટ રા	=	to Himself
ইশ্ব্য	=	to call
ส์ร:ส	=	all
<u> </u>	=	listen to Me
<u> </u>	=	understand (imperative)

however

<u>Mark 7.15</u>



out what comes, that

શ	શ્રે માર્ડ દાવર કે તું."	উষ	শশ্বুদ্রু
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."

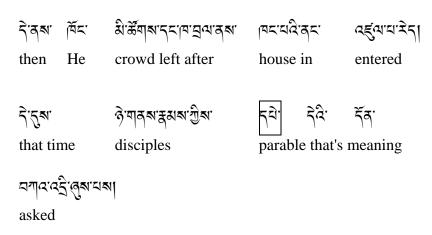
however' makes clear the contrast between traditional ideas and Kingdom ideas.

Vocabulary for Mark 7.15:

<u>ધ</u> ે.યજ્ઞ	=	from outside
র্মিশাম্বই বদা	=	into the stomach
<u>রি</u> শাশ	=	to enter
ສາ	=	man, person
શ્રે મઇંદ્ર વસ્ટું નું કે	র্ম-রিন	= unable to defile, unable to make unclean
พิส ส ๛า	=	but
มิदे:พิราสราสุฆ	=	from man's heart / mind
ঀ৾ৡয়য়৸৻৾৾৽য়৾৾য়৾ঀ৾য়ঀ	=	what comes out
য়৾য়৾ৼৼয়য়৾৾ঀৢ৾ঀ	=	makes unclean
শস্থ্যম	=	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.

<u>Mark 7.17</u>



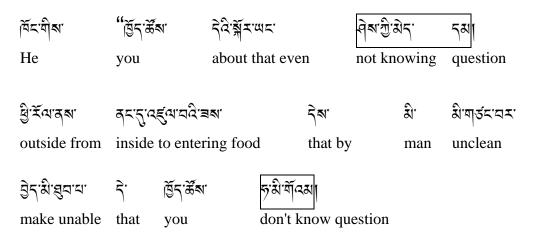
Mark 7.17 Then He left the crowd and went inside the house. At that time the disciples asked Him the meaning of the parable/illustration.

Key Terms: Parable: The parable was one of Jesus' favorite teaching tools. The word parable is rendered here by the very versatile Tibetan word $5\hat{\tau}$ i . A $5\hat{\tau}$ in this sense is a proverb or metaphor, but the word also may mean model, sample, or representative. The syllable $5\hat{\tau}$ is also used in many compound nouns having to do with books, information, models, examples, etc.

Vocabulary for Mark 7.17:

<u>न</u> े'क्रण	=	then, and then
য়ৣয়ৣ৶৻৴ৼ৾৾৻য়৾য়	ঝস্বশ্বা	= leaving the crowd
ואב.דון	=	house
रह्ला	=	to enter
j.2*1	=	at that time, then
<u> </u>	=	disciples
5 ² 1	=	parable
รัสเ	=	meaning
ସ୩୧.୧ୖୄୢଽ.ଔ୶୲	=	to ask (past tense)

<u>Mark 7.18</u>



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?"

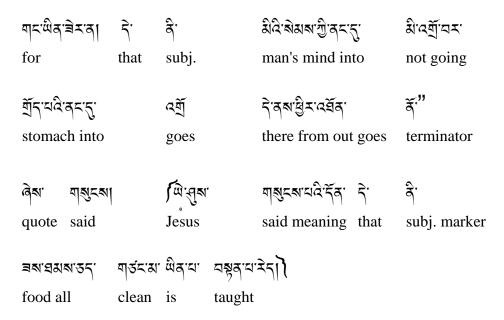
How to Say It: Negative Questions: Sometimes when people are exasperated with a situation, they will use a negative question ('don't you know? don't you care?) to express their frustration. In this verse, we find Jesus doing so twice, once using the verb 'to know' and the second time using the verb 'to understand'. In the first example, the verb \widehat{q} and the second time using the verb \widehat{a} to give the meaning 'don't know' (\widehat{q} and \widehat{d}). This is joined to a question particle (7.1.2) to give the meaning 'don't you know?' (\widehat{q} and \widehat{d}). In the second example, the verb 'to understand' ($\widehat{\gamma}$ and ' \widehat{q}) is negated by the present tense negative particle \widehat{a} ' to give 'don't understand' ($\widehat{\gamma}$ and this is joined to the question particle for syllables ending in vowels to give the meaning 'don't you understand?' ($\widehat{\gamma}$ and \widehat{q}). 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:

	=	about that
বিশ্বা	=	to know
<u>ધુ</u> .ર્સે.બ.વશ્ચા	=	from outside
वर-नुःदर्द्रभावदेः	3×1	= the food that goes in
ສຳ	=	man, person
มิ ๆ ซ์ร ราวาริรา	=	makes unclean

ম'গ্র্ন।	=	unable, not able
ন্5'র্ম'র্শ্	=	to not know

<u>Mark 7.19</u>



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:

=	because
=	to go into man's mind
=	not going
=	goes into the stomach
=	goes out
=	to say (past root)
=	Jesus
=	meaning
=	all foods
=	clean
	= = =

নঙ্গুর্'ম। = teach (past root)

Mark 7.20

মিঁন'মীশ্ব	5'55'	শশ্বুদশ্ব'ম'	"શ્વેરે ધેર	नुःबन्-	নশ'
Не	further	said	man's 1	mind / heart	from
শ' নি হের্	त्र.त.	<u>-</u> - 	શ્ર	য়য়৾ৼয়য়	ଶ୍ଚିମ
what co	omes out	that by	man	unclean	makes

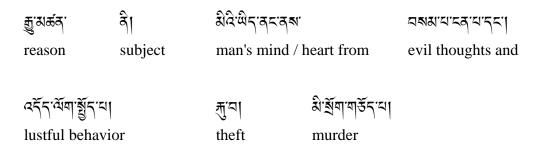
Mark 7.20 He said further "What comes out of man's mind/heart makes him unclean.

How to Say It: Double \hat{a}_{1} Occasionally, two identical syllables with different meanings will occur together in a Tibetan sentence. Such is the case here, where we read $\hat{a}_{1}^{*}\hat{a}_{1}^{*}\hat{a}_{5}^{*}$ $\forall \forall \hat{a}_{1}^{*}\hat{a}_{5}^{*}$. The first \hat{a}_{1}^{*} means man or person, the second \hat{a}_{1}^{*} is a negative particle joined to the word for 'clean'. Together they give the meaning 'make a man unclean'.

Vocabulary for Mark 7.20:

5.22.1	=	still, further
শশ্বুদ্রু	=	to say (past root)
มิฉิ ⁻ พิราสราสุฆๅ	=	from man's heart, mind
য়৾৾৾৾৾৾৻ঽ৾৾য়৾৾য়৾৾য়	=	what comes out
ਸ਼੍ਰੀ	=	man, person
য়৾৽য়৾৾ৼ৾৾৽৸ৼ৾৾৽	=	makes unclean

<u>Mark 7.21</u>



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:

ক্রু'মর্ক্রা	=	reason, cause
શ્રે રે ચેન્	=	man's mind / heart
ุกลมานารสาน	=	evil thoughts
ૡ૽ૼૼૼૼૼૼૼૼૼૼૡૼૼૼૼૼૼૼૼૼૼૼૡૼૼૼૼૼૼૼૼૼૼ૿૿ૡૼ	=	lustful behavior
<u>ज</u> ु: २।	=	theft
য়৾৾৽ৠ৾য়৾৽য়৾৾৾ঽ৾৾ৢয়ঀ	=	murder

<u>Mark 7.22</u>



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 \tilde{s} by 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 \tilde{s} solution 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 $\Im \Im \Im$.

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 δS (A) (A) (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:

র্মিশামালপ্রা	=	adultery
र्श्व	=	greed, avarice
শর্বি সু:ইয়ে হা	=	ill will, wishing to harm others
য়ঀ৾৽ৠ৾ৼ	=	deceit
᠙ᡪᢅ᠆᠋᠄ᢍ᠋ᡘᡰ	=	lust
ধ্রশার্নিশ	=	jealousy
<u> </u>	ביקן	= to speak derisively of others
<u>শ</u> ন্দ্রীজা	=	pride
<i>โ</i> ล้ฟ ฟ มี รุ ๆ จ ว	=	irreligion, paying no attention to religion

Mark 7.23

ন্ব'শ	ধপ্রপ্রারু	ī	มิสิ'สุร'สุฆ'		ધુૈત્ર તર્ધેટ	<u> १</u> . हे.	શ્રે.
evil	all		man inside fro	m	outside	coming	man
মী'শার্ত্তর'	ন '	কণ্শুৰু:শ্ৰু		উষ্ণ	শশ্ব্দ্রম'	Ĩ	
unclear	n	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:

दबु:य	=	evil
ষমশ উত্	=	all
มิ์ สาราสุฆ	=	from inside man
मुरा	=	outside
এইব	=	to come out
ສົງ	=	man
র্মান্য্য হ'ন।	=	unclean
ক্রদাহ্য	=	lit. becomes
শশ্ব্দ্রশ	=	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:

શ્રુવ્વચયત્રથોં સંખે સું તે	नगॅनि अर्केगागी	<u> </u>	พิสุ
Savior Jesus subject	God's	Son	is

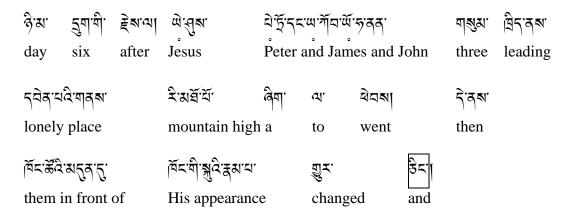
Jesus is God's Son.

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 $\hat{\mathfrak{F}}_1$.

Vocabulary for Section Title:

શ્ભુત્રજ્ઞાસર્થો સુપ્રે સુ	=	Savior Jesus
न्गॅंब अर्केग	=	God
শ্রন্থা	=	Son (hon.)

<u>Mark 9.2</u>



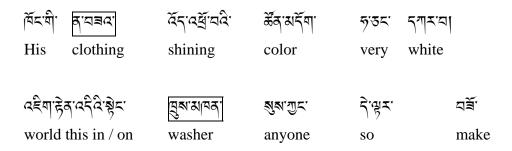
Mark 9.2 Six days later Jesus took Peter, James, and John up to a high mountain in a lonely/isolated place where there was no one else. Then in front of them the appearance of His body was changed.

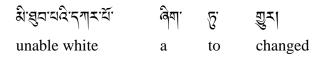
How to Say It: 'And' Particles: Mark 9.2 and 9.3 are an example of two sentences joined by a dependent particle meaning 'and'. In this case the particle \Im_{τ} depends on the letter τ ', which is the last letter of the preceding syllable \Im_{τ} .

Vocabulary for Mark 9.2:

<u> ক</u> িমা	=	day
<u>न</u> ुग	=	six
લે:વૃ	=	Jesus
થે.સુ ચેર્જી	=	Peter
شْ بِلْحَالَ	=	James
थें. इ. ववा	=	John
শশ্রুমা	=	three
ষ্ট্রিন্	=	to lead, to take (past root)
ন্দ্রনি দেরি শারশা	=	a lonely place, where there was no one else
<u> </u>	=	a high mountain
দ্বিন্হম	=	to go (hon.)
ने'मङ्ग	=	then, and then
শিন-ক্রিয়ের্ব্ব-নৃ	=	in front of them, before them, in their presence
अदि:हसाया	=	the appearance of His body (hon.)
त्युम	=	to change

Mark 9.3





Mark 9.3 His clothing became shining very white in color - a white that no washer on this earth could make.

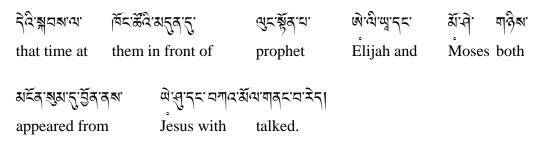
How to Say It: 1) Honorific Nouns: As explained in Chapter Two (2.5) Tibetan has a set of special nouns used to show respect. Many times these nouns are formed simply by adding an honorific particle like ক্ষু' to an ordinary non-honorific noun. For example, the ordinary noun গাইগাহাঁ, 'body' becomes the honorific noun ক্ষু'গাইগাহাঁ, . 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, গ্রিষ্'রহাগা, , becomes the honorific ব্'নহাণ, . For a list of other honorifics, see Bartee and Droma's *A Beginning Textbook of Lhasa Tibetan*, p. 199. **2) The 'Doer' Particle** ঝাণ্ডবা As explained in 7.1.9, the particle ঝাণ্ডবা can be joined to a verb stem to give the meaning 'one who does' the verbal action. In this verse, the verb [ঽৣয়] 'to wash' is joined to the 'doer' particle ঝাণ্ডবা to give ঝাণ্ডবা -

'washer' or 'launderer'.

Vocabulary for Mark 9.3:

ৰ'মৰণ	=	clothing (hon.)
ঽ৾৾ঢ়৾৽ঽয়৾৽ঀ	=	shining
र्केंब अर्ने गा <i>ज</i> उटान	শ্ম:ন	= lit. 'color very white'; extremely white
२ ईगा:हेवा	=	world
দ্রিশ্ব:মাদব	=	washer, launderer
<i>র্ষা</i> -শ্রুম-।	=	anyone, no one
<u>ने</u> न्ह्रम	=	so, like that, in that way
୳ୖଈ୕ୖୄୄୖୖୖୖ୷ୄଽ୵	=	unable to make
$ \int \eta \mathbf{x} \cdot \hat{\mathbf{x}} $	=	white
ag x	=	to become (past root)

<u>Mark 9.4</u>



Mark 9.4 At that time, before them appeared the prophets Elijah and Moses, talking with Jesus.

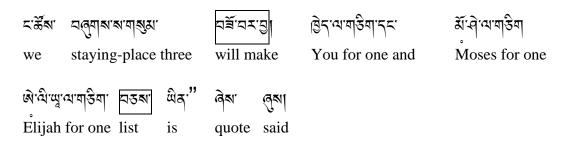
Key Terms: The word used for 'prophet', $\Im \subseteq \Im \subseteq \Im \subseteq \Im$ is a person who knows the future either by a natural gift of what is called $\Im \subseteq \Im \subseteq \Im \subseteq \Im$ 'foreknowledge' or by consulting Buddhist texts. The Tibetan word lacks the Biblical concept of mediation between an allknowing God and human beings.

Vocabulary for Mark 9.4:

୵ୖୖ୶ୣ୷ୣ୶ୄ	=	at that time
ૡૻૺઽઃૹ૾ૼૼૡ૽૿ઃ૱૱ૢૼ	=	in front of them, in their presence
સુદ્ર ક્રેં ન યા	=	prophet
લે તે પ્યુ	=	Elijah
र्बेंग्ने	=	Moses
শক্তিশ	=	two, both
ચર્દેવ સુચ દુ દુવા	=	appeared
લે:નુ	=	Jesus
নশা মের্রি আ শার্ব সার্ব	1. I	= to speak with, to discuss (hon.)

<u>Mark 9.5</u>

ঀ৾৽ঢ়৾য়	લે.વુ.	તા	রিশ্বান্য.	"ঈূর্য্য থাম্বাক্ষা	ઽ૽ૼૹ૽ૼ	वर्न् र	নশ্বৃ-্ব ঝিল্বা
Peter	Jesus	to	said	'Teacher	we	here	stay if good



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 আল্লা 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 এগ্যয়। . 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 $\neg \tilde{\exists}$ 'to make' is joined to the future tense

helper words ax'31 to give the meaning 'will make'. 3) Closed List Particle as A keeping 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 $\neg \exists \forall \end{vmatrix}$.

Key Terms: The Tibetan word $\frac{8}{7}$ ্য 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 $\frac{8}{7}$ র মন্ম), the founder of the *Bon*³ religion), and so is really better translated something like 'Great Teacher'.

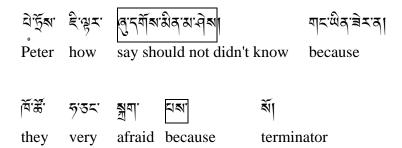
Vocabulary for Mark 9.5:

में हैं। = Peter जुङ्गा = to say (past root) में जु = Jesus जुङ्गामा = to say (past root) हैं जुङ्गामा = Teacher (hon.)

³ तेंन्। is Tibet's native shamanist religion.

ସଞ୍ଚ୍ୟୁମ୍'ଶ୍'ୟିଷ୍କ୍ଷ୍ମା	=	it is well that (we are) here; good that we stay here
অন্ত্ৰশৃষ্ণ	=	to stay (past root, honorific)
শঙ্গুমা	=	three
৸৾৾য়৾৽৸ৼ৾৾ঀ	=	will make
ষ্ট্রিন্'শেশ্বইশ	=	one for You
য়৾৾৽ঀ৾৽য়৽য়৾৾ঽয়	=	one for Moses
জ [়] 'মি'খ্ব'ম'মান্টমা	=	one for Elijah
ন্তৰ্ম	=	closed list particle

<u>Mark 9.6</u>



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:

હીં.	ন্ৰ্য্যুশ্ব	શ્રેષ.	શ.	৾ঀ৾৾য়
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 지지 This particle is commonly used to end a clause by adding the meaning 'because'.

Vocabulary for Mark 9.6:

हिःसुम	=	how
લુ'નર્થો શ્ર'શ્રેય	=	what to say or not, what he should say
বিশ্বা	=	to know
गदःखेवःबेरःव।	=	because
হাত্তর স্নুবার্মা	=	to be very afraid

<u>Mark 9.7</u>

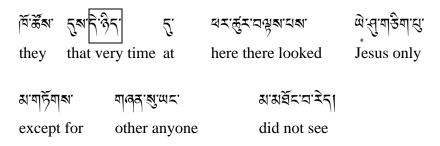
<u> द</u> े'क्रू'	ह्येव'य'	बिया'	<u>জ</u> িঁদ'ৰশ'		વેંત્ર:ર્સેં	าลู้กละนารุรา		ষ্ট্রিব'ম'রশ
then	cloud	а	came af	fter	they	overshadow	ed and	cloud from
শৃঙ্খ্য ু হ'ল voice	1 1	नुरः हे' happer		"၎ိဉ်ရိ this (si		द्रिः ग् डेश्र ःद्रदे My loved	শ্রুহ্ম [.] Son	^ش عر is
voice	a	nappe	iicu	uns (st	iojeci)	Wry loved	5011	15
র্দিন্র'ঝ'		र्नेन	उैया'"		<u> উ</u> শ	য়ৠৢৢৢৢৢৢ	SI	
Him to	0	listen	comman	nd	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:

<u> न</u> े'क्र्या	=	then, and then
श्चेत्रया	=	cloud
شّت ا	=	to come
นสู้นสะม	=	to overshadow
শৃঙ্গুদ:'বিশ্ব'হ্রুদ'।	=	a voice (hon.) came
<u>দরি:শ</u> াউষ্ণাদরি:শ্রুষ্ণ	I	= My beloved Son
র্বিন থে উর্ব উষ্	=	listen to Him
শস্থ্যমা	=	to say (past root)

<u>Mark 9.8</u>



Mark 9.8 At that very time, they looked around and saw no one else but Jesus.

How to Say It: Reflexive Particle 351 This particle is used to single out one thing from a crowd, or to emphasize one particular point. In this case, 351 is joined to 551, (8.3.5) the word for 'time' and the demonstrative particle 5' (see 7.2.4) to give the meaning 'that very time', or 'just then'. This phrase is followed by the 7th (locative) case particle 5' to give the meaning 'at that very time'.

Vocabulary for Mark 9.8:

ક્ર ^ઋ 'ને'9ેન'૬	=	at that very time, just then
લમ:ર્સુમ:વભુષ્ર:વ	=	looked around, looked here and there
લે.વુ	=	Jesus
শ্ভিশাস্থ্য	=	alone, only
ঝস্ট্রিমাঙ্গ	=	except for
শাৰ্ব-শ্ব;আন:1	=	no one else
মর্বিদ্র'ন'।	=	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:

ૹ ૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢ	শব্য-ক্ট-ক্ৰিমা	য়ৼ৻ড়৾৾৾ঀৼ৾৾ঽৼ৾য়ৢ৾ৼ৾	শশ্বদ্ধ হয
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: यायांके

and superlative ('biggest') adjectives ('bigger') and superlative ('biggest') adjectives

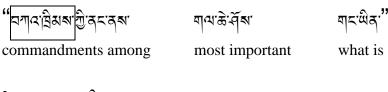
were not explained in Part One, but they are covered in standard Tibetan textbooks (See Tournadre and Dorje's *Manual of Standard Tibetan*, lessons 21 and 22; Bartee and Droma's *A Beginning Textbook of Lhasa Tibetan*; Melvyn Goldstein's *Essentials of Modern Literary Tibetan*, p. 249ff)

Vocabulary for Section Title:

ଞ୍ଖୁ୍ମକ:ଧର୍ମିବ:୴ୄୖୄ	=	Savior Jesus
শন্ম ক্র'র্ন্ শা	=	most important
Ĩ	=	about
গশ্বন্ধ	=	to say, to speak (past root)

Mark 12.28

ૡ <u>઼</u> ૡૢૢૢૢૢૢૢૢૢૢૢૢૻૢૢૣૣૣૻૡૡૺૹૻ૾ૼૼૼૼૼૼૹૼૹૼૡ૽ૢૢૢૢૼૼ૱ૹ		ત્ય.	ଅନ୍ୟାମ୍ବରି:ଅଂଗ୍ରିଶ୍ୱୀ ନିର୍ଦ୍ଦକାର୍ଥ୍ୟ	લે.સી.તા.
Jewish religion law	in	skille	ed man a came after	Jesus to



લેજ્ઞ ગગવલ્ટ્રે લુજ્ઞ 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?"

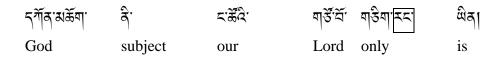
Key Terms: The word $\neg \neg \neg \neg \land \uparrow$ is commonly used in honorifics having to do with speech or information. Here it is joined to the word $\beta \neg \neg \neg \land \uparrow$ 'law' to give the meaning 'commandment'.

Vocabulary for Mark 12.28:

ૡૻ:ૹૢઽૢૼૻૻૡ૽ૼૡ૽ૺૼૼૼૼૼૼૼૹૻૻૡ૽	রুপ্রশ্রুরারা প্র	รฐาวสิริมี = scribe, one skilled in the Jewish Law
à	=	came
લે.વુ	=	Jesus
নশান্দ্রিমঙ্গা	=	the Law, the Commandments
শান্ম:ক্রিশা	=	most important
য়ৼ৽৾ঀঀ	=	which is
ସ୩୧.୧ଟ୍ରି.ଖିକ୍ଷା	=	asked

<u>Mark 12.29</u>





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 (A) (3, 5) As we saw in Chapter Seven (7.2.8) the introducer (A) (3, 5) 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 (3, 5) This 8th (vocative) case particle was discussed in 6.2.8. 3) The Particle (3, 5) 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 (5, 6) to (3, 6) the word for 'one', to give (3, 5) '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 $\widehat{\mathfrak{A}} \times \widehat{\mathfrak{A}} \times \widehat{\mathfrak{A}}$ 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 धे से राजे या

and some have chosen to transliterate the Chinese term for Israel, र्दु औं भे।. 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 $\sqrt[3]{3}$

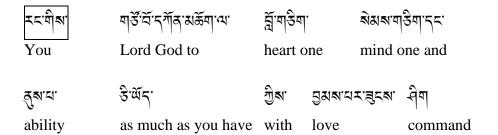
similar to 'lord', but in modern Tibetan it means the 'chief, main, or principal one among many others'. In any case, the term is deeply entrenched among many Tibetan Christians as the term for 'lord'.

Vocabulary for Mark 12.29:

नेवेखनु	=	in answer
લે.વુ	=	Jesus
ฑฺณ ิธั สิ์ฆ รุร	تآ =	the first most important

۲	=	8th (vocative) particle: 'O'
ઽૡૺૺઃસેઃરેષાજ્ઞઃભેઃજ્ઞે	'મ'લેભ	= My people Israel
र्वेव विग	=	listen! (imperative)
ন্র্শাঁর:মর্ক্রিশ	=	Lord God
শইনি	=	Lord
শ্বন্ধিশ্বান্দশ	=	just One, One only

Mark 12.30



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 35' In this verse we meet the particle 35' 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: \tilde{A} and \tilde{A} and \tilde{A} . 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.

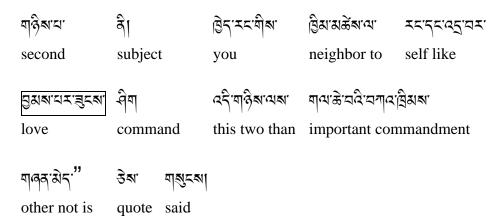
Vocabulary for Mark 12.30:

$$x_{x'} = you$$

 $q \delta' \tilde{x}' \gamma \tilde{\eta} \delta q = the Lord God$
 $\tilde{a} \tilde{y}' q \delta q = one heart$

ন্ধিমন্ধাশ্বনি	=	one mind
નુ શ્ર મ સે સે મેં ન	=	as much ability as you have
<u> এ</u> মঝ্যমান্য ব্রিম্বা	=	to love (as an ongoing attitude)

Mark 12.31



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 + $\Im \exists \neg / \exists \neg \neg$ 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 $\Im \exists \neg \neg \neg \neg$, 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:

য়৾৾ঀ৾য়৾য়৾য়৾	=	the second one
<u> </u>	=	neighbors
75.75.95.971	=	as yourself
ยูมจานราสูราติท	=	love (imperative, as an ongoing attitude)
৭ বী ⁻ যাউষ্ণঅঙ্খা	=	than these two
শান্ম:জ:নরি:নশান:শ্রিমঙ্খা	=	more important commandments / laws
শাৰন মিশা	=	no others $\sqrt[n]{3} \sqrt[3]{3} = $ 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.

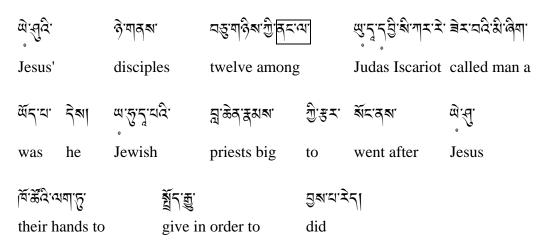
Section Title:

ञ्चुनम्भूमात्र से सुन्य क्रुन्य के मुन्य के भूम Savior Jesus to betrayed about Jesus Was Betrayed

Vocabulary for Section Title:

ૹૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢ	=	Savior Jesus
য়ৢয়য়৾ঢ়৾৾ঀ৾য়ৢয়৾য়	=	to betray (past root)
آ	=	about

<u>Mark 14.10</u>



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 (\Im or \Im) 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 স্ট্রিন'ঝা rather than the written form স্ট্রিন'রশা .

Vocabulary for Mark 14.10:

લે.સી	=	Jesus
<u> </u> রুমার্ক্ষা	=	disciple
নস্তু:শব্দিশ	=	twelve
ૡૢૻઽૢૼૢ૾ૼ૱૽૾ૼૹ૽ૺૻૻ૱ૻ	ਵੇ:ਭੋ੨:ସ	= Judas Iscariot
ૡૻૡૢૻઽૢૼૻૻૡ૽ૼૺઽૡૢૻૼ૽૾ૺૼ૱	۲ ۱ =	Jewish chief priests
सम	=	to the place of
<u>م</u>	=	went
વિં ર્સે તે ખાત્રા છું જે	J.J.M	= to betray, to give into their hands (past)

<u>Mark 14.11</u>



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 3^{3}

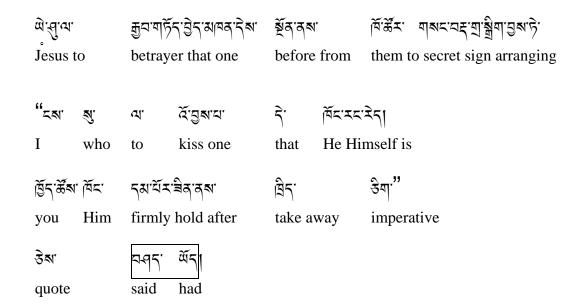
point onwards, something happened or was true. In this verse, বিশ্বস্থানর্দা shows that

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 $\Im_{\mathfrak{s}}$ to seek' appears with a sentence terminator to give the meaning 'sought, looked for'.

Vocabulary for Mark 14.11:

<u>Mark 14.44</u>



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."

Vocabulary for Mark 14.44:

લે.સુ	=	Jesus	
ক্রুন্ন'শর্চিন্'শ্রিন্'মান্দ	ត្យ	=	betrayer
ই্ই্ব'বশ্ব	=	previou	ısly
শশ্বন্দ্র	=	a secre	t signal or sign
শ্ৰাস্থ্ৰীশ'শ্ৰুশা	=	arrange	ed
<i>ઽ૱</i> ૱ૢૻઌૻઽૼ૽૽ૼ૱ૻ		=	the One I kiss
৸ ম ^{:ম্} ম:শ্বিমা	=	hold fi	rmly; arrest
ia j	=	to lead	(past root)
7951	=	to say ((past root)

<u>Mark 14.45</u>

લુ.ર્ટૂ.	ধ্রীনশ		ম'প্রশ'দ্য'	ષે વૃત્વે કું દર્	ૡ૽ૻૼઽૻૹૢ૽ૺ
Judas	arrived	1	as soon as	Jesus in front of	coming
"ผู้สามา	অধ্যৰূ:"	ঀ৾য়	ସମ୍ପମ୍ ଶ୍ୟ'	র্দ্রিশের ওর্মিয়েশ্র	র্র:ন্ত্রিক্ষা
Teache	er	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:

ۿۣ۬ػٳ	=	Judas
ষ্ট্রনশ্ব:ম'হাগ'চ্য	=	as soon as he arrived

ષે. સુતે કું દ. રી	=	to Jesus, before Jesus, in His presence
<u>שָׁר</u> ין	=	to come
ঈূঁ র'শ'ঝল্বশ্বা	=	Teacher (hon.)
5951	=	to say (past root)
বন্ধ্যমন্দ্র	=	on the cheek
<u>র্</u> থিয়	=	kissed

<u>Mark 14.46</u>

<u> न</u> े'क्श'	দিঁর্ক্টিশ	ૡ૽ૺ:ૡૢૡૺૡૹૻૻ૱ૹૻ	बैव फें	آغمتر.	 दहेंद्र'यड्र-'मुश्र'य'रे २१
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:

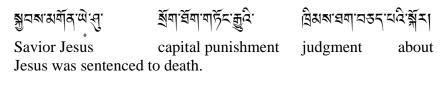
<u> न</u> े'कश्च	=	then, and then
ષે.સુ	=	Jesus
સુંશ્વ સાલે સું જે તે ગ	=	held closely, held firmly, securely guarded
ଜ୍ୟୁ ସ୍ଥ୍ୟ ପ୍ରଥ୍ୟ	1	= arrested

21. Jesus Was Sentenced to Death

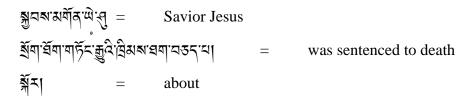
Mark 15.6-15

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:



Vocabulary for Section Title:



<u>Mark 15.6</u>



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 $\widehat{\widehat{x}}$ In addition to the singular particles mentioned in Chapter Seven (7.1.6) Tibetan sometimes uses another singular particle, $\widehat{\widehat{x}}$, 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 an an 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:

<u> </u>	=	festival
ষ্ট্রিয়	=	governor
દ્યુ.ત્ય.ધી	=	Pilate
حَجَّحَ	=	wishes, desires
নৰ্উৰ'ম'মা	=	a prisoner
য়ৢ৾৾৲৽ঽঀ৾৵য়ঢ়৾	ביקן	= to release
<u> এ</u> দাশ শ্রূমা	=	custom, practice

<u>Mark 15.7</u>

มิ'มิ่น'ณนาหาหานี้ไล้ มาเป็นไ	ૡ૽ૼૼૼૼૼૼઽૼૡૻ	रे'चेर'अमुग'	শ্ধনশ	
a man Barabbas called one	was	he rebellion	time	
શ્વેગ્વચન્ શ્રુંદાવદે વર્કેંદ્વાય		૮.જાછેથા.ટી.	नर्डेंब् । वदः बृदः	شٓ٦١
man killed had prisoner	other v	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 $\tilde{\mathfrak{g}}\mathfrak{T}$ to

show completed past action (the so-called perfect tense). We can look at this element by element as follows:

શ્રે.	5×5.	ર્શેું મંગ	<u>.</u>
man who ha	kill ad killed	experienced	6th (connective) case

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:

ม่ามี่รางเรารูเฮราว	=	a man named Barabbas
ڠؚڗ؞ۄۊؚۣ؆	=	rebellion
ଈୖ୷୶୶ ଽୄୄୖୄଈ୕ଽ୕୵୕ୖୖୖୠଽ୰ୄ୲	=	prisoners who had killed people
यालवा	=	other
าซีสุเกรา	=	prison

<u>Mark 15.8</u>

মি'র্ক্তিশাশ	मेखफुर्देझर	৫ইঁমন্বন্ব	ई्रिं व स्वत्रे	સુષ શ્ર સેંભ સુમ	
crowds	Pilate presence in	gathered after	previous	custom like	
শ্বন্দ:র্মিশ	લેશ લુશપ્પરેડ્				
do	quote requested				

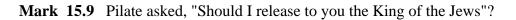
Mark 15.8 The crowds gathered before Pilate and asked him to do as he had customarily done before.

Vocabulary for Mark 15.8:

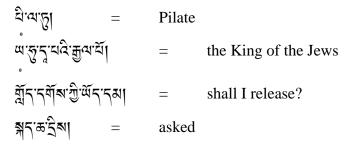
ম [:] র্ক্তিশশ	=	crowd				
^{દ્યુ.} ભ.ધે	=	Pilate				
<u> इ</u> र	=	to the place of, before, in the presence of				
ওইঁমঙ্গ	=	gathered				
ই্ইর'মবি'ঝ্যাশ্ব'ই্র	지영지	= pr	evious custom, as he had done before			
য়ঀৼ৾য়য়৽৾ঀয়৽৻	યુઆ	= re	quested			

<u>Mark 15.9</u>

દ્ય ભારતુ સે જા	૿૽ૡ૾૽ૼૼૼૼૼૼૼૼૼૼ૾ૻૼૼૼૼ૾ૻૼૼૼ૾ૻૻ	ૡ੶ઙૢ੶ઽૢૣૢૢૻૠૡ૾ૺઃૹૄૢૢૼૡ૰ૡ૽ૼ		ڄڡٞٳۧ؆ۥٵۣٛۺٚڄ
Pilate	you	Jewish king	release	should



Vocabulary for Mark 15.9:



Mark 15.10

Ĵ	â.	દ્ય ત્ય મુત્ર	ૡૻ:ૹૢૻઽૢૼૻૻૡ૽ૼૺૻ૽ૡૢૻૼૻ૾ૺૼૼૺૼ૱	(સુચાર્ચ-ગ્રીુચ-	<u>લ</u> ે.સી.ખા.
that	subject	Pilate	Jewish priest	big by	Jesus to
ধ্রশার্নি	'বৃশ্বশ' মিঁদ'আ	કેશ્વર્શ્વ	ڟۭ؆ۥٚؿۣٵۣٛۺٚ٦	নগ্ৰ.	£21
jealou	s him t	o 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 বৃশ্। 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 Ast . Notice that it is joined to the past root of the ordinary word for 'to do':

Present	Past	Future	Imperative
<u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u><u></u></u>	<u>9</u> 21	51	Ĵ

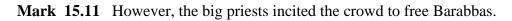
When it is used as a sequential particle, $\mathfrak{F}^{\mathfrak{N}}$ always takes the past root of the verb to which it is joined.

Vocabulary for Mark 15.10:

વૈ'ભ'દ્વા =	Pilate		
^ૡ ૻઙૢૻઽૢૻૣૻૣૠૼૡ૽ૺૼૼૠૢૻૼ૽૾ૺૼ૾૾૱	=	Jewish	chief priests
^{ૡૢૻ} ૡૢૻ [ૣ] ઌૻૡૼૼૼૼૼૼૼૼૼૼૼૼૼૼૡૻૻ૱		=	jealous of Jesus
୫ିଅଂଶ୍ରୁମ୍ =	to hand	l over	
<u>ৰ</u> শ। =	to knov	W	

<u>Mark 15.11</u>

र्देव गुरू: न्नु क्वेव ह	ঝৰুশীৰু নমজেন্দু	र्श्वेन्द्र
but priests	s big Barabbas	release in order to
ដំ'র্ক্লীশ্ব'শ্ব' crowds to	ર્વ ગ્સ્ટ્રુલ ગુરુષ પરેટી evil-urged-did	



How to Say It: The Logical Marker a5'51 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:

হঁৰ'শ্ৰু-শ	=	however
न्नु केंग	=	chief priests
นุพุ	=	Barabbas
ર્શ્વેન્-પ્રત્યે જેન્-નુ	=	in order to release
ম'ৰ্ক্তিশশ	=	crowd
<i>ح</i> ବ୍ୟପ୍ କୁ ୟଂସ୍କୃଷ୍ୟା	=	incited

Mark 15.12

દ્યુ.ખ.પૈંચ	4.	พร.ปรี	x .	ĨĂ·ĨŔ	x .	"ন্ত্ৰশ্ব	•	કેંગ્ સેંજ	. લ.ચે.રી.તપુ
Pilate		again		them	to	Well t	hen,	you	Jewish
ক্রুণ্ণ'র্মি king	ৰীম'ন' called	One	र्ने ग् र He to		ন ঙা শ্বান I how	ia <u>5</u> i	म्रेेन'नर्गे do sho		শ্বয় [.] " question
बेन्ध quote	र्देज्ञ' asked	মন্যা since							

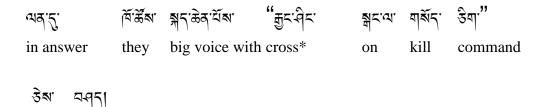
Mark 15.12 Pilate again asked them, "Well then, what do you want me to do with the One who is called King of the Jews?"

How to Say It: Jara 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:

ચે વ્ય હા	=	Pilate	
พร:วฐร	=	again	
হ্রিশ:ব্য	=	Well th	nen,
ૡૻૻૹૢૻઽૢૻૣૻૻૻઌ૽૾ૺૼૼૡ૾ૢૢૼૼૼૡૻૺૻ૽	้สิ่า ๆ	=	the One called the King of the Jews
য়৸৽৻ঽঽ৾৾ঀৢ৾৾ঀ৾৾৾ঀ৾য়	'শশ	=	what should be done?
53141	=	asked	

Mark 15.13



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 $\overline{\mathfrak{h}} \Sigma^{-1} \overline{\mathfrak{h}} \Sigma^{-1}$ to translate the Greek

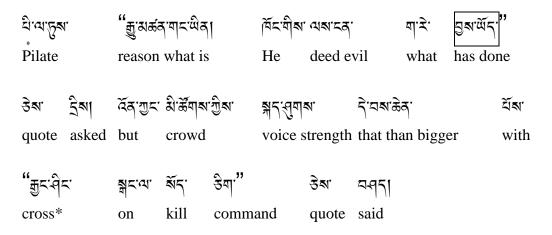
word stauros. A कुद वैदा or 'stretching board' was a native Tibetan instrument of torture

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:

অব:21	=	in answer
শ্গুণ্-ক্রিপ্র্যমা	=	with a loud voice / shout
য়ৢৢৢৢৢৼ৾৽ঀৼ৾য়ৢৼ৽য়ঀ	=	on the cross *
শইন্	=	to kill
7951	=	to say (past root)

Mark 15.14

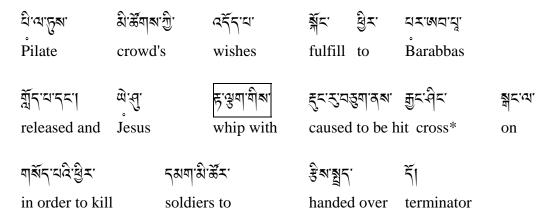


Mark 15.14 Pilate asked, "Why? What evil has He done?" But the crowds shouted even louder, "Kill Him on the cross*"

Vocabulary for Mark 15.14:

चे जःहु	=	Pilate	
ક્તું અર્જ્વ ગ્વન્ડ ભેવા	=	why? v	what is the reason?
ณฆ:รสาญาริเฏฆเ	ũ TI	=	what evil has (He) done?
<u>5</u> *1	=	asked	
ঽ৾৾৾ঀ৾৾৾য়ৢ৴৾৾	=	howev	er, but
ম'র্ক্তিশশ্বা	=	crowd	
শ্বন্থিমার্শনি'নশ	৳ঀ৾৾য়৾য়	=	even louder than before
जुर:वेर:क्षर:य:र्श्व	;ঊম্	=	kill (Him) on the cross*
5951	=	to say	(past root)

<u>Mark 15.15</u>



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 $\widehat{\eta} \bowtie |$ 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 $\widehat{\eta} \approx |$ is joined to the noun $\underbrace{F} : \underbrace{\Im} = [\underbrace{ \eta} \approx |]$ whip to give the meaning (beaten) with a whip'.

Vocabulary for Mark 15.15:

ચૈ'ભ'દ્ય	=	Pilate
શ્રે સેંગે લેંનેંગ્ર	=	crowd
<i>व</i> र्नेन:मा	=	desire, wishes
<u>ب</u> پلاک	=	to fulfill, to satisfy
นุ ร าตนานุ	=	Barabbas
র্মান্যমা	=	to release
લે:નુ	=	Jesus
, मु:ञ्जूबा	=	whip
र्	=	caused to be hit
য়ৢ৾৾ৼ৾ঀ৾ৼ৾ঀ	=	cross* (see Key Terms note on 15.13)
新たい	=	on
শ্র্র্ষ্য্র্যম।	=	to kill
ন্মশ'র্মা	=	soldier
<u> ইশস্থ্</u> ব	=	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.

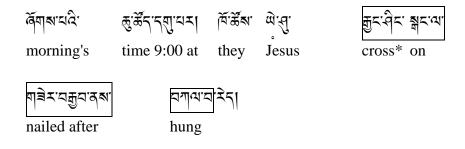
Section Title:

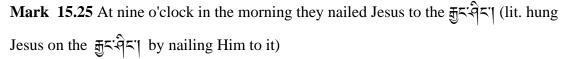
સુગ્રચ્યાસર્વે વ ખે.સુ	র্ন্যুশ:পূশ:	मूट.ज.	สพรายณิรัฐม
Savior Jesus	cross*	on	killed about
Jesus was crucified.			

Vocabulary for Section Title:

ૹ ૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢ	=	Savior Jesus
র্জ্য-প্রিমা	=	cross* (See Key Terms note on 15.13)
AT CUI	=	on
নশ্বন্থ	=	killed
ا	=	about

Mark 15.25





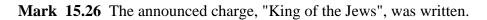
Key Terms: Crucified: The Tibetan language has no term for 'crucify' so the translator had to be explicit about what is involved in crucifixion. In this instance, an expanded phrase was chosen, which means 'to hang on a $\frac{1}{2}5$, $\frac{1}{2}5$, by nailing'.

Vocabulary for Mark 15.25:

র্বিদাঝ-মা	=	morning
ૡૢ [઼] ૼૺૼૼૼૼૼૼૼૼૼૼૼૼૼૻૼૼૼૼૼૼૼૼૼૣ૿ૢૼૼૼૼૼૼૼૼૼૼૼૼૼૼ	=	9:00
ષે.સુ	=	Jesus
<u>র</u> ূর:ব্দিশ	=	cross* (See Key Terms note 15.13)
<u>क</u> ्षूट:खा	=	on
য়৾৾৾ঽৼয়য়ৣয়৾৾ঀ	=	to nail
নশান্ধ	=	to hang (past root)

<u>Mark 15.26</u>

કેશ્વ:સેંગ સ્થેંગશ્વ.ત્ય.	"ૡઙૢઽૢૣૣૣૢૣૣૣૣઌૡ૽ૺ૱ૢૢૢૢૣૢૢૣૡૡ૽ૻૺ	<i>বিশ</i>	দ্রীক্ষা	شم
legal charge	'Jews' king'	quote	was	written



Vocabulary for Mark 15.26:

<u> র</u> িম:র্ক্রিমার্শ্বার্ম:ম।	=	the proclamation of the legal charge
ૡૻઙૢૻઽૢૻૣૻૡૡ૽ૺૼૼૼૼૼૼૼૡૢૼૡૡૼ	=	the King of the Jews
<u>a</u>	=	was written

<u>Mark 15.33</u>

क्रेव सुम्राया	ষ্ট্রনঝ:নূঝা	ধূব'মশ্ব'	ભુદ્ર'ઘ'	<u>-</u>	ૡ૽ૼઽૹ੶ૹૢ
noon at	came when	darkness	country	that	completely
ଦ୍ୟିମ୍ୟ'ନ୍ତି'	ૡું ર્ઢેન ગયુરા મહેર	ఇ శ:గ్ర.	ભુષ		
covered	time 3:00	until	remained		

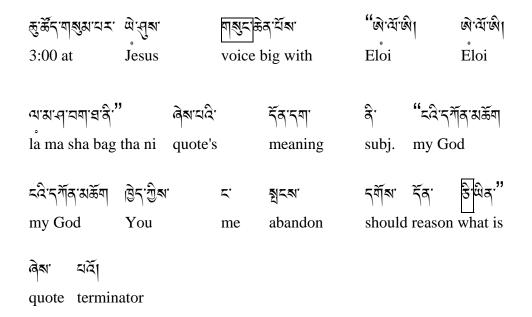
Mark 15.33 When it was noon, darkness obscured the whole district, remaining until three o'clock.

How to Say It: **Telling Time:** Recall that the 7th (locative) case is used to locate events in time. The locative particle A^r marks noon as the time when darkness obscured the countryside.

Vocabulary for Mark 15.33:

<u> </u>	=	noon
	=	arrive
মূব'শ	=	darkness
ભુદ:મ	=	country, area
ଢ଼୕୵୶ୢ୶୵ୡୢୣୢୣୖ୷୷୶୲	=	completely obscured, overshadowed
ૡૢ [૾] ૡ૾૽ૼૼૼૼૼ [ૣ] ૼૼૼૼૼૼૣૹૢૻૼૼૼૼૢૻૹૢૻ૱ૡ	7 7 .2[= until 3:00
ભુજ્ઞ	=	to remain

Mark 15.34



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?"

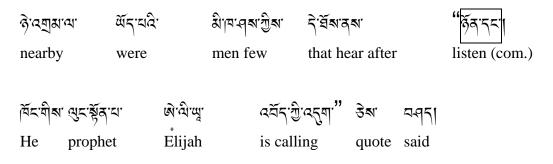
How to Say It: 1) Honorific Noun $\P \$ As we saw in Mark 9.3, sometimes honorific nouns are quite different in form their non-honorific counterparts. In this case, the honorific noun for 'voice' $\P \$ is the counterpart of the non-honorific $\P \$ 2)

Interrogative Pronoun $\hat{\mathfrak{F}}$ This is one of the 'who, what, which' particles discussed in Chapter Seven (7.2.5) - in this case, the particle $\hat{\mathfrak{F}}$ means 'what'.

Vocabulary for Mark 15.34:

ર્સ્ટ સેં ન ગા શ્ ર સાવ્ય	=	3:00
લે.સ	=	Jesus
শৃঙ্খুদ্র:ক্রি:র্ন্যুজ্য	=	with a loud voice
લે તેં લો	=	Eloi
ญ์ ม.ศ. วสม ส.ส)	=	La ma sabachthani
র্নি-নশ	=	meaning
দৰি'দৰ্শীৰ'মাৰ্ক্তিশ	=	my God
<u> ন: শ্বুদঝ' দুর্</u> শী ঝ' দ্বঁৰ	1	= the reason for abandoning or casting off
डेःधेवा	=	what is

Mark 15.35



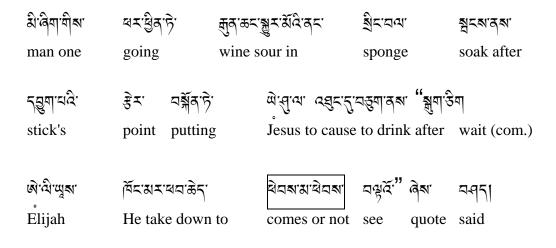
Mark 15.35 The several people nearby heard this and said, "Listen, He is calling the prophet Elijah!"

How to Say It: Polite Command 55' The particle 55' 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 55' to make the command 'Listen!'

Vocabulary for Mark 15.35:

<u> </u>		= t	the people nearby
العهم.يما	=	some, a	few
<u> র</u> ির্ন্ধারশা	=	after hea	aring it
<u>র্</u> জিব'ন্দ'।	=	listen! (i	imperative)
સુદ્ર ફ્રેંવ યા	=	prophet	
લે ત્વે પ્યુ	=	Elijah	
معمم	=	to call	
7951	=	to say (p	past root)

Mark 15.36



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 $\widehat{A} \subseteq \widehat{A} \subseteq \widehat{A}$ is duplicated, and the duplicates are separated by the negative particle \widehat{A} to give the literal meaning 'come not come' or 'whether (or not)' (Elijah comes).

ধ্রনশ	શ.	দ্রনশ্ব
come	not	come

Vocabulary for Mark 15.36:

શ્રી	=	man
લર હુવ	=	went away
ক্র্ব'ক্ড-'ক্সুম'র্মা	=	sour wine
শ্বিদ্যমন্দ্র	=	sponge
からき	=	to soak (past root)
न्दुगायदे है।	=	on the end of a stick
ଅଞ୍ଜିଁଶ୍ୱ	=	to hang up, hook onto (past root)
લે.સ	=	Jesus
ૡૢૢૢૢૢૢૢૢૢૢૢૢૡૢૻૢૢૢૢૡૢ	=	to allow to drink
क्षुय	=	wait
લ્યે ત્વે પ્યૂ	=	Elijah
אדישקישקן	=	in order to take down
দ্রিবর্জা প্রমূ	=	come or not
지않	=	to see (future root)
7951	=	to say (past root)

Mark 15.37

લે.સંશ્વ	ॺऻॖॖॺॖॖॖॖऺॖॖॖॖ ऱि केव दा लेग	ୣ୷ୢୖୢୠ୕ୠ୕୶୶	ૹૢૢૻ૽ૹ૽ૼૼ૾ૻઌ૱ૻૡઽૢ૱ૻ	Ĩ
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'. $\mathfrak{F}_{\mathfrak{T}}$ is an honorific particle, $\mathfrak{F}_{\mathfrak{T}}$ is 'life', and $\mathfrak{F}_{\mathfrak{T}}$ is a 5th (originative) case particle showing the beginning point of the journey described by the verb of motion $\mathfrak{F}_{\mathfrak{T}}$ '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:

થેં.લુ = Jesus ગજ્ઞું રહેવ 'વેં' વર્જ્ઞું = gave a loud cry જ્ઞું જેં વ્યગ્ન વર્ત્ ગ = (lit.) passed from life (died; hon.)

Mark 15.38



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 π (used for actions in the control of a subject).

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:

୵ୖଽ୶ୣ୷	=	at that time
ચ ર્ક્ષેન્'ાય્ટ સેવ સેં	=	the Temple

র্জিঅ'মা	=	curtain
ষ্ট্রহারশ্বর্যানম।	=	from top to bottom
ર્નુય:સુ	=	piece
শক্তিশ্ব	=	two
মন্য	=	to be torn

Mark 15.39

ક્રુન્ટ ચરુવર્ડ બે.સ. રન્ટાય સ્થા અઽ૱ઽ૱૱ૡ૾ૼઽૻૡૡ૾ૺઽ૱૱ૢૼઽઽૼૡૼૡ૽૾ૡ૽૾ૡ૽ૻ૱ cross* before Jesus facing standing centurion a "โจ้ระรภัโสามสิ้งๆ ที่างเหลงเพิ่สามา ริ'ผูร'ขัุรพน มชิร'สุฆ લે.વુ. Jesus that way died see after He God's Son is ᠴ᠋ᠴᠯᡪ᠊᠉ <u> উ</u>শ र्न'यर्नुबु'य' 7951 itself is quote said that truth

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 351 As we saw in Chapter Eight (8.5) the particle

גד'ן 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:

র্লুৼরুমা	=	to die (hon.)
মর্ছিনা	=	to see
নর্শান'মার্ক্রিশ'শী'শ্রশ্বা		= God's Son
यनेवायाम्प	=	the truth itself, the very truth
7951	=	to say (past root)

23. Jesus Was Buried

Mark 15.42-46

Jesus' faithful friends bury His body in a tomb.

Section Title:

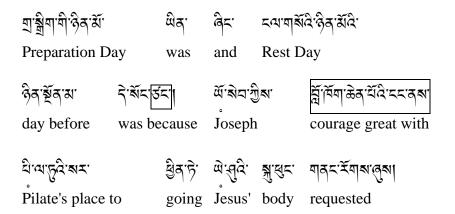
भ्रुप्तरुग्धर्भे सुर्दः भ्रुप्तरं भ्रुप्तरं न्रुप्यत्वर्ग्धर्भे भ् Savior Jesus' body tomb inside put about Jesus' body was put in the tomb.

Vocabulary for Section Title:

શ્રુવશ્વસ્થર્મે સ્થું સુ	=	Savior Jesus
¥.47.1	=	corpse, dead body (hon.)
57.175.1	=	tomb
নহুনা'ম।	=	put (past root)
۲	=	about

Mark 15.42-43

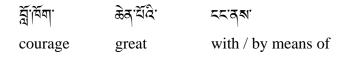
શ્રાસ-સુત્રાર્ચસાત્મ	ર્વે) દાકે માલા મેરા માલ છે.			มิราญพั เลิราสาราสาสุทา	
dark at		town	Årimathea's man		name Joseph called one
শ্বীনশ্বা	آغته		মিশ্বশ্ব	ષવ્યુમ:કુેનુ:વર્લ:	ૡ <i>ૻ</i> ૡૢઽૢૼૣૻઽઽૺ૱ૢૢૼૡૻૹૻ૾ૼૼૼૼૼૼૼૼૼૡૢૻૡૻૻ૽ૼઌ૽૿ૢૺૻ
arrived	he sub	ject	people	e respected	Jewish council's
র্শিনঙ্গারী belonging ma	विषा मेत् in one w		مر and	নৰ্শ্যীৰ অৰ্জীৰাশী God's	મુન્પ [:] શેંગ kingdom
ञ्जूम'सम्बर waiting one	নিশ a	اللہ ت also	گ آا was	न्नैन'ने' that day	त्रे. subject marker



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 $\mathfrak{A}[$ In addition to its use as a particle to mark the 2nd (objective), 4th (dative or beneficial-purposive), or 7th (locative) cases, \mathfrak{A}' may also be used to join two sentences with the meaning 'and'. In this verse, \mathfrak{A}' 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 \mathfrak{T}' Here the particle \mathfrak{T}' is used with its simplest meaning, 'also'. 3) The Logical Marker \mathfrak{T}' 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 \mathfrak{T}' These two syllables make adverbs out of the

word or words to which they are joined.



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.

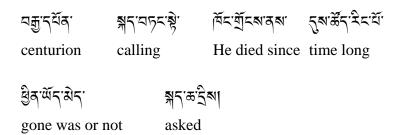
Vocabulary for Mark 15.42-43:

શ્વાસ્ત્ર સંશ્વા	=	when it was not yet dark; in the evening
র্শুন্দ্রিন	=	town

พาริเมาย	=	Arimathea
ສິ່ງ	=	man
شم الم	=	name
ณ์ ัฒนาสิ x าว	=	called Joseph
শ্ভ্রীনঙ্গ	=	arrived, came
ઐશ્વગુશ્વગુરુ:વેટ્ર:સ	=	respected by men
ૡૻઙૢૻઽૢૼઽઽ૾ૣૢૼૡૡૺૼૼૹૢૡૻૹૺ	=	the Jewish Council (the Sanhedrin)
المجمع تما	=	member
< ગોંં ન અર્જે વા મો સુવ્ય શે ન સુવ	াঝানব।	= one waiting for the Kingdom of God
न्नेन।	=	day
য়৾ৠয়য়৾৽৾ঀয়৾য়৾	=	Preparation Day
ત્વાયાર્ચે લેંગ્લેન સાં	=	the day of rest or Sabbath
<u> </u>	=	the day before; the day prior to
ñr:sri	=	because it was that way, because it happened so
यें सेन।	=	Joseph
ર્ફ્સેંગ્વિંગ જેવ વેલે પ્રત્ય સા	=	with great courage; courageously
ર્ચ ત્ય દુવે જા	=	the place of Pilate
ંગ	=	went
ૡ૽ૡૢ૾ૡૺઽૹૢૢૡઽૻ	=	Jesus' body (hon.)
শ্বন- ইঁশাশ্ব ব্ৰা		

<u>Mark 15.44</u>

হী'ম'দ্বিশ	લે.સુ	ঀৢ৾৾৾৾৾৾৾৾৾৾৾৾৾৾৾৾৾য়৾৾৾য়৾৾য়৾৾য়৾	র্হুরা, ট্রুরা,	[৻] য়৻য়৾৾য়৾৾য়৾য়৾য়
Pilate	Jesus	died already	hearing after	surprised after

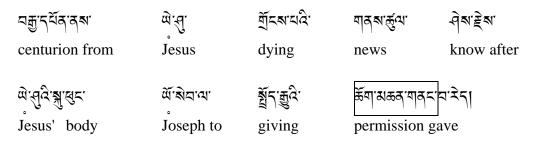


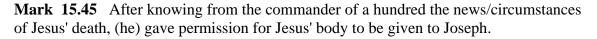
Mark 15.44 After Pilate heard that Jesus was already dead, he was surprised. He called a commander of a hundred to ask if a long time had elapsed since his death or not.

Vocabulary for Mark 15.44:

દ્ય ત્વર્ણ	=	Pilate
લે.સુ	=	Jesus
๚ <u>๎</u> ๊รฺฬ:๘๎ฺร:๛ๅ	=	already dead
ইঁশ	=	to hear (past root)
ૡ઼ૻૻૠૼૼૼ૱ૼૣૢૢૢૢૢ૽ૺૹ	=	was surprised
ন্ধ্ৰু:নৃহ্যঁৰা	=	centurion
35-755-1	=	called
નુ ગ ાર્સેન્:મેન્ડાર્ચે	=	a long time
કુના	=	went, gone, elapsed
ตัร มิรุา	=	whether or not
শ্গণ-জ-ইশ	=	asked

Mark 15.45





How to Say It: Permission: Chapter Eight (8.1) introduced two ways to show 'permission to do', one using the verb এইগ and one using the noun 'permission'. In this verse, the noun র্ক্রিশা আর্করা 'permission' is joined to the honorific verb গ্রহণ 'give', to mean 'gave permission'.

Vocabulary for Mark 15.45:

৸য়ৢৢৢৢৢৢৢৢৢৢৢৢ৾ঀ৾য়	=	centurion
લે.નુ	=	Jesus
র্যানঝান।	=	to die
শবশ-র্রুম।	=	circumstances, news
বিশ্বা	=	to know
ૠુૡઽૻ	=	body (hon.)
র্জান্থা	=	Joseph
ર્શ્વે <u>ન</u> સુવે રેંગ મહત્વ	শেৰ্ব-'।	= granted permission to give

<u>Mark 15.46</u>



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 $\exists x \neg \alpha$ ' 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:

ũ.খন	=	Joseph	
ઐ૱ૡ૽ૼૼ૱૽ૻ૱ઽૻઌૡ૾ૺૺૻ	5 %	=	cloth called linen
শ্রুঝ'ঝিমা	=	good q	uality
ইঙ্গা	=	to buy	(past root)
લે.સ	=	Jesus	
સુંસ્ડ્ર	=	body (l	non.)
য়৾য়য়য়য়	=	took do	own
ૠ ૻ૽ઌ૽ૢૢ૾ૺ૱ૻૠૣ૾ૢૣ૾ૺૡૻૡૺ	si j	=	wrapped with cloth
न्त्रय	=	rock	
নর্নীশশ	=	to dig o	out (past root)
571951	=	tomb	
নৰশ	=	put	
<u> ন</u> িৰশ	=	then	
ईं के दा रो की पा न क्ये	ען	=	rolled a large stone
नुमाम्हामी मा	=	the mo	uth of the tomb
নশাশ	=	to bloc	k or to stop up (past root)

24. Jesus is Alive

Mark 16.1-7

Jesus' friends revisit the tomb only to find it empty.

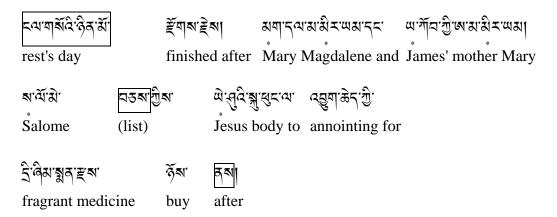
Section Title:

ક્યુ ગ્રચ્ચ્યેલું સુ	শৰ্ক্ষির'র্য়'	شما
Savior Jesus subject Jesus is alive.	alive	is

Vocabulary for Section Title:

ૠૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢૢ	=	Savior Jesus
শই্জন হাঁ	=	alive

<u>Mark 16.1</u>



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 $\neg \neg \neg \neg \neg |$ 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 $\neg \neg \neg \neg |$ (8.4.2). 2) Sequential Particle $\neg \neg \neg |$ This verse is joined to the following one by the sequential particle $\neg \neg \neg \neg |$, which always takes the past root of action verbs, in this case, the verb 'to buy'.

Present	Past	Future	Imperative
ર્વે	ઉંજા	ই	ઉંચ્ય

Key Terms: Sabbath: This is translated as সমান্ জিনি জীব জীব জীব জীব দা Day of Rest' in Tibetan.

Vocabulary for Mark 16.1:

<u>দ</u> অ:শার্শ্ববি:ক্টব:র্মা	=	the day of rest, Sabbath
ইঁশশ	=	to run out, to finish
มฺฑฺๅๅ๛ฺ๚฿ฺๅ	=	Mary Magdalene
๚ําฑุ๊ี๛ฺฏิเพามามี×า๚มๅ	=	Joseph's mother Mary
શ્ર'ર્વેંસ્ય	=	Salome
নতথ	=	closed list particle
ૡૺૡૢ૾ૡ૽ૼઽૹૢૢૡૢઽૻ	=	Jesus' body (hon.)
ૡ૽ૢૢૢૣਗ਼૱ૼૺૣૺઌ૽ૢ૽૽ૼઽ૽ૡ૾૾ૼ૱ૹૣ૱ૻૣ	21	= fragrant spices for anointing
ইন্মা =	to buy	r (past root)

<u>Mark 16.2</u>

नतुव स्वग गडेग गे छेव तर में दे		র্থীক্ষান্ন.	વે.ય.વ.ર.રૂયાતા.
week's first day		morning	sunrise just at
ؖ ۿٚؾػ؋ۧ	र्नुम:सिम्.ख.	<i>ૈ</i> કુવ [.] મ [.] મેન્	
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:

ন্দূৰ শ্ৰুশ	=	week
<u> </u>	=	first day

র্বিশাঝ-মা	=	morning
જે.ય.વર.રૂથ.ના	=	at dawn
5	=	tomb
धुवा	=	went

<u>Mark 16.3</u>

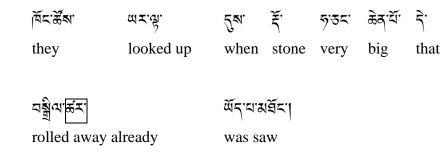
র্শিন্দ:র্ক্রীশ	यव र्द्धव	"શુશ્વાંદાર્સેંદ્રા	नुर्रायदायी	المحريج.	<u>-</u>
they	each other	who us to	tomb's	mouth stone	that
নষ্ক্রীঝ'বঙ্গ' roll after	લ્વસ્વસું જ્ open will	লিশ্বা শ্ব্বাই quote asked	1 11		

Mark 16.3 They asked each other, "Who for us will roll away/open the door-stone for us?"

Vocabulary for Mark 16.3:

ধ্ব স্ত্র	=	each other
اَجْ بْحَدَا الْمَدَعَمَا الْمَدَ	=	the stone at the entrance to the tomb
ଅକ୍ଷିଦ୍ୟ	=	to roll (past root)
ૡૠૡ૱ૢૢૺૼૼૢૡ૽ૼઽૺ	=	will open
<u>%</u> 5'&'7951	=	said

<u>Mark 16.4</u>

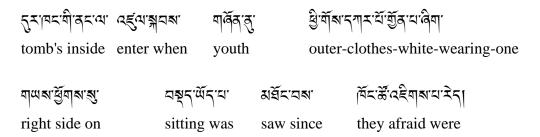


Mark 16.4 When they looked up they saw that the very large stone had already been rolled away.

Vocabulary for Mark 16.4:

ૡૻૻૣૻૡૢૻૺ૾ૼૢૼૼૼૼૼૼૼૼૹૻ	=	when they looked up
Ĩ	=	stone
५:उर:केव:र्ये।	=	very large
าลิกาส์ราพีราม	=	it had already been rolled away
มส์รา	=	to see

<u>Mark 16.5</u>



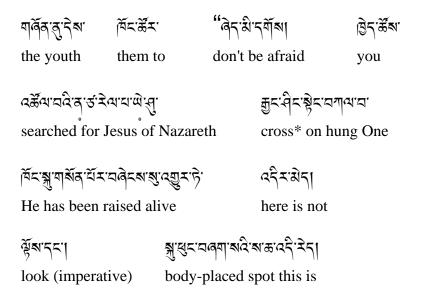
Mark 16.5 and when they went into the tomb, they saw a youth wearing white clothes sitting on the right side, and they were frightened.

Vocabulary for Mark 16.5:

र्ड्रायट मी वट व्या	=	inside the tomb
त् इंग	=	to enter
गर्वेव:वु।	=	a youth, a young man
দ্রি'র্নীশ্বা	=	outer clothing
٢mx·ží	=	white
र्ग्वेत्र या	=	one who was wearing
য়৻৸ৠ৾য়৾য়ৼয়ৢ	=	on the right side
าฐาณีา ๚	=	was sitting

মর্ইনা	=	to see
এই শাঙ্গাম।	=	to be afraid

<u>Mark 16.6</u>

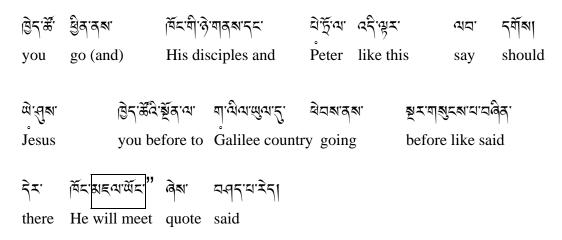


Mark 16.6 The youth said to them, "(There is) no need to be afraid. Jesus of Nazareth whom you seek, who was hung on the cross* has been raised alive and is not here. Look, this is the place where his body was put."

Vocabulary for Mark 16.6:

শৰ্ৰিন্ব্য	=	youth, young man
લેન સંગત્રો	=	don't be afraid
ારેને.જૂસારજૂપાટા	=	the One you seek
व र्ड रेलाया थे सु	=	Jesus of Nazareth
য়ৢ৾৾ৼ৾ঀ৾ৼ৾৾ৠ৾ৼ৾য়৾য়৻য়৾য়	=	the One hung on the cross* (See Key Terms 15.13)
શ્રુ ગાર્ચે તે મેં માં ગાલે માં ગાલે છે.	<u>g</u> ri	= has been raised
کی ا	=	look (imperative)
શ્ <u>નુ</u> સુદ્ર દાવગ અંદે અ જ	=	the place where His body was put

Mark 16.7



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 $\widetilde{\mathfrak{A}}$ ' ('come' is used as a helper verb with the word 'to meet' to give the meaning 'will meet'.

Vocabulary for Mark 16.7:

કુના	=	went, go
<u> </u> র্নৃস্মা	=	disciples
येर्फे	=	Peter
مْحْ-بَعْمَا	=	this way
অন:দ্র্রীশ্বা	=	must say
લે.નુ	=	Jesus
ર્ફ્રેં સ'ભા	=	previously, before
ષા સેત્રા સુત્રા	=	Galilee
দ্বীয়শ্বা	=	to go (hon.)
য়ৼয়৽ড়৾৾৾৾য়৾৾ঀ	=	will meet
5-951	=	to say (past root)
শ্হুম'শ্বস্থুম্ম'ম'ম	वेवा	= 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:

ສໍາສຸມສາອງ-ີຫຼືເຊີ້ສາ ເຊື້ອງ people all for news good is Good news for everyone

Vocabulary for Section Title:

มเสมสเชรา	=	all, everyone
ঀ৾ঀ৾ঀ৾য়য়য়৾৾ঀ	=	good news, gospel

<u>Mark 16.15</u>

લે.રીજ્ઞ.	<u> উ</u> ন্মবশ্বস্থার্যমান্য	૿ઙ૽ૢૺૢૼૻૹ૾ૼૼૹ	ૡદેશાં કેવઃ ગુવઃ ૬ઃ હેવઃ વશ્વ
Jesus	disciples to	you	world all to going
•			
র্মান্ধরায় হিন্যানা	दर्धेव:यबर:	ଞ୍ଜ୍ର ଅନ୍ଥ୍ୟୁ ଅନ୍ଥ୍ୟୁ ଅନ୍ଥ୍ୟୁ	শ-পিশ

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:

લે.સ	=	Jesus
<u>উ</u> 'শবশ্বস্থা	=	disciples

people all to message good

व्हेगा हेव गुवर्ी	=	in(to) all the world
धैव।	=	go, went
রী'হ্রমঙ্গ'ড্রা	=	all men, everyone, everybody
दर्धव'वत्रदा	=	good news
ଞ୍ଚ ଅନ୍ଥ୍ୟୁଣ୍ ଅଂଶ୍ରିଷଂ ବିଶ୍ୱ	=	proclaim (imperative)

Mark 16.16

શુ:ઘટ:	<u> </u>	মুৰা দাৰ্ন্ধি ম'	র্ষনান
whoever	believing after	baptism	taking one
रे'धर'यर'? that one will be saved		શ્રે'કુેન્'ત્ય' elieving that one	ಹ5'¤'ग€55'¤≭'२ఖुर'" will be punished
রিশ্ব' শৃশ্ব্দেশ্ব			

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 $[\mathfrak{A}^{\mathfrak{A}}]^{\mathfrak{A}}$ or 'honorific washing' is both understandable and not too specific. **2) Believe:** Tibetan has two commonly used terms for 'believe': $\mathfrak{A}^{\mathfrak{A}}$ and $\mathfrak{A}^{\mathfrak{A}}$ and $\mathfrak{A}^{\mathfrak{A}}$.

Their meanings are compared in the following table:

ũ J. Baral
In 1902, Sarat Chandra Das defined অঁ ন'র্ক্তমা
지) 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: $(\widehat{\mathfrak{A}}_{7}) = \widehat{\mathfrak{A}}_{7} = 1$ 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 55^{7} in a somewhat more profound or general sense such as believing in Christ for salvation.

Vocabulary for Mark 16.16:

श्रु.लट.	=	whoever
55 ^{.4.} 5×1	=	to believe (past tense)
૬ર્ગોવ અર્જેવા ધીલુય ર્વે ગયા	=	the one who takes God's washing (baptism)
য়য়য়য়য়য়	=	will be delivered (saved)
ظ.m۲.1	=	whoever
<u> </u>	=	does not believe
૱ ઽઽૡૻૻૡૼ૱ૡ૱	=	will be punished
শধ্দশ	=	to say (past root)

<u>Mark 16.19</u>

<u> ને</u> લ્લૂમ	ૹઙૻૺૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૼૹ૽ૻૺૼૼૼૡૢૻૼૼૼૼૼૼૼૼૼૼૹૻ	፞ቑ፞ጟ፧ፚ፟፞፞፞፞፞፞ጟ፧	য়য়৻৽য়৾ঀয়ৼ৾৾য়য়৾য়য়
SO	Lord Jesus	them to	discuss finish after
	র্ক্রিশ'শী'ন্দিম'দ্মস্বা Heaven	ङ्ग to	त्रवेदर्भ'यर'ग्रुर'हे' was raised being

न्गॅनि अर्ळेगायी	સુયા યાળ શ્ર દેશ શુ	নন্ত্ৰনাঙ্গা
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.

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 বৃত্তা আদিব 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 ব্যামানিব

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 $5\pi \sqrt[3]{3}\pi \sqrt[3]{3}}$

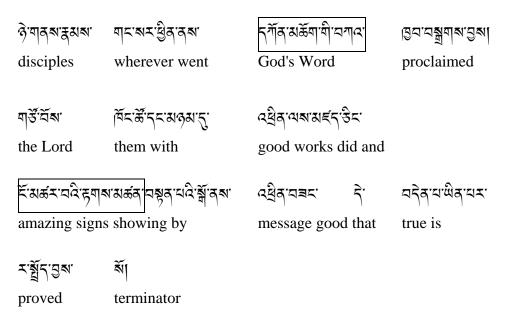
أجة بالعلام was chosen as most understandable to less educated readers, and as least likely

to lead to confusion with the various mystical realms of the Buddhas.

Vocabulary for Mark 16.19:

<u>ने</u> स्ट्रम	=	so, in this way
؆ػٚۥٚؾٚۺؙؚڟؚ؆	=	the Lord Jesus
নশা নে আঁনা আৰা মা	=	to discuss, to speak (hon.)
নগ্রি মের্ক্রি শী জিনা নাম আ	=	God's heaven
<i>વલે</i> દશ્વ:ય.સ. શુરા	=	was raised
ঀ য়৾৾ঀ৾৻য়৾৾য়৾ঀ৾৾য়৾ঀয়৾য়৾ঀয়৾য়৾য়৾য়৾৾য়৾ঀ৾৾য়৾য়৾৾য়৾য়৾৾য়৾	=	God's right side
নৰ্শশ	=	sat down

<u>Mark 16.20</u>



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 5 শ্রি'মার্র্রণ, the Tibetan word for 'God',

with $\neg \neg \neg \land$ 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 ইঁঝর্জম'নরি'দ্রশ্বজ্ঞার্কারা 'wondrous sign'.

Vocabulary for Mark 16.20:

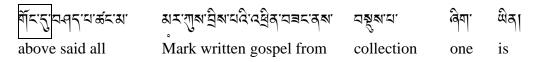
<u> </u>	=	disciples
য়৾৾য়ৼয়৾ঀৢ৾৾য়৾৾ঀয়৾	=	wherever they went
ন্র্যার অর্ক্রিশাশী সশান্ধ	=	God's word / message
ଞ୍ଚିସ'ସଞ୍କୁଶ୍ୱଷ'ସ୍ତ୍ରଷ୍	=	proclaimed
শউঁনি	=	Lord
ર્ડ્ડ્સ જેચ.રી	=	with

<u> এ</u> দ্বীর অশ্বামার্হন।	=	did good works
र्दे सर्बर प्रदे मुग्र सर्वत्।	=	wondrous / miraculous signs
୵ୡ୶୳ୖୖ୶ୖୢଈ୕୕ୣ୶୶୲	=	by means of showing
दर्धे द 'नवर'।	=	gospel
ननेवायः ध्वेवायम्।	=	to be true
ૠૼૹૻૣૼૼૼૼૼૼ૾૽ૼ૱ૢૢૢૢૢૹ	=	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:



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 শ্র্রি:রা (above) and শ্র্রারা (below) to

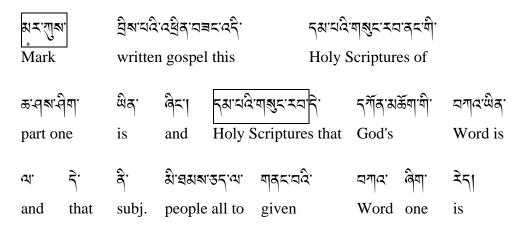
refer to material that has already been presented in a book (above) or that is about to be presented (below).

Key Terms: Mark: Traditionally, the name of the author of this book is transliterated এন ্যু .

Vocabulary for Sentence 1:

র্ষান-র-মণ্	=	what is said above / previously (in this book)
ส์ราม	=	all
[૱] ઽ.ડીૹ.ઇઝ.તડ.૮૮૮૩૨.૮૫	=	the good news that Mark wrote
নষ্ষাম	=	is taken / gathered / collected

Sentence 2:



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 \mathbb{N}^n is attached to the subject of the sentence $\mathbb{A} \times \mathbb{N}^n$. The letter \mathbb{N}^n was used because $\mathbb{A} \times \mathbb{N}^n$ ends in the vowel u.

Key Terms: Bible: The Tibetan word সম্দেশ্য originally meant the teachings of the Buddha, and later by extension, scriptures or sacred writings. This compound noun is joined by the adjective সুঝান্দ্রেই which in this context means 'holy', the meaning of the whole being 'Holy Scriptures'.

Vocabulary for Sentence 2:

มุ่ร:ฑู่ฆ:ฮิฆ:นริเวยิส;นละา	=	Mark's gospel
न्यायदे ग्राझुन राम	=	the Holy Bible
হু:পশ্ব	=	part
নগ্রি মের্ক্রিশা শী সশান।	=	God's Word
ສໍາ	=	men, people
হমশ ডন্	=	all
गवरना	=	give
নশ্ব	=	word, message (hon.)

Chapter Twenty Six / More Good News

Appendix 1: Foreign Nouns and Loan Words

Names of People

Place Names Names of Things

พิสิสุ

linen

લે.વી	દ્યાત્વરહ્ય	ৰা'অঁঅ
Jesus	Pilate	Galilee
ૡ૽ૺ: ૡૢૢૢૢૢૡ૽ૺ: ૠ૾ૺૡ૽ૺ ૹ૽ૺ ૹ૽ૺ	นราพการุ	षायित्यःखुत्प
Jesus Christ	Barabbas	Galilee-country
ૡૻઙ૾ૢૻઽૢૼૻ	র্ট্রা জিলা	ર્ત્રું સે લે
Jew	Joseph	Israel
चेंहें।	มฑ ^เ ๅฺณฺฆฆิฺฺฺ๚๛ม	জাইায়াহ্র
Peter	Mary Magdalene	Arimathea
অ'র্শান।	๚ฑี่ฉฑิฺษพนมิ×๚ม	
James (Yacob)	Mary the mother of James	
ર્ષે કુ નુવા	শর্মীয়া	
John (Yohanan)	Salome	
છે.ત્ર.ત્યુ		
Elijah		Quotations from A
<i>ă</i> rd		ຮາລົງອາ ກາະສົງ

ắ.4

Moses ૡ઼ૻઽૢૢૢૢૢૢઽઽૢ૽૽ૢૢૢૺ૽ૹ૾ૺૺ૾ૻૹૻૻૣૻઽ૨ૺ

Judas Iscariot

ramaic

हर्ग्याञ्च सुर्खा

Talitha Kumi พิณัพิ ณฆ.ศ.ามา Eloi Lama Sabachthani

Appendix 2: Table of Action Verbs

Abbreviations:

Г

v.a. = voluntary verb
v i – involuntary verb

T = transitive

4

hon. = honorific

v.i. = involuntary verb I =

I = intransitive

Present	Gloss	Past	Future	Imperative	a/i	T/I
ন্	steal	ন্দ্ৰুগ	নন্	ন্যুম্য	va	Т
ار آر	carved/dug	ন্দ্ৰা ন্দ্ৰিয	न्तु न्हे	ন্ট্ ^{মা} র্নিমা	va	Т
新 ²¹ 新 ²¹	urge	দঙ্গুমা	নঙ্গুলা	<u>झ</u> ुव्य। ঈ ^{ूर्} ग	va	Т
٣- ١	satisfy	T MALAN	지웠다기	- MA	va	Т
ইন্ধি	put on	শঙ্গীৰ	ই্নিবা	র্ন্নিবা	va	Т
भी	arise	<u>R</u>	Î.		vi	Ι
સે) સેંગ	verbalizer (hon.)	ૠૢ૾ૢૺ૱ ૠૢૢ૽ૼ૱	ક્ષે ર્ગ્સેંગ	স্ট্রিনা	vi	Т
	save	নমুনঝ	নমুন	ষ্ট্রনমা	va	Т
শ্বশ	to be afraid		শ্বশ		vi	Ι
র্শ্রুনা	expel	শন্ধা	ন্সুনা	র্ন্থিনা	va	Т
<u>5</u> 7	spread	57 1	হিনা		vi	Ι
মন্ট্রিবা	know (hon.)	মান্ট্রিমা	মন্ট্রিমা	মন্ত্রিবা	va	Ι
वसुम	carry	R ^T	مالقدا	(মুশ্	va	Т
المحر.	be filled	দিন্হ	اتح.ا		vi	Ι
الترقي	carry		ঀ৾৾ঀ৾৸	ট্টিশ	va	Т
শ্বহী	lead, take, lead away		শ্রন্ধী	القا	va	Т
$\int_{\overline{n}}$						
ইট্বা	to wear	શ્રેંગ	ইট্বা	ইনা	va	Т
ম্যমাশ্ব	spread	ন্ম্র্যাম্য	ন্মনাক্ষা		vi	Ι

-

র্ম্রা	release	র্ন্মা	র্ন্মা	র্ন্ধা	va	Т
ମ୍ମ୍ରିମ	do	নম্রীকা	নন্	মূমা	va	Т
त्रमीव्य	hang	নশাঝা	নশ্বন্থা	নিঁআ	va	Т
वर्षोष	stopped up	নশান্য	ন্শ্বশ	শিন্দা	va	Т
می	be changed	ম্ভুমা	متاثي		vi	Ι
त्र्मीज	fall	વગ્રીભ	रमुल	વશેલા	vi	Ι
वर्मे	go, elapse	धुवा	दर्मे	الله الله	va	Ι
বর্মুদঝ	die (hon.)	র্মুদঝ্য	বর্ন্নিমা		vi	Ι
भग	wait	নন্ধুদাশ	শন্ধুদা	ন্ধুবামা	va	Т
	change			মুশ	va	Т
R R R R R R	overshadow	न्क्रुम नक्रुमया नक्रुमया	यसः यसः यस्त्री	মুন্য	va	Т
Rai	wrap, roll	নমুন্য	าร์ณา	হ্মিমা	va	Т
र्या स्वित् रि	call out	নন্ধ্রদাশ্য	नङ्घम	র্মুদাম্য	va	Т
$\int_{\mathfrak{T}}$						
ক্রনাঝা	become	ক্রমান্য	ক্র্যাঝা		vi	Ι
तकर	rise	ধশ	معمرا		vi	Ι
مها	die	Ą	مها		vi	Ι
वर्केश	treat	নর্উন্যা	নইন্য	žaj	va	Т
∫ _E						
NECI	meet (hon.)	NECI	মহন্য	মইন্য	va	Т
ব্দ্রদাশ্ব	get calm	বছন্যম্য	ব্দ্রহাম্ব		vi	Ι
वहेमग	be afraid	এইনাঝা	বেইবাশ		vi	Ι
९ह्रम	enter	ল্ যাম্য	२ह्य	ৰ্মাশ্য	va	Ι

	put	ন্ঠ্য	শাৰ্শ	ক্র্মা	va	Т
र्व्हेग	put, place	নৰ্মা	মান্তমা	ৰ্ল্য	va	Т
5						
ଞ୍ଚଣ	listen	মন্তবা	মন্তব্য	ઉંગ	va	Т
র্গা	buy	द्रेया	র্ষ্য	કેંચ્ય	va	T
\int_{5}						
महिम	touch	ন্দ্রিনাঝা	শচিনা	নাচুনাম্ণ	va	Т
읽	look	নন্ধুকা	지않	ૡૻૢૺૼૼૼૼૼૼૼૼૼ	va	Т
र्श् द ेम्।	give	ह्नेरा	ষ্ট্রিমা	শ্বীমা	va	Т
ইনা	teach, show	নন্ধুৰা	নন্ধুরা	শ্ব্র	va	Т
গ্রম	get through, save from	ঘশ	গ্রম্		vi	Ι
Ĩ	hear	র্হমা	র্টকা		vi	Ι
a) 87.1	see	মর্ছন'।	মর্ষ্টনা		vi	Т
এইনশ	obscured	এইনশ	এইনঝা		vi	Ι
र्वेद	come/go	र्धेन	वर्धेन	र्घेष	va	Ι
र्वेग	get,obtain	র্ষন	বইন		vi	Ι
\int_{Σ}						
مرما	die	محمر	مرما		vi	Ι
٩ڔٳ	gather	વર્નુશ	વદ્ય	عريمها	vi	Ι
مَتْمَا	make come out	ন্ট্রা	শার্নিগ	र्धेवा	va	Т
	out					

sit	ন্দ্রনা	<u> </u>	র্শ্বনা	va	Ι
give (hon.)	শার্না	শব্দ	শার্বীনম্যা	va	Т
abandon	শ্রুমঝা	<u>হ</u> ্য	ইনিশা	va	Т
give	<u>ଶ୍</u> କରୀ	শ্বনা	ฐ์รา	va	Т
open up	ধন্যমা	ধীমাক্ষা		vi	Ι
come/go (hon.)	ধনমা	ধিনশ্বা	ধনশা	va	Ι
do	<u>5</u> ~1	51	ર્કેશ	va	Т
fall	קאן	معما		vi	Ι
offer (hon.)	લુભ	ন্রুঝা	લુવ્ય	va	Т
to lower	ধন।	קקק	র্মনা	va	Т
call	র্নম্য	مكم	র্মমা	va	Т
annoint	হুদাশ্য	হুশ	युगम्भ	va	Т
become	55.1	٩٩٢.١		vi	Ι
to open	र्दे।	- নইগ	કુશ્વ	va	Т
come (hon.)	ર્કેંગ	ওইরা	ইনা	va	Ι
write	শ্বন্ধা	হা	ন্থ্রম্য	va	Т
	give (hon.) give (hon.) give abandon give give open up open up come/go (hon.) do fall do fall offer (hon.) to lower to lower become to open to open come (hon.)	give (hon.) पाइ give (hon.) पाइ abandon झू give झू give झू give झू open up थेपाषा come/go (hon.) थेपाषा annoint झू become झू to open दु fall य्यपा fall य्यपा to lower य्यपा to lower य्यपा to lower य्यपा call र्यप्रा	give (hon.) गष्ठ give (hon.) गष्ठ abandon भ्रु<	Image: section of the secti	Image: second secon

<u>ब</u> ्द-1	soak	<u>श्</u> चन्छ।	휰~1	ষ্ট্রিশ্বশা	va	Т
$\int_{\overline{t}}$						
<mark>శ</mark> ్ర	to be finished	هّتا	శ్ ష		vi	Ι
مكلاما	seek	নর্থনা	নর্হন্যা	ليوما	va	Т
∫ _Ĕ						
aési	do (hon.)	ماقرم	ماقرا	مَقْر	va	Т
عَقَمًا	take, seize	73 7.1	শ্রনা	<u> </u>	va	Т
વર્દ્ધવ્ય	enter	مؤما	حؤما	حؤما	va	Ι
વર્દેશ]	gather	এইঁমশ্য	এইমা	এইরন্য	vi	Ι
ইন্থা	be over	ইন্থা	ইন্মা		vi	Ι
∫ _@						
ଟ୍ୱା	say	ବୃଦ୍ଧା	ଟ୍ୱା	ુચ્ય	va	Т
ବିମ	afraid	ବିମ	ବିମ		vi	Ι
নৰ্নাশ	stay, was, sit (hon.)	নৰ্নামা	নন্ত্রনাশ	নন্ত্রনাশ	va	Ι
ବଟ୍ତମ	set (sun)	କଙ୍କୁମ	୍ୟଙ୍କୁମା		vi	Ι
নৰিন্মা	rise (hon.)	মন্ত্রিমা	ন্ত্রিন্থা	ন্ত্রিন্থা	va	Ι
∫						
ਙੇਸ	catch	विषा	ڠ٦		va	Т
ਭੇਸ	say	뢰지	ੀਸ		va	Т
ম্রিম্ম	see (hon.)	ম্রিযাম্য	ন্হীন্দ্য	ন্হিন্ম্	va	Т

ম্রিয়ম্য	sleep (hon.)	ন্হিমশ্	শ্র্রীপ্রশ		va	Ι
\int_{α}						
مَح	come	مَحمر	هَرَدَ		va	Ι
S S						
संहा	come	شريا	فليحدا		va	Ι
$\int_{\mathcal{I}}$						
عما	tear	عما	جما		vi	Ι
מבין	stand, get up	অনমা	מבין	র্মিদঙ্গ	va	Ι
מבין	occur	অন্যা	مح.ا		vi	Ι
মন	say	אם	অন্	مَتَم	va	Т
ભુષ્ય	remain	ભુષ્ય	ભુષા		vi	Ι
র্মম	return	র্মিদ্য	র্মন		va	Ι
∫ _₽						
প্রশ	know	প্ৰশ	સૈષ્ય		vi	Ι
۹۶۱	say	54951	5951	র্শিনা	va	Т
.	peel, dig	સ્તુરુષ	59	ধিশা	va	Т
<u> </u> ইয়ম্য	think	নঝমা	নগ্রমা	ইরিম্বা	vi	Т
শ্বী	clear	বৰ্ষমা	নমতা	র্মন্য	va	Т
Ran	arrive	শ্বীনশ্বা	শ্বিশ		vi	Ι

মাধ্যুদশ	say, speak (hon.)	মাঝুনঝা	শশ্ব্দ'।	মাঝুনঝা	va	Т
মার্মানা	kill	5815)	শশ্বা	مَرْحَا	va	Т
শৰ্মনা	survive	শৰ্ম্যৰা	শৰ্ম্যৰা		vi	Т

Appendix 3: Helpful Books

Works in English

- 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.
- 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. สุณากลราจขูรามิรา ถัราขิเกราสู้ราริญาณิาสิรสูงรากาญสณามานี้รา สิาสังนิริญสารา

1992. ISBN 7-5400-1028-3/J. A very readable book with abundant examples and clear explanations. Well worth reading with a language helper.

 $2. \tilde{\xi}$ 'ဆွဲက ဆို ဆွဲဆင်ရာနား ဆွဲဆွဲနှင့် အော်က ကို အားက က

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. สู้ पत्र के मुग र के मार्ग के मार्ग के में मार्ग के में मार्ग के में मार्ग के मार्ग क

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.