FROM WRITTEN SOURCE TO RADIO SCRIPT TO
LIVE PERFORMANCE OF MANDARIN
CHINESE NARRATIVES

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Soli Deo Gloria

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ABSTRACT

This study analyzes four texts from the Gospel of Mark in Mandarin Chinese, which were transferred from written source, to an aural translation representing a radio script, to an oral-performance in front of a live audience. The analysis describes the areas of contrast and overlap that occurred between the three media (written, aural, and oral-performance).

In this analysis the distribution of substantive lexical items (nouns and verbs) and functional lexemes (particles, time references, and conjunctions) was studied. The participant reference of each version was explicit reference (pronoun and noun phrase) in contrast with implicit reference (zero anaphora). Also the use and distribution of particles, time references, and conjunction words was analyzed, with focus on areas of contrast among the three versions. Lastly, each version was compared in relation to a tentative salience scheme, with special attention to areas of contrast in the oral-performance.

This study found that participants were more explicitly referenced in the aural and oral-performance versions. In addition, particles, time references, and conjunction words were used most often in the oral-performance version. The salience scheme in
the oral version had unique occurrence of Band 5 Teller Intrusion. However, the Band 1 Storyline remained mostly the same between all three versions.

The findings of this study contribute to the documentation of areas of overlap and contrast between written and oral forms of translation in Mandarin Chinese. This will add to the knowledge of orality and textuality in the field of translation.
บทคัดย่อ

งานวิจัยนี้ศึกษาเรื่องหัวข้อที่ 4 ซึ่งมาจากพระคัมภีร์มาร์ค (Gospel of Mark) ซึ่งแปลเป็นภาษาไทย โดยผู้วิจัยได้ทำการสำรวจความรู้เกี่ยวกับหน่วยงานที่มีวัตถุประสงค์เพื่อแสดงการวิเคราะห์ การกระจายตัวของ หน่วยแสดงความหมาย หน่วยแสดงความหมายเน้นความหลัก (คำนามและคำกริยา) และหน่วยแสดงความหมายทางหน้าที่โดยการวิเคราะห์ (คำอนุภาค คำบอกเวลา และคำเมื่อ) รวมถึงหน่วยคำแสดงการข้างเคียงตัวบุคคลที่ปรากฏในแต่ละรูปแบบการแสดงออก ซึ่งได้แก่ การใช้คำแสดงการข้างเคียงตัวบุคคลอย่างชัดเจน (คำสรรพนามและนามที่บุคคล) เปรียบเทียบกับการใช้คำแสดงการข้างเคียงตัวบุคคลอย่างไม่ชัดเจน (สิ่งที่ยังอยู่ตามแบบสุญญีย์) นอกจากนี้ผู้วิจัยยังได้จับเค้าการกระจายตัวของคำอนุภาคคำบอกเวลา และคำเมื่อ โดยเน้นเฉพาะส่วนที่แตกต่างกันในแต่ละรูปแบบการแสดงออกและตัวบุคคลที่ยังอยู่กับแนวคิดเรื่องแบบแผนที่เกิดขึ้น

ชื่อเรื่อง: จากหนังสือสุนทรภู่ภูภูมิแสดงแสดงของเรื่องเล่าภาษาจีน
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คำสำคัญ: ภาษาจีนกลาง, การแปลจากการพื้น, การแสดงตัวบุคคล, การแปล, บริบท, วิเคราะห์, หลักการเรียงลำดับ
ของการ GetValue (tentative salience scheme) โดยให้ความสำคัญกับการเปรียบเทียบความแตกต่างระหว่างรูปแบบการนำเสนอตัวอย่างปากเปล่ากับรูปแบบอื่นๆ

ผลจากการวิจัยพบว่าการใช้ค่าแสดงการซ้ำซ้อนภูมิคุณภาพของจำนวนของบริบทเกี่ยวกับการนำเสนอที่ท่ายอดดีเรื่องจากการพิจารณาผลการแสดงตัวอย่างปากเปล่า นอกจากนี้ค่าแสดงภูมิคุณภาพค่าบอกเวลานั้นคำว่าซ้ำซ้อนเมื่อมีค่าเป็นรูปแบบของการแสดงตัวอย่างปากเปล่า ผลการวิเคราะห์ผลการให้เห็นว่า กลไกแนวข้อเสนอที่ดีในการแสดงตัวอย่างปากเปล่าตัวอย่างในแบบที่ 5 การทำการทำงานโดยผู้นำเสนอเรื่องอย่างไรก็ตาม ผู้วิจัยพบว่า สิ่งที่พบ 3 รูปแบบการนำเสนอตัวอย่างเหมือนกันได้แก่ แบบแผนที่ 1 การก้าวหน้าสู่การเรียนรู้

การวิจัยนี้เป็นประโยชน์ต่อการศึกษาเรื่องสถานีหิ้ง โดยเฉพาะสถานีหิ้งเกี่ยวกับการเปลี่ยนแปลงสถานีที่นำเสนอในรูปแบบการเรียนและการพูดปากเปล่า ซึ่งมีส่วนที่สำคัญและแตกต่างกัน ถ้าเป็นอย่างใดจากการศึกษาช่วยสนับสนุนองค์ความรู้เกี่ยวกับการศึกษาการแปลผ่านการพูดปากเปล่าและการเรียนเป็นตัวอย่าง
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LIST OF ABBREVIATIONS AND SYMBOLS

3TWT: Three fold three-layer contrastive text walk through

Abbr: Abbreviation

AT: Aural Translation

BPC: Biblical Performance Criticism

CLF: Classifier

CON: Conjunction

COMP: Completive aspect

DE: Grammatical tag for the often grammatically ambiguous grammatical particle 的 de.

IPA: International Phonetic Alphabet

LOP: Live Oral-performance

PART: Particle

PL: Pluralizer

NALS: National Adult Literacy Survey

RT: Relevance theory

TEMP: Temporal

VAD: Visual-Audio Drafting
GLOSSARY

Aural – a form of communication that is done in audible form and meant to be received by the ears.

Aural Translation – a translation specifically produced to be received in audio form. In this thesis aural translation will be defined in contrast to oral-performance. Aural translation is a translation which is produced without any written reference, and captured solely with audio recording without an immediate audience and delivered through audio waves.

Context – the whole cognitive environment that is likely to be shared by the speaker and addressee, including areas of worldview, culture, the immediate physical and social environment, the medium of the communication, and the content of what is said.

Crafting – a form of translation which allows more freedom than traditional translation. Also, in contrast to translation proper, this can include adapting something within the same language.

Functional illiteracy- the ability to read words and some simple phrases, but lacking the inability to understand literate discourse. It is also the inability engage in activities in which literacy is required.

Medium- the channel through which communication is presented.

Oral-performance – a form of communication which is done live in front of an audience. In this thesis, this will stand in contrast to written and aural translation, in that the oral-performance will use the aural translation as a way to learn and retell the story which will then be told live in front of an audience.

Orality – a summary of features of communication which is oral in nature, in contrast to literate communication which is focused on written texts.

Oral communicators – those who communicate orally out of necessity or preference
Primary Oral Learners- are oral by necessity, they may speak languages which have not yet been written down, or they may lack access to literate resources.

Secondary Oral Learners- are oral by choice, they have learned to read and write to a certain degree, but have chosen to interact with the world and new information primarily through non-print means.

Textuality- a summary of features of communication which are written in nature and utilize texts, in contrast to oral communication which is focused on spoken language.
Chapter 1
Introduction

1.1 Introduction
Humans are communicative beings and often use tools (technologies) to communicate. These tools used to communicate have specific features that can affect how a message is embodied. This begs the questions, “What are these features and how do they represent area of contrast in communication?” There are many possible angles to approach this question such as a philosophical level, anthropological level, or linguistics level. In this thesis, I seek to explore, on a linguistic discourse-level, areas of contrast which occur between three different types of media. This is done by an analysis of a message as it is transferred from written source, to radio script, to live oral performance.

In this study, three versions (written, aural, and oral-performance) of four stories from the Gospel of Mark were analyzed. This analysis focused on areas of contrast in participant reference, particle use and distribution, time reference, conjunction, and salience scheme band percentage and distribution. To do this each of the versions were marked in such a way as to allow for areas of overlap and contrast to be clearly seen and applied to the analysis.

The following chapters describe the contrast and overlap of material in a story as it is adapted and transferred from written source, to radio script, to oral-performance. Chapter 1 gives an overview of the scope of the research, need for the study, research questions and hypotheses, corpus overview, and language overview. Chapter 2 provides the theoretical and methodological foundations and considerations for this study. Chapter 3 proposes a methodology for producing and analyzing the corpus of this study. Chapter 4 illustrates the procedure on one story in the corpus in order to discover initial patterns and trends, which guides the analysis of the entire corpus in the following chapter. Chapter 5 analyzes the patterns discovered in chapter 4 throughout the rest of the corpus. Chapter 6 summarizes the findings of this study, evaluates the procedure, and proposes areas of further research.
1.2 Objective
The objective of this study is to analyze areas of contrast in translated Mandarin Chinese narrative texts in written, aural, and oral-performance media. In order to allow for this analysis, an oral-drafting method was used for producing and documenting aural and oral translations of each text. The analysis focuses on identifying and isolating contrastive features of translated texts in written, aural, and orally-performed media. The analysis also categorizes and begins to analyze contrastive discourse features as they specifically relate to oral-performance.

1.3 Scope of the thesis research
The scope of this study is primarily to discover and analyze areas of contrast in translated Mandarin Chinese narrative texts in different media. The corpus is limited to four narrative sections of the Gospel of Mark [Mark 2:1-12, 5:1-20; 21-43, 9:14-30] in three contrastive media: Written, aural radio script, and oral-performance. The source of the written text is the widely accepted Chinese Union Translation. The texts of the aural and orally-performed media are transcriptions of aural translations and oral performances produced for the sake of this study.

Features of discourse analysis were used to explore the data and suggest interpretations of what is found in the data. Given that this thesis analyzes a small corpus, there are undoubtedly alternative methods of analysis that are likely to provide valuable insights. This thesis is not an exhaustive analysis of the data. Instead, it focuses primarily on the orally-performed medium (live oral-performance) and seeks to understand features that uniquely occur in the live performance. Although the other media, i.e. written source and radio script (aural translation), are consulted and contrasted, the orally-performed medium remains the primary focus. The orally-performed stories were delivered live in front of an audience of native speakers. It is hoped that the preliminary exploration of this study could lead to an analysis of a larger corpus.

1.4 Need for this study
This thesis seeks to approach the multifaceted mechanics of translation, and tease out some areas of contrast between translations of non-native texts into three contrastive media: written, aural, and oral-performance. In order to accomplish this, a working methodology is used to produce a corpus of translated ‘texts’ which seeks to be faithful to the nature of each of the three media. Although some have
undertaken research in the area of textuality and the contrastive features of written and oral discourse, there remains much to be learned when this contrast is parsed out along the three-fold line of written, aural and orally-performed modes of communication on the same texts.

Mandarin Chinese has been selected as the language used for several reasons. First, although it is a widely spoken world language, there is still a need for more discourse analysis study. In addition to this, Mandarin Chinese has a very rich linguistic and cultural context, which adds to its uniqueness in both written and spoken forms. Also, despite being a language with perhaps 5,000 years of history, the language has gone through language-wide standardization in only the last 100 years (Norman 1988:245-265). Historical events and technological advances of the recent decades make Mandarin an appropriate and fascinating study for the effect of medium on message from the perspective of translation and discourse studies. At the time of this study, no other work was known to the author that looked at Chinese discourse features and medium in this three fold way (written, aural, and oral).

1.5 Research question and hypothesis
In this thesis a working methodology is used to produce a text-corpus. This text-corpus is explored and analyzed in order to answer to following research questions and related hypotheses.

1.5.1 Research question
The questions guiding the research in this thesis are the following:

• How will the translations of a text change as it is revised from a written source, and made into a radio script and then performed live in front of an audience?

• Will the changes be uniform or represent any discernable patterns?

• Which mode will be longest in length when measured by syllabic units?

• How will participant reference differ between the modes?

• Will the live performance have any unique features in contrast with the other two modes?

These questions lead directly in to the hypotheses in the next section.
1.5.2 Hypotheses
In relation to the questions outlined in 1.5.1, the following hypotheses have been proposed based on initial impressions of the data.

The method used to create the aural and oral-performance translations will produce texts, which will have the following features:

1. The overall length of each of the three versions (written, aural and oral), as measured by syllables will vary in length; the written version will have the shortest length, the oral-performance version will have the longest length, the aural version’s length will be somewhere in between the written and oral-performance versions. The oral-performance version will be the longest, in part because of the presence of more explicit participant reference, particle usage, time reference, conjunctions, and audience interaction through Teller Intrusion.

2. The aural and oral-performance versions will have a higher frequency of explicit participant reference than the written version. The aural and oral-performance versions will use pronouns and noun phrases more than the written version. The written version will use more zero anaphora than the aural and oral-performance versions.

3. There will be particles in the orally-performed version, which will be contrastive with both the aural and written versions, with the most contrast being with the written version. Particles will be present in all three media, but the written version will have them only in direct speech, while the aural and oral versions, especially the oral version, will have them outside of direct speech. The particles outside of direct speech in the orally-performed version will serve in some of the following functions; mainline story-line marker, mark sections of the story such as shift in time, background information, and teller intrusion with the purpose of audience engagement.

4. The orally-performed version’s use of time reference and conjunctions will be contrastive with the written and aural versions. This will be due to the live and audio characteristic of the orally-performed version, which will mark time, progression, sequentiality, and conjunction more explicitly than the written version.

5. There will be context-dependent interaction with the audience in the oral-performance, which will be unique to the oral-performance and in contrast to both the written and aural versions. The presence of the immediate audience in the oral-performance will cause the teller to interact with the audience in order to draw from or help build a mutual cognitive environment.

1.6 Limitations of this study
As stated earlier, the focus of the research in this thesis is to discover and analyze areas of contrast in translated Mandarin Chinese narrative texts in different media. Thus this study does not intend to claim that its analysis is exhaustive nor definitive.
but instead selected and preliminarily suggestive. A major goal of this study is to lay out a framework which can be applied in the future for the sake of analyzing contrasting features in translation through different media: written, aural, and orally performed. It does not intend to be a discourse study of native texts, but instead deals with translated texts. This study is also based on a small corpus of data, much of which was specifically produced for the purpose of this study. The written version is limited to the Chinese Union Bible. The aural and orally-performed versions represent the translation work of a single translator, not a translation team. Also, this study deals with a corpus which originates with a written version, which was then adapted into an aural translation, which was then used as the basis for an oral-performance. Thus this corpus represents an ‘oralization’ of a written text. This is important to keep in mind, as a future study which started with an oral performance, and then worked towards an aural-representation and finally a written translation, may present data which may overlap and/or contrast with that found in this study.

1.7 Corpus overview
In this study a corpus of four stories was used. Each story had three versions, two of which were produced for this study (aural and oral-performance) and one (written) which existed prior to this study. A summary of the entire text corpus is as follows:
Table 1 Corpus statistical overview:

<table>
<thead>
<tr>
<th></th>
<th>Written</th>
<th>Aural</th>
<th>Oral-Performance</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Syllable Count</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Text 1</td>
<td>315</td>
<td>371</td>
<td>431</td>
<td>1117</td>
</tr>
<tr>
<td>Text 2</td>
<td>506</td>
<td>418</td>
<td>507</td>
<td>1431</td>
</tr>
<tr>
<td>Text 3</td>
<td>592</td>
<td>681</td>
<td>817</td>
<td>2090</td>
</tr>
<tr>
<td>Text 4</td>
<td>452</td>
<td>565</td>
<td>620</td>
<td>1711</td>
</tr>
<tr>
<td>TOTAL</td>
<td>1865</td>
<td>2035</td>
<td>2375</td>
<td>6275</td>
</tr>
<tr>
<td><strong>Word Count</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Text 1</td>
<td>222</td>
<td>282</td>
<td>329</td>
<td>833</td>
</tr>
<tr>
<td>Text 2</td>
<td>290</td>
<td>298</td>
<td>330</td>
<td>927</td>
</tr>
<tr>
<td>Text 3</td>
<td>356</td>
<td>416</td>
<td>507</td>
<td>772</td>
</tr>
<tr>
<td>Text 4</td>
<td>295</td>
<td>344</td>
<td>404</td>
<td>1043</td>
</tr>
<tr>
<td>TOTAL</td>
<td>1163</td>
<td>1340</td>
<td>1570</td>
<td>4073</td>
</tr>
<tr>
<td><strong>Clause Count</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Text 1</td>
<td>39</td>
<td>42</td>
<td>48</td>
<td>N/A</td>
</tr>
<tr>
<td>Text 2</td>
<td>67</td>
<td>55</td>
<td>61</td>
<td>N/A</td>
</tr>
<tr>
<td>Text 3</td>
<td>76</td>
<td>70</td>
<td>84</td>
<td>N/A</td>
</tr>
<tr>
<td>Text 4</td>
<td>64</td>
<td>66</td>
<td>71</td>
<td>N/A</td>
</tr>
<tr>
<td>Total</td>
<td>247</td>
<td>234</td>
<td>264</td>
<td>N/A</td>
</tr>
<tr>
<td><strong>Ratio words/clause</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Text 1</td>
<td>5.6</td>
<td>6.7</td>
<td>7.0</td>
<td>N/A</td>
</tr>
<tr>
<td>Text 2</td>
<td>4.1</td>
<td>5.8</td>
<td>5.4</td>
<td>N/A</td>
</tr>
<tr>
<td>Text 3</td>
<td>4.7</td>
<td>6.1</td>
<td>6.3</td>
<td>N/A</td>
</tr>
<tr>
<td>Text 4</td>
<td>4.6</td>
<td>5.1</td>
<td>5.5</td>
<td>N/A</td>
</tr>
<tr>
<td><strong>Corpus Average</strong></td>
<td>4.6</td>
<td>5.8</td>
<td>6.0</td>
<td></td>
</tr>
</tbody>
</table>

The chart above showed an overview of the corpus-data used in this thesis. Before in-depth analysis of the corpus, this chart was used to validate that there was sufficient precursory contrast between the three media on the several levels, which warranted further exploration, and analysis. Syllable count was used as the starting point of contrast exploration, as it represents the most basic level of meaning in the Chinese language as represented by their monosyllabic character based orthography. In addition there were areas of contrast between the three versions, which can only be see at a syllable level.

The first area where contrast was discovered was on the syllable level. The syllable count of the written version is the shortest (1865), the aural version is the second in length (2035, 9% longer than the written version), and the oral is the longest (2375, 27% longer than the written).

The second level where contrast was examined was the word-level. The word count was based on the word boundaries created by a native speaker. When length was counted by word count, the incremental increase from written to aural to oral
remained, however there was an increase in the relative percentage increase against the written version (written = 1163; aural = 1340, 15% longer than the written text, oral = 1570, 35% longer than the written text).

The third level of examination was clause-level. In relation to clause count, the increment from written to aural to oral did not persist. In relation to clause count, the aural version was the shortest (234 clauses), followed by the written version (248 clauses), then the oral version (264 clauses).

The fourth level of examination was word-to-clause ratio. The word-to-clause ratio was the shortest in the written version (4.6 words per clause), followed by the aural version (5.8 words per clause), with the oral version being the longest (6.0 words per clause). The oral version’s word to clause ratio was by only 3% higher than the aural version. However, in comparison to the written version, both the aural and oral version had a high percentage increase: the aural version had a 26% increase in word to clause ratio against the written version, and the oral version had a 30% increase. The chart above highlights some of the statistical differences between the versions, which the analysis section will explore in more detail.

1.8 Language overview
Mandarin Chinese is the language of this study. It is from the Sino-Tibetan family of languages. Approximately a billion people worldwide speak mandarin Chinese (Lewis 2009). The written corpus’ source language font utilized in this study is the modern Chinese simplified character system, standardized and used in the People’s Republic of China. In addition to the character-based orthography, the official Romanization system for Mandarin Chinese called Pinyin was used for the sake of analysis and discussion. This study utilizes the standard form of Pinyin throughout, presenting it next to the source text Chinese character.

1.8.1 Chinese character representation in roman script
The section below shows how the Standard Mandarin Chinese Pinyin Romanization system relates to the International Phonetic Alphabet (IPA).

1.8.1.1 Chinese consonants
There are 22 consonants and two semivowels in Chinese. They are represented below in figures 1 and 2.
In figure 1 above, IPA appeared inside the brackets; outside the brackets the Chinese Pinyin equivalent was represented. Of the 22 consonants, all except ng[ŋ] can occur in the syllable initial position. The consonant ng[ŋ] only occurs in the syllable final position. Nasals are the only consonant in the syllable final position.

The two semi-vowels (approximants) are presented below in table 2.

The two semivowels featured in the chart above, only occur in syllable initial positions.

1.8.1.2

Chinese vowels

Standard Mandarin Chinese has six simple vowels or monophthongs (i, y, u, y, o, a). When the vowels e, o, a, occur in nasal or diphthongic combinations they create seven variant vowels (adapted from Yip 2007:22). Thus Standard Mandarin Chinese has a total of thirteen total phonetic vowels, which are featured below in figure 2, in which the standard vowels are seen in bold.
The vowels above combine to make twelve diphthongs and four triphthongs.

Mandarin Chinese’s vowels are complex and influenced by their environment. In the figure below, the correspondence between IPA and Pinyin vowels are shown.

<table>
<thead>
<tr>
<th>IPA vowel symbols</th>
<th>Pinyin symbols</th>
<th>Context</th>
</tr>
</thead>
<tbody>
<tr>
<td>[A]</td>
<td>a</td>
<td>all</td>
</tr>
<tr>
<td>[a]</td>
<td>all</td>
<td>all</td>
</tr>
<tr>
<td>[ɛ]</td>
<td></td>
<td>between [i]/[y] and [n]</td>
</tr>
<tr>
<td>[o]</td>
<td>o</td>
<td>all</td>
</tr>
<tr>
<td>[u]</td>
<td></td>
<td>between [ng] and after [a]</td>
</tr>
<tr>
<td>[ʌ]</td>
<td>e</td>
<td>all</td>
</tr>
<tr>
<td>[ɛ]</td>
<td></td>
<td>before [i]</td>
</tr>
<tr>
<td>[e]</td>
<td></td>
<td>after [i] or [y]</td>
</tr>
<tr>
<td>[ə]</td>
<td></td>
<td>Before [h] or [ng]</td>
</tr>
<tr>
<td>[ɛ]</td>
<td>er</td>
<td>all</td>
</tr>
<tr>
<td>[e]</td>
<td>--</td>
<td>after [cu]</td>
</tr>
<tr>
<td>[ə]</td>
<td>--</td>
<td>after [cu]</td>
</tr>
<tr>
<td>[i]</td>
<td>i</td>
<td>with any initial except zero</td>
</tr>
<tr>
<td>[u]</td>
<td>u</td>
<td>with any initial except zero</td>
</tr>
<tr>
<td>[y]</td>
<td></td>
<td>after ---</td>
</tr>
<tr>
<td>[y]</td>
<td>v</td>
<td>after [n] and [l]</td>
</tr>
<tr>
<td>[y]</td>
<td>yu</td>
<td>after zero initial</td>
</tr>
<tr>
<td>[y]</td>
<td>y</td>
<td>after zero initial not in isolation</td>
</tr>
<tr>
<td>[i]</td>
<td>yi</td>
<td>in isolation</td>
</tr>
</tbody>
</table>

1 In figure 2 the slashes indicates the distinction between ‘spread/rounded’ shaping of the lips.
IPA vowel symbols | Pinyin symbols | Context
---|---|---
[u] | w | after zero initial but not in isolation
[u] | wu | in isolation

*Figure 4 Correspondence between IPA and Pinyin vowels (adapted from Li and Thompson 1981:7)*

The figure above shows the various environments in which Chinese vowels occur. Pinyin has simplified the representation of several variant vowels into a single phonemic representation.

### 1.8.1.3 Chinese tones

Mandarin Chinese has four standard tones: 55, 35, 214, and 51. There is a fifth ‘non-tone’ that sometimes occurs in the second half of disyllabic words. Either tone mark or tone number can represent these four tones in Pinyin. In this study, tone numbers was be used after each corresponding syllable. The tone value for each number is: 1 = 55, 2 = 35, 3 = 214, 4 = 51 and zero number represents non-tone.

### 1.8.1.4 Chinese syllable structure

Chinese is often referred to as a monosyllabic language, but this not completely true. Each character in Chinese represents a single syllable, which can be (C)V(C)T\(^2\) but in modern Chinese there 16 possible disyllabic combinations with a structure of (C)V(C)T(C)V(C)(T)\(^3\) (Yip 2007:33). There are also 62 trisyllabic combinations, however it is debated whether these represent words or rather set phrases (Yip 2007:33). There are polysyllabic words in Chinese but these are restricted to full names, transliterated names or key terms, or compound words, which are usually interpreted as set phrases.

Words in Chinese can sometimes have both a literary monosyllabic form and an oral disyllabic form. Some examples are the words 但 / 但是 dan4/dan4shi4 ‘but’ 后/以后 hou4/yi3hou4 ‘after’. Thus in this study, the base of analysis will first be syllable usage, and secondarily word usage. This is because there are nuances that are present in the data that can only be seen through the lens of syllabic breaks, instead of word breaks.

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\(^2\) These are the four possible combinations of (C)V(C) : 1) V, 2) CV, 3) VC, and 4) CVC. The final consonant is limited to either n or ng.

\(^3\) The zero tone is limited to the 2\(^{nd}\) syllable in disyllabic words.
Chapter 2
Literature review and theoretical synthesis

2.1 Introduction
The literature review is organized in two major sections. The first section is the theoretical background and philosophical foundation of this study. This section integrates information from areas of communication theory and media theory, applying these theories to the working method used to produce the corpus of this thesis. The goal is to explore how the interplay between message, medium and audience may explain the contrasts discovered and analyzed in this study. The second section covers the framework and theories which are utilized and adapted in the overall linguistic analysis and discourse features of narratives texts in three contrastive media.

2.2 Theoretical background and philosophical foundation
In this section, the connection between meaning and medium is introduced and explored. Next, the method used to produce the medium specific translations used in this study is presented. Finally, this section ends with an application and synthesis of all of the above in the specific media and audience in focus in this study. Each medium is introduced along with the implications of the above theories and literature, with an emphasis of the characteristic mechanics of the medium of writing. Through this, the underlying rationale for the hypotheses of this study is explained. This understanding contributes to identifying the further implications of this study in the field of translation.

2.2.1 Medium and Message
A medium is the functionally distinct dimension through which a message is transmitted (Crystal 2008:300). In this study it is defined specifically as the means, or channel, by which a translation is communicated. In communication a message is transferred from sender to receiver/s through the means of a medium (or channel). A medium can be human, as in human speech, or a technology, as in written letters or radio. Marshall McLuhan claimed “The Medium is the Message” (McLuhan...
1964:1). This phrase encompasses a key axiom in the overall theory of media and its role in communication. McLuhan’s work has been foundational in most of modern day communication theory and media studies. In his work *Understanding media: The extensions of man* (1964), McLuhan states that there is an intrinsic connection between medium and message, so much so that “…in operation and practical fact, the medium is the message” (McLuhan 1964:1). He then qualifies this by stating “[t]his is merely to say that personal and social consequences of any medium—that is, of any extension of ourselves—result from the new scale that is introduced into our affairs by each extension of ourselves, or by any new technology” (McLuhan 1964:7). McLuhan understands technological media as extensions of ourselves. These technologies extend specific and desired operations of us as humans. However, with each extension of man there is a certain isolation and intensification that happens. Isolation, in that a technology is qualitatively different from the human it extends, and thus can only extend a certain isolated portion of the one it extends. Intensification, in that a technology focuses on a certain extension of man and pushes that extension beyond the realm of what is humanly possibly, and essentially puts that area of extension into overdrive (McLuhan 1964:64).

An example of how the medium shapes the message is the megaphone⁴. The megaphone extends a person’s voice beyond a limited space that one’s natural voice can carry (i.e. intensification). However, this extension only extends the voice of the person, and not their physical presence or any other feature of the non-technological presentation of the same ‘message’ such as how the speaker is posed, his or her facial expressions and such (i.e. isolation). The intensification of this medium intensifies the voice of a person, but in this intensification there is the ‘blowback’ of a weakening of all other features of the communication other than this new intensified feature (i.e. isolation and intensification). Once a technology is introduced, it is possible for it to then continue to intensify and isolate.

For example, a politician may first use a megaphone to address a crowd of supporters he knows who have gathered to hear him speak about something they all care about. However, later the politician may continue to use this technology in more and more intensified ways, such as preparing speeches to be recorded and blasted from the backs of trucks that are driven through towns to un-expecting bystanders who have no idea who the politician is and do not want to hear what he wants to say. In such a case the ‘message’ that may contain ‘words’ about how the

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⁴ This example of a megaphone is original to the author of this thesis, but follows McLuhan’s proposed theory of how medium is the message (McLuhan 1964:7-20).
politician cares about the well being of the citizens, becomes merely an annoying ‘noise’, which is communicating more of a ‘lack of care’ for the citizens than anything else. Thus the ‘message’ that originally may have been one of concern and sincerity has become one of disregard and insincerity.

In addition to this social implication of how the message is received, it could also be argued the transfer of a ‘message’ from a live event to a recorded megaphone can also alter the contents of the message. This could lead to the editing out of specific examples, which would resonate with a particular audience, and resorting to more generic examples for an even wider audience. This process becomes all the more isolated and intensified when it extends into the writing down of a message for mass distribution in which the audience loses the actual audible voice and tone of the original speaker, and in some cases, the actual speaker all together, in the cases where a speech writer ends up writing the ‘speech/message’ in place of the politician him or herself. As can be seen by this short example, the technological medium of even a megaphone can take over the message to the point where, the medium truly is the message.

McLuhan focused much of his research on the social implications of the medium being the message. However, more recently there have been some that have, implicitly and/or explicitly, begun to examine the medium’s effect on message from a linguistic perspective including its implications for translation. Julian Sundersingh (2001) explored specific features and dynamics audio-based translations in Tamilnadu, India. Robin Green (2007) explored general dynamics of media-based translations in a wider context. Both Green and Sundersingh noted that media-based translations contrasts with written translations. This thesis does not address the social implications of how the translated texts are received when they are communicated in different media. However, it does document areas of contrast between the different media versions on a linguistic level.

### 2.2.2 Medium-minded translation method

Translation is the process and result of transferring a text from the source language into the target language (Bussmann 1996:1222). In this process of transferring a text from one language to another there is a change in the surface form of how the message is encoded. When dealing with transmitting information through one medium to another, there also occurs a change in form. This change, not only of words but also the media through which the words are communicated, is explored in
this section. This section examines the history of oral translation and how it applies to the working method used to produce the aural and oral versions of a written source text.

2.2.2.1 Culy’s method of ‘Oral drafting’ and ‘Top-down translation’

The origin of much of what is being done in the field of oral Bible translation has its roots in a relatively new Bible translation process called oral drafting. Martin Culy in his article *Top-down method of translation* (Culy 1995:28-51) proposed a method of Bible translation drafting that works from the top-down. That is to say, instead of working from the bottom up, on a word-by-word level, a translator starts at ‘the top’ with the big picture of the passage being translated.

In Culy’s method a facilitator coaches an indigenous translator through the drafting process. Scripture portions are selected (usually no longer than 15-20 verses). Then the translator is given (in written or in oral form) the background information to the story, as well as explanations of any new or key terms and concepts.\(^5\) Once the translator has familiarized him or herself with the world of the passage, the translator then reads the passage in a language (other than the target language) in which he is proficient. If possible three separate versions of the same story are used. Also, when possible, the three versions that the translator reads will have been translated or modified to make clear any possible exegetical issues, such as proper translations of subjective and objective genitives in Greek. Next the translator internalizes the passage\(^6\), and he then is asked comprehension questions to make sure he understands the content of the story. After the translator (and facilitator) feels ready to move to the next step, the translator will then record himself telling the passage out loud from memory, either to themselves or to a fellow speaker of the language. This oral telling allows many of the translation issues to be worked out subconsciously by the translator; things such as collocation and participant reference will often come out much closer to the receptor language’s natural speech patterns.

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\(^5\) Specific key terms can be dealt with prior to, and separate from, the drafting step in the translation process. However, they can also be introduced and dealt with preliminarily during the drafting process. This is up to the discretion of the facilitator and managing consultant.

\(^6\) ‘Internalizes’ is used here instead of ‘memorizes’. Internalization is contrastive to memorization, in that it seeks to learn and retain the content and details of the stories, but allows for personal (but accurate) rearticulating of story, instead of merely memorizing by rote. Thus the internalization process included a level of familiarity with the story, where all the details were accessible to the crafter, thought maybe not in the exact ‘form’ as the source/s.
than if the passage was merely translated word-for-word and had these features later added and styled into the text.

The cognitive foundation of Culy's theory can be seen as an application of Jim Cummins' work in bilingual educations and his theory of BICS (Basic Interpersonal Communicative Skills) and CALP (Cognitive Academic Language Proficiency). BICS are the Basic Interpersonal Communicative Skills needed to interact efficiently with people on a daily basis. It is essentially social language (Cummins 2000b:339). CALP is the Cognitive Academic Language Proficiency needed to be able to interact in an academic learning environment through, listening, speaking, reading and writing. CALP are skills acquired in school, and include language skills, but also require cognitive skills such as comparing, classifying, synthesizing and evaluating (Cummins 2000b:342). Cummins' research found that information is not stored in the mind in separate language specific locations. Instead, it is stored in such a way that it is not dependent on a specific language to articulate it. Thus, if a person cultivates both BICS and CALP in an L1 and L2, the knowledge and information learned through one language can be retrieved and articulated in the other language. This is why bilingual students can study French History in French, and then discuss and write about it using English, without having to relearn the information in English. Cummin's work shows that a person may retrieve information cross-linguistically, but does not store it that way. Cummin's work concludes that information storage must be language neutral. It is this neutral storage and cross-linguistic retrieval of information that allows 'Top down translation' to work.

2.2.2.2 OneStory adaptation of Culy's method in a completely oral application

Culy's method of oral drafting has been modified by the OneStory partnership. OneStory is a partnership among several non-profit organizations founded to help provide oral Bible story sets to Bibleless peoples7 (Lovejoy 2005:116). These oral Bible sets select a Biblical redemptive theme that relates to the specific worldview of the target audience, and selects 15-60 stories, which are episodic in nature (between 1-5 minutes each), but when combined create one cohesive story, which shows the Biblical narrative leading to Christ in a culturally accessible way. This partnership

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7 ‘Bibleless’ is here defined not solely as those peoples who do not have the Bible translated into their language, but also as those people for whom the Bible is not yet translated into a medium which allows them to access, interact, and understand the meaning of the ‘text’.
does not intend to replace written translation, but to augment and supplement the process to provide a form of Scripture sooner and in an accessible medium for oral communicators. One of the end products of each OneStory project is a complete set of high quality recordings containing a set of 15-60 Bible stories in the receptor language. However, despite the production of these audio recordings, the preferred and prescribed method of sharing these stories is through person-to-person/s oral-performance from memory.

OneStory utilizes Culy’s top-down oral drafting method but modified it by making it completely oral. Instead of a translator reading the texts and reading the background, they are given everything orally by a facilitator, who acts as the bridge from the literate source for the translator.

2.2.2.3 Julian Sundersign’s ‘Towards a media-based translation’

Other organizations and individuals have utilized Culy’s method of oral drafting, or one similar to it. Julian Sundersingh (2001), in his PhD dissertation at Fuller Theological Seminary, *Towards a media-based translation: Communicating Biblical Scriptures to non-literate in rural Tamilnadu, India*, explores the issues of translation through technological delivery systems. He states: “Scripture translations prepared for an audio presentation will need to be not only meaning-based but also media-based” (2001:iv). In his work, he examines many issues with translation work among non-literate in India and proposes a form of translation which uses audio recordings and other media-based technologies as a medium for translating and communicating the Bible. He claims: “The world of audio has its own rules and we need to play audio by its rules and not by the print-based rules” (Sundersingh 2001:95).

2.2.2.4 Robin Green’s oral strategy

Sundersingh (2001) sought to lay the groundwork for media-based translation in a specific context in India. Robin Green (2007) in her thesis, *An orality strategy: Translating the Bible for oral communicators*, built on Sundersingh (2001) and proposed an oral strategy for translation work among oral communicators. Her thesis concluded with the idea that an audio recording of the Bible, if translated specifically for the audio context, could serve as a long lasting source of Scripture in
a community. In this she attempts to show how media-based audio translation can be 'Scripture' to oral peoples.

2.2.2.5 James Maxey’s oral-performance of Scripture

Both Sundersingh and Green have proposed invaluable insights into media-based translation. However, both of them focused primarily on media-based oral communication, in the form of audio recordings utilizing audible technologies. This undoubtedly is within the realm of the world of orality. However, some have taken it further and focused on live oral-performance of Scripture. James Maxey has written a two-part article about this topic called ‘Performance Criticism and Its Implications for Bible Translation- Part I and II’ (2009b). He also wrote a dissertation on this subject, *Bible translation as contextualization: The role of oral-performance in New Testament and African contexts* (2007), which was later published under the title, ‘From Orality to Orality: A New Paradigm for Contextual Translation of the Bible’ (2009a). In all of these books and articles, Maxey has drawn from the field of Performance Criticism in the field of Biblical Studies, and applied it to the communication of Scripture in an African context.

Biblical Performance Criticism (BPC) is the study of Biblical materials in the context of oral/ scribal cultures through personal and corporate performance (Rhoads 2006a:2). It is a relatively new field of Biblical Studies which draws from and synthesizes a wide variety of different fields. BPC analyzes the Biblical text through the areas of performance event, performer, audience, context, and text (Rhoads 2006a:3). It analyzes these areas in part by studying oral discourse features of the original text in light of ancient oral rhetoric guides. However, BPC has also utilized live oral-performance of Scripture from memory as part of the exegetical process. Practitioners of BPC claim that unique insights into a ‘text’ can be gained through performance because it forces areas of interpretation and exegesis not required in other fields of Biblical Studies, such as interpreting facial expressions, posture, and tone of voice of different characters in Biblical narratives. Also, it is believed by BPC practitioners that the reaction of the audience to different parts of the story helps the practitioner to discover new exegetical insights, as well as possible authorial intent. Some predominant authors and pioneers in this field are David Rhoads

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8 Biblical Performance Criticism draws from the following fields of study: Historical Criticism, Narrative Criticism, Form and Genre Criticism, Reader-Response Criticism, Rhetorical Criticism, Textual Criticism, Orality Criticism, Speech Act Theory, Social-Science Criticism, Linguistic Criticism, The Art of Translation, Ideological Criticism, Theater Studies, and Oral Interpretation Studies.
Rhoads and Wendland’s works are recommended essential reading for further exploration of this emerging field.

2.2.2.6 Synthesis for this study

The translation method of this study synthesizes Culy’s “Top-down” method as well as OneStory’s method of oral drafting. However, the method used to produce the aural and oral corpus of this study is unique in the area of its consistent utilization of non-literate visual sources in the form of pictures and self-created storyboards in the translation process. Green observed that it takes about five retellings of a story in the translation process by the translator (listening to each recording before making the next) until the story starts to solidify and take the form of true oral composition (Green 2007:43).

Both Sundersingh (2001) and Green (2007) help in defining ‘Aural Translation’ (AT) and contrasting it with ‘Live Oral-Performance” (LOP), vis-à-vis Maxey and OneStory. This distinction is important to note, as both are within the world of orality, but both have distinct characteristics, which need to be taken seriously. Aural Translation (AT) is defined as translation which is intended to be transmitted solely through an audio medium. AT is done for the sake of audio-media-based distribution and is often recorded in a studio, separate from an immediate audience, and has a form of repetitious production, as it was told several times before the final product was produced. Live Oral-performance (LOP) is defined as a form of translation which is performed from memory in front of a live audience without the immediate use of technology. A person who performs a story through LOP may have learned the story in two ways: 1) via a technological medium, such as an AT (as in this study), or 2) through purely human communication (as is the case when a person learns a story from one person’s telling and later performs it from memory to a new or different audience). AT and LOP are both forms of oral communication. They are distinct and are investigated separately in an attempt to explore how they contrast on a linguistic level, especially when a text is transferred from the written source, to the aural (radio) script (AT), and finally into a live oral-performance (LOP).

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9 In this study the teller utilized the AT as technological medium in the preparation for the LOP. This was done in order to preserve specific variables in this study, such as same speaker of AT and LOP, as well as maintaining the direct connection of text transfer from written source, to aural version, to LOP.
2.3 Application and synthesis of three-way medium distinction

In the following section the nature of the media employed for this study is explored with special attention to their Chinese context.

2.3.1 Definition and nature of written communication

What follows seeks to be an extensive, yet not comprehensive, look at the nature of writing and how it relates to the inquiry of this study. To understand the nature of writing, it must first be understood that writing itself is a technology, which according to McLuhan it is an ‘extension of man’. Through writing, a person extends communication to a state that is unachievable by natural means. However, in writing a person only extends a part of himself or herself in the form of printed text, while isolating the rest of a communication event. Thus the result is merely the extension of the phonological and syntactical features of language reduced to visual representation. The fact that writing utilizes a technology that is not itself ‘a person’ means there is a qualitative distinction between that which is written and that which it seeks to represent, which is that of human language (Ong 1985:306). Leonard Bloomfield asserts that “writing is not language, but merely a way of recording language by means of visible marks” (1933: 21). Likewise, Walter Ong comments, “…to say that language is writing is, at best, uninformed” (1985: 296). Writing is a form of human communication that interacts with language in a unique way.

Despite the apparent weakness of writing to capture the fullness of language, it nonetheless does with language that which language cannot do on its own. Writing has allowed language to be preserved in the form of a text that can outlive the author and is not bound to a single time-space communication exchange. Writing allows for what is written to be repeated and copied in a static state, allowing for an unchanging ‘text’.

Writing’s impact is multifaceted. It not only affects how language is written down, but also affects how language is learned and consequently spoken. Ong comments that in contrast to natural oral speech, writing is completely artificial, even going on to say that, “There is no way to write ‘naturally’. Oral Speech is fully natural to human beings in the sense that every human being in every culture who is not physiologically or psychologically impaired learns to talk” (Ong 1985: 301). He also states that it is natural for humans to utilize and develop technologies, of which writing is one example. He then noted the paradox that while writing is artificial,
“artificiality is natural to human beings” (Ong 1985: 302). In the same place, Ong also notes that writing is not innate to language and that most cultures of the world never did, or have yet to, reduce their language to writing. Thus language can lead to writing, but does not require it. However, once a language utilizes writing, it is difficult for that language to remain unaffected by the advent of writing (Ong 1985:296).

The implications of writing are far wider than the merely reducing phonemes and syntax to visual representations. Writing, because it is not a “natural” process for humans, thus requires development, teaching and learning. These three processes have significant repercussions. First, language that is reduced to writing must be reduced to some sort of a set of visual representations, either in the form of an alphabet (consonants and vowels, or syllabic) or a set of ideograms. However the writing of language is not merely confined to orthography development. It also requires a degree of standardization of the language, which in a world of linguistic diversity means a selection and development of a single dialect or a combination of several dialects to create a single ‘norm’ or standard in order to create a unified phonetic representation, which then becomes the ‘written language’. This process creates what Ong calls a ‘grapholect’, which is “a completely different order of magnitude and effectiveness from the dialects that remain oral” (1986: 311). This grapholect is a linguistic projection of standardized ‘norms’ for a language, even if these ‘norms’ do not exist completely in any one dialect. It is this ‘grapholect’ that is then taught and learned by those who are ‘educated’ in their language.

Once language has been reduced to writing, it (writing) must be taught and subsequently learned by those who wish to use it. Ong proposed that ‘writing is a technology that restructures thought’ (1982:6). Some have criticized Ong in this, stating that it is mainly education and not literacy itself that restructures thoughts and information processing in the educated mind. However, asking to distinguish between literacy and education is very much like trying to decipher the preeminence between a chicken and an egg. In the modern context literacy and education (whether formal or informal) are inextricably linked.

It must also be kept in mind that literacy requires both time and resources. For any person who wants to utilize the technology of writing must, to a certain degree, have the time and money to do so. Time to master the technology, which in many places comes at the expense of monetary gain, or at least potential monetary gain that could have been earned during the time one spends studying. In addition to this
there are the expenses of teachers, primers, books, stationary, and more. Writing is a luxury that not all cultures or all those within a culture can afford to acquire. This has many social implications. In some places the “natural” (non-technologically influenced) oral evolution of a language has progressed among the poor and/or uneducated, while those who have become literate have learned a ‘grapholect’. This has caused their languages to evolve on different trajectories, often creating diglossia (Ong 1985:311). At times this divide between the languages of the educated and uneducated remained vast, and other times the wider availability of education to the masses allowed for ‘low’-languages to be elevated to the state of ‘grapholect’ (replacing a higher grapholect), yet in their rise to the status of grapholect they are subject to the same standardization and homogenization that a grapholect requires. Thus while closing in the gap between “high” and “low” variety of language, there still remains, and will always be, a distinction between written forms and spoken norms (Ong 1985:311). Green (2007) states that even when a people from completely oral society begins to write their language down, they seem to immediately create a form in which they feel that language should be written which is often quite different than how they want to language to ‘sound’ like when heard aloud10.

Beyond the specific social and political evolution that has occurred in a culture due to writing, there still remain certain macro features of writing, which have significant implications. As McLuhan notes, technology intensifies and isolates. This is true of the technology of writing. Ong writes, “One of the most generalizable effects of writing is separation. Separation is also one of the most telling effects of writing ... Writing is diaeretic. It divides and distances, and it divides and distances all sorts of things in all sort of ways” (Ong 1985:306).

To understand the full extent to which writing ‘separates’, the characteristic of oral language needs to be stated. Oral communication contains not only verbal communication, but also non-verbal communication. Non-verbal communication is “All non-linguistic phenomena in inter-human communication processes which are studied in psychology (or psychiatry), sociology, ethnology, and linguistics (to the extent that spoken language can only be fully understood and described by considering nonlinguistic communication)” (Bussmann 1996:809). Paralinguistics is sometimes used to refer to all types of non-verbal communication. Paralinguistics “deals with the investigation of phonetic signals of non-verbal character (i.e. signals

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10 Green (2007) does not state whether those involved in this observation where literate in another language
that cannot be linguistically segmented) as well as with their communicative functions” (Bussmann 1996: 857). The study of non-verbal communication and paralinguistics aspects of communication explores vocal, but non-verbal, features such as tone and volume of voice (such breathing, whispering, crying, and coughing) as well as non-vocal non-verbal actions such as movement of the speaker (use of space during communication, hand gestures, posture, and facial expressions). These features are some of the aspects of communication that are separated from a live communication event when it is reduced to writing. Wallace Chafe (1994) comments on this feature of speaking. He writes, “Speaking allows maximum exploitation of prosody—the pitches, prominences, pauses, and changes in tempo and voice quality that greatly enriches spoken expression” (1994:43).

In writing there is a separation of phonetics and syntax from certain audible features, such as the tone and pace of communication event. Some of this can be deduced via context, but remains at best ambiguous and is merely a reconstruction and interpretation of the intended communication. This ambiguity extends even further as writing separates quality of voice as well as intonation and stress. All carry with them meaning components, which are not always born well by other textual features. Given this weakness of writing, often writers will have to ‘say’ things in certain ways to bridge the contextual gap left by the lack of audio context. This undoubtedly effects how things are written verses how they can be expressed through a medium that has an audio component. At the very least, this can be seen in the creation and use of punctuation in some languages which seeks to compensate for the lack of tone and pace that is lost in the written medium.

However, auditory absence is not the only separation that occurs. There is also a type of separation that happens visually. When language is reduced to writing, there is a separation of the teller from the audience. A “text” becomes the point of contact and not a living person. Plato’s Socrates commented on this when he wrote, “‘smile when you say that’; how do you smile in writing? You attribute to letters a fortune that they cannot possess” (Olson 1994:91). This quotation points out that writing does not have the ability to express visual aspects of communication that may be available in other media, namely life performance. We can see the desire to bridge this gap between the visual and textual in the use of emoticons; however, these emoticons are far from perfect representations of the visual component of speech, and have yet to make it into the proper grapholect. Emoticons thus have been born

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11 Emoticons are textual representations of emotions using common keyboard based characters. Such as: :) =smile (happy), :( =frown (sad), ;) = wink (playful), ;P =tongue sticking out (joking).
and continue to live on the periphery of ‘textuality’\textsuperscript{12} used in mainly hyper-text or digital text modes.

Written communication does not easily lend itself to expression, movement, and use of space in the same way as live communication. Often when writing is used to direct real life communication and embodiment of a message or story, additions to the ‘text’ need to be made. A script for a movie or play which makes use of a ‘stage cue’, such as “[enter stage left]” has made some additions to the normal writing practice, which attempts to compensate for the lack of expression, movement, and use of space inherent in the nature of writing. However, stage cues are primarily limited to the specific genre of scripts, and still require a human body to implement the specific cue in order for true embodiment of the writing to take place in space time. Stage cues remain bound to the limitations of writing, and point to, but don’t actually embody expressions and movement in space. Thus, typical writing which confines itself to merely verbal representations of language lacks components of the meaning in a communication event that is conveyed non-verbally. The separation of written language from audio features is merely one of the many ways in which writing separates the reader from the author or teller.

Another way writing separates the reader from the author or teller is by separating the author from a specific audience and context in which the information is presented (Ong 1985: 308). Chafe (1994) calls this the difference of “situatedness versus desituatedness”, explaining ‘situatedness’ is language use is connected with participants who share the same space and time (Chafe 1994:44). This ‘situatedness’ again undoubtedly has an effect on how an audience understands communication but also how an author or teller communicates. The characteristics of an audience are an important factor in how a writer forms and shapes his or her communication. Is the communicator an insider or an outsider in relation to the audience with whom he or she is speaking? Does the author/teller share experiences and values with the audience? Is there a shared language and worldview between the audience and the author/teller? All of these questions are important, and when the answers to these questions are known, the answers affect how communication is composed. Most composition will utilize and draw upon the shared cognitive environment between

\textsuperscript{12} Textuality is defined in this study as a summary of features of communication which are written in nature and utilize texts, in contrast to oral communication which is focuses on spoken language.
the author and the audience, when this information is available. When an audience is unknown, due to size or absence of prior relationship, an author does not have as much of a detailed mutual cognitive environment, and thus has to shape his or her communication in such a way so as to appeal to the lowest common denominator. The answers to the questions above will have a specific effect on how communication is structured by the speaker.

Writing’s intensification is directly linked with its separation and isolation (Ong 1985:306). Once something is separated and isolated, it can then be developed and studied in new ways. Two of Chafe’s (1994) contrastive features between speaking and writing speak to this separation and isolation of language: ‘evanescence versus permanence and transportability’ and ‘spontaneity versus deliberate working over’ (1994:42). Chafe states that the permanence and transportability of writing allows language to be preserved and transported through time and space to different contexts. This is how people in the modern age can still read language which was produced several thousand years ago. This permanence and transportability leads to the ability for an author or authors to deliberately work over a ‘text’, revising and adapting it (1994:43). In both Ong and Chafe, writing is seen as isolating communication to two-dimensional space, reducing visual representations in the ‘real world’ to print-based representations (whether phonetic or iconic). These isolated ‘texts’ are thus atemporal and acontextual to the extent that they are not bound to be received in a single time/space communication event proceeding from the mouth of a teller in front of a specific audience in a certain place. However, this isolation resulting in a two-dimensional, atemporal, acontextual state opens up a world of new possibilities for the text. This isolation makes it possible for styles (i.e. secondary modeling systems), fixing, editing, and homogeneous reproduction in ways not possible for non-technologized language. Once a text is ‘pinned down’ to written media, it lies static in the written medium. This static state allows for a type of ‘immutable text’\(^\text{13}\) which can be used in new forms of transmission and complex composition, and allows for information to be synthesized, classified and studied in new ways not possible without the relative immutability of textuality. Prior to immutable texts, in many communities the authors, elders and other story-keepers would hold the keys of authority. They were the people in the community who governed and kept the community’s laws, histories, myths, folk-tales, and religious teachings. However, because of the advent of writing and the creation of immutable texts, there has been a tendency for the locus of authority in many communities to

\(^{13}\) An ‘immutable text’ is defined as a text which is static and thus has potentiality of being unchanging (Ong 1985:300).
become decentralized away from elders and storytellers towards impersonal texts, such as ritual laws, communal law, and constitutions (Ong 1985:307).

There are both benefits and drawbacks in writing that should be recognized. One must not elevate it above its proper place, while at the same time giving it the honor and respect that it deserves. Ironically, Socrates’ critique of writing has been able to endure until today, because of writing. There is no way to go back completely to a world without writing, but it is also not possible to ever really free writing from the influences of spoken language. The investigation of this interplay between writing and spoken language is fundamental to this thesis.

2.3.2 Definition and nature of aural communication

Aural communication, for the purposes of this study, is the form of communication, which is solely aural in its transmission. This is to say, it is communication, which is disconnected from any visual representation. So although some other forms of communication may ‘contain’ aural communication, such as multimedia communication (e.g. TV or movies) and personal oral communication, they also contain other sensory channels of communication, namely the visual and contextual. Thus, pure aural communication would be confined to the realm of radio and other audio media, such as mp3 recordings. The nature of this communication is that it requires a form of media and technology to communicate it. It is streaming in all its forms. That is to say, it is a flow of audio content, which is not seen and can only be processed by the mind in real time. In radio format, it is an audio flow of information, which cannot be stopped or rewound when needed for review or clarification. In mp3 format it is possible to replay something. In most cultures, including Modern Chinese culture, this form of communication is mainly experienced through the radio, in the form of news, stories, talk shows, comedy and music. The technology of personal media devices is capable of playing many forms of aural communication. However, it is mainly used for personal music, instead of live (or pre-recorded) radio broadcasts containing non-musical communication through news, storytelling, talk shows, and comedy. In the last several years the invention of podcasts and subscription based media have caused radio-style programming to become more widely available on demand in aural mp3 format. This increased availability has made aural forms of communication more common. For this study, it is important to note that aural communication is an audio flow of information without visual reference. It is most often pre-recorded without an
immediate audience present. It is used as a form of mass media, where the audience represents an open-ended category of people to whom the media is broadcast.

2.3.3 Definition and nature of orally-performed communication

Oral communication, for the purposes of this study, is the live oral-performance (LOP) of content, in a person-to-person(s) context. This is similar to aural communication because it is an audio flow of information; however, in contrast to aural communication there is a visual component. This visual component is not of the same nature as written media. Instead, the physical presence of the performer/teller adds a visual and contextual aspect to the communication event. This visual component can include, but is not limited to, facial expressions, hand gestures, use of physical space, personal presentation through style of dress and composure, and configuration of participants in the communication event (formal/informal, sitting/standing/reclining, sitting in circle/sitting in lines in front of teller, and etc.) It also contains contextual components such as place of event, the situation of the telling, status and background of audience as well as the tellers. All of these things are relevant and important aspects of oral-performance communication. Live oral-performance also is usually non-technological in its presentation of the communication and thus relies on human memory. Being a live event, it is subject to interruption and positive and negative interaction with the audience. Taking all these things into consideration, it can be seen that live oral-performance has an aspect of on-the-spot adaptation of the story as the teller and audience interact. Thus LOP is the most the most fluid of the three versions explored in this study, as it is not set within a static form of technology. Each LOP will differ from the other LOPs, even if the same story is told or the same play is presented.

2.4 Discourse-analytic tools for analysis

This study adapted and utilized several discourse-analytic tools in the areas of communication theory and discourse analysis for the sake of discovering and isolating areas of contrast between the three media.

2.4.1 Relevance theory

Underlying most aspects of this study, especially the cognitive in workings of the text production process and the analysis of those texts, is the communication theory
called Relevance Theory. Relevance Theory is a theory expounded by Dan Sperber and Deirdre Wilson (1987), which attempts to explain the wider contextual features and mutual cognitive environments that are at work in the communication process. This theory attempts to supersede the linear conduit metaphor of communication (Alter and Rodman 2006:12-18). One of the most relevant aspects of this theory for this study is a speaker's attempt to communicate by creating and/or drawing upon a mutual cognitive environment. A mutual cognitive environment in the field of relevance theory is all the contextual information which is available and shared between the speaker and the audience (Sperber and Wilson 1987:41). Speakers draw upon and interact with the mutual cognitive environment in an attempt to limit the processing burden of the audience to allow them to receive communication in an optimal way, thus allowing them to understand the communication, because they see it as relevant and thus engage with it (Sperber and Wilson 1987:271). The opposite of this is when a communicator does not take into consideration aspects of mutual cognitive environment and fails to obtain a satisfactory level of relevance. In this case the audience can interpret the relevancy of the communication as not worth their cognitive investment. As a result the audience disengages with what is being communicated. Thus good communication seeks to communicate in a way that seeks optimal relevance and the perfect balance between the processing cost/investment of the audience and cognitive benefits gained from the communication. Often, in intentional communication, aspects of this interplay between audience and communicator can be seen.

In the texts and media under analysis in this study, RT serves as a tool to help give possible explanations for why certain contrast may occur between the three media. This will be especially helpful in analyzing the LOP, as it is the only media among the three, in which the speaker and audience are personally engaged in real-time, real-life, person-to-person/s communication. Given these ‘live’ features of LOP, it is expected that this media will have areas of contrast which may show the teller seeking optimal relevance among the immediate audience.

### 2.4.2 Discourse analysis methodological and analysis tools

There are several methods of discourse analysis utilized in this study. Longacre (1996) defines discourse analysis as a field of research that goes beyond the study of isolated sentences to that of the whole text. This will be the working definition of this study. Discourse analysis does not ignore areas of linguistic inquiry such as grammar or semantics, but its purpose is to understand texts beyond those bounds.
Discourse analysis is a wide field with many specialties. There are two main areas of discourse analysis which will be utilized and referenced in this study: the areas of participant reference on the one hand and storyline and salience scheme on the other hand.

2.4.2.1 Participant reference

Participant Reference analysis is an area of study in discourse analysis which examines the systems and methods of how participants are introduced, tracked and reintroduced throughout a narrative. It also enables the hearers to know who is doing what to whom. Dooley & Levinsohn state that:

“There are two reasons why we need to know how participants and other entities are referred to throughout a discourse. First of all, a hearer (or analyst) needs to be able to understand who is doing what to whom. Secondly, a producer of discourse needs to be able to make the same kind of information clear to the hearers or readers” (Dooley & Levinsohn 2001:111).

One of the ways of tracking participant reference is the sequential strategy. The sequential strategy seeks to identify and track reference through a text by looking back to the previous clause and categorizing the method of reference (or lack of reference) used (Levinsohn 2001:117). Each language uses linguistic devices to introduce and track participants through a text without such devices the text would be unintelligible. However, languages utilize diverse means to refer to and track participants. It is proposed in this study that the unique ways of referring to participants is not only unique to each language, but also unique to each medium which a specific language is communicated through.

Dooley and Levinsohn apply Givón’s (1983:18) well-known scale for ranking the different language devices to encode participants, from most coding material to least coding material (Dooley & Levinsohn 2001:111). The most coded material is represented by full noun phrases and the least coding is represented by zero anaphora. Zero anaphora is the lack of an explicit identification device to refer to a participant.

Dooley & Levinsohn (2001) present an eight step procedure for tracking participants. Table 2 summarizes these steps, and steps 4 and 5 have been modified to suit this present application. The eight steps are as follows:
Table 2 Dooley & Levinsohn procedure for tracking participants

1. Draw up an inventory of ways of encoding reference to participants.
2. Prepare a chart of participants encoding in the text.
3. Track the participants.
4. Identify the context in which each reference to a participant occurs.
   These contexts are categorized in the following ways:
   4.1 Subject position reference of participants:
   - S1 the subject is the same as the previous clause or sentence.
   - S2 the subject was the addressee of a speech resorted in a previous sentence.
   - S3 the subject was involved in the previous sentence in a non-subject role other than in a closed conversation.
   - S4 other changes of subject than those covered by S2 and S3.
   4.2 Non-Subject position reference of participants:
   - N1 the referent occupies the same non-subject role as in the previous clause or sentence.
   - N2 the addressee of a reported speech was the subject (speaker) of a speech reported in the previous sentence.
   - N3 the reference was involved in the previous sentence in a different role than that covered by N2.
   - N4 other non-subject reference than those covered by N1-N3.
5. Propose default encoding for each context.
6. Inspect the text for other than default encoding.
7. Incorporate any modification to the proposal of section 5.

The steps presented in the above methodology for processing participant reference have been adapted for this study. Steps 1 through 5 are applied to each of the three versions of each text. The data from each version is then charted with all three versions presented side-by-side. This side-by-side presentation of the data makes contrastive analysis possible as the areas of contrast can be seen and referenced across the three versions. There will be limited interactions with steps 6-8 given the limited text corpus, and the focus of this thesis not being to seek an exhaustive analysis of participant reference.
2.4.2.2 Storyline and salience scheme

The storyline of a narrative can be viewed as the backbone of a story. It is what holds the story up and makes it move forward. Grimes (1975:33-64) states that there are two parts of a story: “events” and “non-events”. Events are simply the things that happen, which push the story forward along a timeline, and non-events are everything else, which he classifies as background, setting, evaluations, or collateral (Grimes 1975:33-64). Hopper and Thompson (1980) define storyline and non-storyline along the lines of a binary distinction of foregrounded and backgrounded events (Hopper and Thompson 1980:250). Hopper and Thompson also hypothesized that there is a correlation between high transitivity in foregrounded material and low transitivity in backgrounded material (Hopper and Thompson 1980:252).

Longacre (1996: 7-31) felt that sequentiality was an important feature to take into consideration in defining storyline and non-storyline material. He also proposed that the relationship between storyline and non-storyline material was more gradient than binary. Longacre thus proposed a salience scheme in which he ranked the different parts of a story and how they relate to storyline and other features in degrees of salience. Dry (1992), uses the terms “information type” and “Band of information” rather than “Band of salience” in order to “make explicit that these levels are not viewed as levels of cognitive salience, but, rather as levels of importance to the line of structural thematic prominence that pushes a story forward through time”.

Longacre’s etic Band numbering system was adapted for ease of reference and comparison with other works. Longacre’s (1996) Etic Narrative Salience Scheme and its corresponding numbering system and their classification can be seen below in table 3.

| 1’. Pivotal storyline (augmentation of 1) |
| 1. Primary Storyline |
| 2. Secondary Storyline |
| 3. Routine |
| 4. Background action/events |
| 5. Background activity (durative) |
| 6. Setting (exposition) |
| 7. Irrealis (negatives and modals) |
| 8. Evaluations (author intrusions) |
| 9. Cohesive and thematic |

Table 3 Longacre’s (1996) etic narrative salience scheme
The chart above represents an etic articulation of a narrative genre's possible salience scheme. Every language has its own emic expression of this scheme. Thus each language and genre may not include each of these 9 bands in its articulation of a narrative. In fact, each language develops a storyline along with a certain number of these supportive bands. Just as each language has a certain way of marking storyline and the supportive bands it employs, it is proposed in this study that a language, communicated through certain media, may encode and employ these bands to different degrees and in different ways.
A working salience scheme for Mandarin Chinese, devised by this researcher is presented in the table below.

**Table 4 Working salience scheme of Mandarin Chinese**

<table>
<thead>
<tr>
<th>1. Primary Storyline</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Background</td>
</tr>
<tr>
<td>3. Setting</td>
</tr>
<tr>
<td>4. Irrealis</td>
</tr>
<tr>
<td>[5. Teller Intrusion (Evaluations/ Author Intrusion)]</td>
</tr>
<tr>
<td>6. Cohesive</td>
</tr>
</tbody>
</table>

In the table above, Band 1 Storyline was represented by clauses containing actions which were punctiliar, sequential, dynamic, realis, narrative, and volitional (Longacre 1996:24-26). Somsonge categorized Storyline as ‘on-the-line verbs’ which represents events proper, motion verbs, and action verbs (Somsonge 1991:99-105). Band 1 Storyline in Mandarin Chinese, as found in the text corpus of this study, was expressed specifically and most often with the use of action verbs, motion verbs, cognitive events, and speech verbs, and the sequential marker 就 jiu4 ‘then’.

Example 01 below shows an example of Band 1 Storyline marked by a dynamic action verb.

**Action verbs**

Example 01

05:14a

O: 就/急忙/跑

jiu4/ ji2mang2/ pao3

then/hurriedly/ran

(he) then hurriedly ran off

The example above showed the action verb 跑 pao3 ‘ran’, modified by the adverb 急忙 ji2mang2 ‘hurriedly’ which added addition dynamics to the event. In addition to the dynamic action of the example above, the clause starts with the temporal marker 就 jiu4 ‘then’, which is used in Band 1 Storyline in Mandarin to mark sequentiality.

Example 02 below shows an example of a Band 1 Storyline clause containing a motion verb.

**Motion verb**

Example 02

Mark 02:04j

O: 就／把／瘫子／坠／下／去

jiu4 / ba3 / tan1zi / zhui4 / xia4 / qu4

then/ took/ paralyzed man/ put/ down/ go

then (they) took the paralyzed man and put (him) down (the hole),
In the example above the motion verbs 下 xia4 ‘down’ 去 qu4 ‘go’ are in the clause final position. The verbs 下 xia4 ‘down’ 去 qu4 ‘go’ are within a 把 ba3 construction in Mandarin Chinese, which is used to mark passive voice as well as motion. In addition to this, example 02 also has 就 ji4 ‘then’ in the clause initial position marking sequentiality.

Example 03 below shows an example of a Band 1 Storyline clause containing a cognitive event.

Cognitive event
Example 03
02:05a
W: 耶稣／见／他们／的／信心
ye1su1／jian4／ta1men／de／xin4xin1
Jesus/see/DE/faith
Jesus see <jian4> their faith,

In the example above, the cognitive event of seeing is shown by the verb 见 jian4 ‘see’.

Example 04 below shows an example of a Band 1 Storyline clause containing speech verb.

Speech verb
Example 04
05:36b
W: 就／对／管／会堂的／说／.
jiu4／dui4／guan3／hui4tang2de／shuo1/,
then/to/govern/synagogue/said
then (he) to the one in charge of synagogue said

The example above showed the use of the speech verb 说 shuo1 ‘said’. In addition to the use of the speech verb there was again the use of 就 ji4 ‘then’ in the clause initial position marking sequentiality.

In the examples above, some ways that Mandarin Chinese marks Band 1 Storyline action verbs, motion verbs, cognitive events, and speech verbs were demonstrated. These verbs can mark Band 1 without the use of other devices. Sequentiality in Band 1 is also marked by 就 ji4 ‘then’ in the clause initial position. However, in the corpus it only occurred in clauses already containing one of the four storyline verb types mentioned above. The four storyline verb types mentioned above occur in the corpus both with and without the sequential marker 就 ji4 ‘then’. Sequentiality is thus understood in this working salience scheme as being implicit in all Mandarin Storyline clauses, but occasionally explicit with the use of 就 ji4 ‘then’.
Band 2 Background is typically represented by durative or habitual actions, as well as events that are backgrounded and less important than the storyline (Somsonge 1991:95). Although this band shares some characteristic with storyline verbs, this band is contrastive to the storyline because it does not move the story forward. Also, in Band 2 there are temporal words and phrases which place the event in the relative story-past (off the mainline), as seen in the example below. In the text corpus in Mandarin Chinese Band 2 Background was represented by use of durative or habitual backgrounded action and cognitive states.

Example 05 below shows Band 2 Background marked by the use of habitual action.

Example 05

05:03e

他/整天/在/那个/坟地
ta1 zheng3tian1 zai4 na4ge fen2di

he/ day after day/ in/ that/ grave

day after day he (was) in that grave

In the example above, there is both habitual action 很多/很多/次/人们/ 试着
hen3duo1/ hen3duo1/ ci4/ ren2men /shi4 zhe/ ‘many many times people tried’ as well as the use of a temporal phrase 曾经 ceng2jiing1 ‘in the past’, which marks this clause as Band 2 Background.

Example 06 below shows Band 2 Background through the use of cognitive states.

Example 06

02:06c

W: 心/里/议论/说
xin1 / li3 / yi4lun4 / shuo1

heart/ in/ discuss/ say

(they) in (their) hearts discuss and said (to themselves)

In the example above, the phrase 心里 xin1 li3 “in (their) hearts” shows conversation which happened in the mind of participants. Somsonge defined ‘cognitive states’ as clauses characterized by verbs of cognition and emotion, which are durative and nonpunctiliar (Somsonge 1991:92). The clause above fits Somsonge’s definition as it showed conversation happening in the cognitive space of the participants in a durative and nonpunctiliar way.

Band 3 Setting is a kind of non-event that includes expository and descriptive material which tells the reader (or hearer) the place, time and circumstances under which actions took place (See Somsonge 1991:87-88 for similar characteristics in Thai). Setting is not randomly distributed in narratives, but appears most often at

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14 Literally the example says ‘heart’, but the heart in Chinese is synonymous with cognition.
the beginning of the narrative or episode (Somsonge 1991:88). Setting often includes the introduction of participants and frequently occurs at beginning of narratives or beginning of new sections. In the text corpus in Mandarin Chinese it was represented by use of existential, location words, and statives. There are three examples below which show types of Band 3 Setting in the corpus.

Example 07 below shows Band 3 Setting marked by the use of an existential clause.

**Existential**
**Example 07**
05:22a
A: 有／一个／犹太人／会堂／的／领袖
you3/ yi1ge4/ you2tai4ren2/ hui4 tang2/ de/ ling3xiu4/ ye3/
have/ one/ jew/ synagogue/ DE/ leader
there was a leader of Jewish synagogue also came

The example above uses the existential 有 you3 “have” and marks the introduction of a new character.

Example 08 below shows Band 3 Setting marked by the use of a location word.

**Location**
**Example 08**
05:21h
A: 他／还／在／海边／的／时候
ta1/ hai2/ zai4/ hai3bian1/ de/ shi2hou4
he/ still/ at/ seashore/ DE/ time
when he was still at the sea shore

The example above used the location marker 在 zai4 ‘at/in’ along with the word 海边 hai3bian1 ‘sea shore’. There was also the terms 还 hai4 ‘still’, and 时候 shi2hou4 ‘time’, which marked the ongoing state and time of the action in the clause.

Example 09 below shows Band 3 Setting marked by the use of a stative verb.

**Stative Verb**
**Example 09**
02:02b
O：连／门口／都／满／了／人
lian2/ men2kou3/ dou1/ man3/ le/ ren2
even/ entrance/ all/ full/ COMP/ person
(so many people that) even the entrance was full of people.

The example above showed Band 3 Setting marked by the stative verb 满 man3 ‘full’ along with a location word, 门口men2kou3 ‘entrance’. The second example showed the existential 有／一个 you3/ yi1ge4/ ‘there was a’ used to introduce a new participant, 犹太人／会堂／的／领袖 you2tai4ren2/ hui4 tang2/ de/ ling3xiu4/ ye3 ‘a leader of Jewish synagogue also came’.

35
Band 4 Irrealis represents all possible events that might or might not take place at the time of the speaking (Somsonge 1991:83). This includes all non-events which are represented by non-action. Band 4 Irrealis was represented in the text corpus in Mandarin Chinese by negatives and non-action. This is seen in examples 10 and 11 below.

Example 10 below contains non-action through the use of the negative 没有 mei2you3 ‘never’.

Example 10 02:12f
W: 我们从来没有见过这样的事
wo3men cong2lai mei2you3 jian4 guo4 zhe4yang4 de shi4
We from before have not seen this DE thing
we had never seen things like this

Example 11 below contains non-action through the use of the negative 不 bu4 ‘no’.

Example 11 05:19a
W: 耶稣不许，
ysu1 bu4 xu3
Jesus no allow
Jesus didn’t allow

Band 5 Evaluation/Author Intrusion is called “Teller Intrusion” in this study. This band is marked by an interruption in the flow of information in a story in which the author gives a personal comment directly to the audience. Evaluation is optional and supplementary to the narrative (Somsonge 1991:81). Teller Intrusion Band 5 only occurred in the oral-performance in the text corpus, and thus it was put in brackets in the chart above. The Band occurs when the teller of the story gave comments related to the communication of the story, which are not original to the story itself, thus it will more precisely be understood as Teller Intrusion.

Band 5 Teller Intrusion was specifically characterized in corpus in Mandarin Chinese by first person pronouns and the use of second person pronouns directed at the audience. Sometimes there is also the use of an imperative directed to the audience. This is seen in examples 12 and 13 below.

Below in example 12 Teller Intrusion is characterized by the use of a second person pronoun along with an imperative.

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15 Teller Intrusion is a term coined in this study because the teller is not the author of the story, and these sections of Teller Intrusion are times with the teller steps out of narrating the story to interact with the immediate audience.
Second person pronoun
Example 12
02:04d
O: 那／你们／都／要／知道／哦
na4 ／ni3men ／dou1 ／yao4 ／zhi1dao4 ／o
na/ you (pl)/ all/ know/ o
<na> you (pl) all need to know <o>

In the example above, there was the second person pronoun 你们 ni3men ‘you (pl)’ directed to the audience. In addition there is the use of the imperative 要 / 知道 dou1 / yao4 ‘need to know’. Band 5 is only used in the oral-performance version.

In example 13 Teller Intrusion is characterized by the use of a first person pronoun.

First person pronoun
Example 13
Mark 02:02c
O: 现／是／我／在／讲／故事／ok?
xian4zai4 ／shi4 ／wo3 ／zai4 ／jiang3 ／gu4shi ／o:kej
now/ is/ I/ in/ talk/ story/ ok
right now I am telling a story <ok>?

In the example above, the first person pronoun 我 wo3 ‘I’ was used.

Band 6 Cohesive contains clauses characterized by cohesion information that are of the storyline (Somsonge 1991:76). This cohesive information helps with the flow of the story and helps tie things together. However, it does not drive the story in the same way that Band 1 Storylines does. In the corpus Mandarin Chinese Band 6 clauses were represented by the use of repetition which back referenced information previously given. Cohesion was used after Teller Intrusion as a way of returning to the story. An example of this is seen below.

Example 14
02:02b
O: 连／门口／都／满／了／人
lian2 ／men2kou3 ／dou1 ／man3 ／le ／ren2
even/ doorway/ all/ full/ COMP/ people
(some many people that) even the entrance was full of people.

02:02c
O: 现在／是／我／在／讲／故事／ok?
xian4zai4 ／shi4 ／wo3 ／zai4 ／jiang3 ／gu4shi ／o:kej
now/ is/ I/ in/ talk/ story/ ok
right now I am telling a story <ok>?

02:02d
O: 门口／都／满／了／人
men2kou3 ／dou1 ／man3 ／le ／ren2
gate/ all/ full/ COMP/ people
(some many people that) even the entrance was full of people
The example above shows Mark 2:02d back referencing Mark 2:02b. Mark 2:02c represents Band 5 Author intrusion. Cohesion was used above to resume the story.

The goal of this study is not to discover or analyze Mandarin Chinese’s salience scheme. This working salience scheme is used as an analytical tool to explore the contrastive way information is presented in the three versions.

2.5 Conclusion

This chapter has presented an overview of the theoretical and methodological foundations of this thesis. It has shown the areas of consideration for how the communication of a translated message may be contrastive in different media. The relationship between medium and message in human communication is dynamic. Humans interact with each other in different ways through different medium. Some of these mediums of communication utilize technology, such as writing and radio. Each of these technologies has specific characteristics, which can effect how a message is communicated through it. Each technology has an isolating and intensifying effect. Some of these isolating and intensifying effects are seen in written language’s focus on textual representations of language without audible component, or in radio contents isolating of language solely to audible content. In both cases of written and radio communication, there is a separation and isolation of the communicator and audience. This thesis explores how the contrastive characteristics of each medium may embody a message in contrastive ways on a linguistic level by contrasting translations specifically created for each medium.

The next chapter will build upon the ideas and concepts set forth in this chapter. It will synthesize and apply these ideas and concepts to discover and analyze contrastive features among the three media.
Chapter 3
Procedure

3.1 Introduction
The procedure of this study has three main aspects. First it relies on the production of a corpus of aural and oral texts of four stories found in the written version of the Chinese Bible (Chinese Union Bible). Secondly, it applies modified and adapted methods of discourse analysis to the analysis of the produced texts. Lastly it categorizes and summarizes the findings in relation to areas of contrast between the three media.

The procedure for the contrastive analysis in this study is as follows. It is divided in three major sections: 1) Text production, 2) Display, annotation and analysis of the three versions, and 3) Categorizing and summarizing findings. The first section begins with story selection. Then steps involved in the text production of the aural versions are presented. Next, the production and transcription of the oral version is documented and explained. The second section shows how the texts were displayed for the sake of comparison. It also gives details about the linguistic parameters applied to the texts. It then presents a way for a three-way comparison and analysis of the three versions. The last section provides tools to categorize and summarize the findings discovered through the application of the methodology.

3.2 Corpus production of the three versions
The first section describes the production of the text corpus used in this study. It gives special attention to the procedures involved with creating and documenting the aural and oral versions.

3.2.1 Story selection:
According to Kelber (1983:44-89) there are stories told in the Gospel of Mark which share the same or similar genre. He also states that the Gospel of Mark is marked with the most oral features in Greek (among the other gospels in the Christian Bible) and has a tradition of being not only transmitted by writing, but also by live
performance. The written and oral characteristics and tradition of the Gospel make it an appropriate text to be translated and used in this study. The following stories (along with reference titles) were selected from the Gospel of Mark corresponding to the categories set forth in Kelber (1983:46).

- Mark 2:1-12 Healed by friends;
- Mark 5:1-2 Demonic;
- Mark 5:21-43 Dead girl and sick girl; and
- Mark 9:14-30 Healing boy.

The Chinese Union Bible was chosen for this study for both linguistic and sociolinguistic reasons. Xinyi Zhao, in her Master's thesis *Translation Theory in the Chinese Context: A comparative approach* states that when the translation of what now is known as the Chinese Union Bible was finished in 1919, it became a leading force for the New Literature Movement, which advocated using ‘plain’ language’ in literature (Zhao 2004: 30). The Chinese Bible was eventually used as one of the textbooks in Chinese schools to help teach common Chinese (Zhao 2004: 32). The role that the Chinese Union Bible has played in standardizing Chinese is important to note in the exploration of this study. The Chinese Union Bible is itself an example of how medium can shape how a language is articulated, as in its composition it contributed to creating and standardizing language.

Zhao expresses a sentiment among many Chinese Christians, stating, “More Bible translation work was carried out in the 20th Century in China. But none of the resulting translations challenge the status of the Union Mandarin Version” (2004:30). She also states that most Chinese churches do not accept any other translation other than the Chinese Union Bible (2004:32). This status of the Chinese Union Bible is important to note, because it was and remains, the ‘authorized’ version of the Chinese Bible, not only by the government of the People’s Republic of China, but also by the majority of the Church in China. Thus, even though there are

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16 Green comments on Kelber: “Werner Kelber, who examined the Gospel of Mark in light of the characteristics of oral style put forth by Ong and others, concluded that Mark was written after the stories about and teachings of Christ had been repeated orally for many years, and that the writing of Mark reflects the oral style of that tradition (Kelber 1983:21, 44-45, 90)” (Green 2007:30).

17 The English titles are supplied by the researcher for easy references.
other translations of the Bible in Chinese, the Chinese Union Bible has remained the most widely used and accepted version. It is for these reasons that the Chinese Union Bible is the written version used in this study.

### 3.2.2 Text production: Aural

Mrs. Wu, age 25, produced the aural version in this study. She is a native Mandarin Speaker who grew up in Southern China. She is a college graduate. She is also fluent in: Gui Liu Hua (Mandarin-based southern Chinese dialect spoken in Guangxi province), Standard Mandarin Chinese, and English; with speaking competency in: Cantonese and Thai. She has been a Christian for over 8 years and was familiar with these stories prior to this study.

The working method used to produce the aural translation was an ‘aural/visual’ translation method, referred to in this study as Visual-Audio Drafting (VAD). VAD is a version of oral drafting similar to that used in the OneStory Partnership and suggested by Green (2007) and Sundersingh (2001) for the production of aural translations. However, it has been modified in this study in several ways: 1) A visual, yet non-literate, component was added to the drafting process. 2) Unlike in the OneStory Method, this draft has not undergone translation consultant review or any form of secondary editing, in order to preserve the original state of this aural translation draft for the sake of analysis. 3) The aural translation draft was produced without the intended audience immediately present at the time of production. The absence of an immediate audience simulated the context of radio recordings, which are often recorded in isolated studios without an immediate audience. Thus the aural version represents a form of mass media, intended for distribution through radio broadcast and other audio media such as streaming audio on the Internet, podcast, and mp3.

The foundation for this form of audio/visual oral drafting has its roots in Martin Culy’s Top-Down Method of Translation (1995). However, in contrast to Culy’s method, which makes use of written inputs, VAD utilizes a facilitator, as a bridge between the literate and oral, and gives the translator/crafter only audio and visual (non-literate) input, such as video, storyboard, props, self-drawn pictures, and other visual cues. The facilitator for the aural drafting was the current researcher Joshua Drake, age 27, college educated, native English speaker, with working proficiency in Mandarin Chinese, Koine Greek, Biblical Hebrew, and conversational Thai.
The procedure of the Visual-Audio Drafting (VAD) for the Aural Translation employed for this study described in the next sections.

3.2.2.1 Facilitator’s preparation

The facilitator studied the texts in the original language. During the study of the source texts the facilitator strove to identify any relevant or possible confusion which might occur in the translation process. These areas of possible confusion were both in the understanding of the text from an interpretational standpoint, but also linguistic issues which may arise, such as contextual mismatch, unknown concepts, and key terms.

After this time in preparing the text, the facilitator met with the crafter. In this process the translator is referred to as a ‘crafter’ because she is not translating from one source language into a completely different target language. Instead she is taking a story from one medium and transferring it to another medium.

The facilitator gave the crafter an orientation and background to the passage that was to be crafted. Then the crafter listened to the passage from pre-recorded recorded sources. These pre-recorded Chinese sources were: Chinese Union Bible (1918) download from the internet and a self recorded version of the New Chinese Translation (2001), made by the crafter herself weeks prior to the crafting session. The pre-recorded English versions were the audio New Living Translation (1996) and the Message Bible (2002).

They were all equally used in each of the four crafting sessions, and they were always presented in the same order: Union Translation, New Chinese Translation, New Living Translation, and The Message. Once the crafter had listened to the entire initial translation, additional audio translation sources were added. English was used as a secondary language input, not only because the crafter and facilitator were fluent in English, and could use them, but also because these two English translations represent more meaning-base (NLT) and paraphrased (The Message) translations. These meaning-based and paraphrased translations allowed the meaning of the story and macro-features to be represented in a different way to the crafter. These alternative inputs were important as they allowed the crafter to have wider exposure to the semantic and notional structure of the story.

While listening to the audio source, a visual (but not literate/written) source was presented to the crafter. In this study the visual representations used were cut out
copies of pictures from a picture Bible and a self-drawn storyboard created by the crafter. The picture Bible's images were used first and introduced alongside the second audio source (New Chinese Version). Then during exposure to the third and fourth audio sources, the crafter produced her own hand drawn, purely visual, and non-literate storyboard sketch to help give her the flow of the story in the form of pictures without using words nor any form of literate cues.

The visual sources and representations utilized during the crafting process were used to help free the story from being merely a literal translation from the source text. Also, the multiple visual sources help safeguard against word-for-word audio translation/crafting. This procedure built upon and utilized the principles of BICS and CALP (Defined and discussed in section 2.2.4.1). Thus, the sources in this process, even though they are in one medium or language, were internalized with the help of the visual representations and re-expressed in a different language and medium.

During the process, the facilitator and the crafter discussed key terms and dealt with unknown concepts. In addition, areas of cultural significance were discussed, both for the original audience and the future audience who would receive the crafted version. Also, areas of clarity and possible ambiguity were discussed, taking into consideration the audience for which the translation is being produced. This discussion was done primarily in Mandarin Chinese, with English used only as needed. The audience of the aural translation was visualized as anyone who may come across a Christian radio station, website, or podcast, or be given an mp3 disk with the stories on them. Thus, any member of the audience may not be Christian, and may have little or no Biblical background.

3.2.2.2 Aural text drafted

Once the crafter had successfully internalized the story and no longer needed to use the audio and visual cues, the crafter then told the passage from memory in Mandarin Chinese to a microphone facing a wall (not facing the facilitator), without an audience present, for the sake of producing a recorded radio-style audio version. The only person present during the recording was the facilitator, but the translator was discouraged from interacting with the facilitator while telling the story. The crafter repeated this recording step as many times as she felt was needed to produce a suitable version. After each recording, the crafter would listen to what she had recorded before recording the next. After several recordings the crafter selected the
version that she felt was the best aural version. In this study, the crafter told each story at least five times, to create an orally/aurally composed, refined, self-edited, crafted version of a story through the oral/aural medium without making use of written edits. This process of aural/oral composition through repetition of telling and retelling was proposed by Green (2007:48), where she found that aural drafts start to settle in after being told about five times. The best telling, usually the fifth or sixth telling (but not earlier), was selected by Mrs. Wu and from then on considered the draft aural version of the story.

3.2.3 Oral-performance of the aural version
Mrs. Wu listened to the aural version of each story that had been selected. She was encouraged to internalize the story, but not just memorize it by rote. Once Mrs. Wu considered herself ready, each of the four stories were orally-performed by Mrs. Wu in front of the same small group of eight native Mandarin speakers on four separate occasions over a course of four days, in Chiang Mai, Thailand. Each story was told in front of the audience in the way which Mrs. Wu felt was the clearest, most accurate and intelligible way to communicate. As she told the story she was encouraged to stay faithful to the original by not adding any new information to the story or changing the content of the story in any way.

The audience was made up of six females and two males, all of whom were between the ages of 18-30. They were all Chinese Christians and had mixed educational backgrounds. They were in Thailand as part of a language and culture education program. They all had expressed interest in hearing Mrs. Wu tell them Bible Stories in an oral Chinese form.

3.2.4 Transcription of the oral-performance and aural versions
The oral-performances of each of the four stories were recorded on an audio mp3 recorder as well as a video recorder. The oral-performances were then transcribed from the audio/visual recording by the facilitator and Mrs. Wu. The aural versions were also transcribed at this time, after the oral-performance, so as not to influence the oral-performance by introducing a written form of the aural version. The oral-performance and aural version were transcribed and checked by the facilitator and Mrs. Wu. It was important that Mrs. Wu was involved in the transcription process, as

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18 This process is sometimes referred to as ‘learning’ an oral story, as opposed to ‘memorizing’ it.
there were several features of the aural and oral-performance which were open to interpretation when it came to transcription. An example of an area where interpretation was involved was how to represent particles, which are not usually used in written form. Thus Mrs. Wu was the final authority on the representation of ambiguous areas in the transcription process. She also checked the aural and oral-performance transcription for accuracy. These transcriptions became a textual representation of the aural translation and Oral-Performance, and the basis of this study's analysis.

3.3 Display, annotation, and analysis of the three versions
After the production and transcription of the text corpus (written, aural, and oral-performance), it was then necessary to display the texts in such a way that they could be analyzed to isolate and highlight contrastive features among the three media.

The procedure for the preparing the corpus for three-way contrastive analysis is described in following sections: Version comparison, Word and clause boundary, Three fold three-layer contrastive text walk through; Word level analysis, Clause level analysis, and Story level analysis.

3.3.1 Version comparison
After the corpus was produced and collected, the stories in each medium were compared against each other. This was begun by assigning a prime color code to each base medium: written = red, blue = aural, and yellow = oral-performance. The method of assigning a color code in the comparison of three texts is adapted from redaction criticism.

This color coding was utilized as a preliminary form of analysis to identify whether or not there was a statistical basis for contrast between the texts three media. Each story was divided up by the corresponding verse breaks in the written version as a starting point to provide a uniform numbered reference.

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19 For an overview of Redaction Criticism see Perrin, Norman. What is Redaction Criticism? Philadelphia: Fortress Press, 1969. This method for isolating overlap and contrast among different mediums, was adapted from the method of analyzing the synoptic gospels in Biblical Studies Redaction Criticisms, which originated in the 18th century in the work of Jean Astruc. In redaction criticism the three synoptic gospels (Matthew, Mark and Luke) are often color-coded showing where they contain may have shared the same source due to identical or similar wording and phrasing. This is done to discover the possible literary sources or oral traditions behind the composition of the Gospels. This method of identifying overlapping and contrasting words and phrases has been adapted in this study to allow identification of both preservation of the wording as it is transferred through the three mediums, and also areas of unique articulation.
system. Syllables were the base unit of contrast, as they represented the smallest meaning component in the Chinese language, which is monosyllables and their corresponding individual character representation.

After each discrete unit of phonetic data represented by each monosyllabic character in the written transcripts was color coded, an interlinear edition was produced in which each medium was displayed next to one another. Syllables were given a color-coding based on the type of overlap they represented. The color-coding display allowed base colors of each medium to overlap with the other media to produce new colors. For example the aural medium’s base prime color was blue, while the base prime color of the oral-performance was yellow. Thus any phonetic unit that was shared by both the aural (+ aural) and oral-performance (+ oral-performance), but not by the written version (-written), is then represented by the color green (aural/blue + oral-performance/yellow = green) in the charts. Any phonetic unit shared by all three media is represented by grey. Thus each text was color coded based on the following coding:

- Grey: +written +aural +oral-performance
- Red: +written -aural -oral-performance
- Blue: -written +aural -oral-performance
- Yellow: -written -aural +oral-performance
- Green: +aural +oral-performance -written
- Purple: +written +aural -oral-performance
- Orange: +written +oral-performance -aural

Once the corpus was color-coded in this way, then overlap and contrasting data that occurred throughout the entire corpus was displayed clearly. This allowed for contrastive material to be identified during initial analysis. This initial analysis lead to the three layered contrastive walk through of the data presented in section 3.3.3, which ultimately lead to the categories of contrast this study then focused on. Once these areas of contrast were isolated and identified, this then allowed for the application of different methods of discourse analysis to be applied so that specific contrastive features could be isolated and analyzed.

3.3.2 Word and clause boundaries

Next, Mrs. Wu went through each of the texts and marked what she considered to be word boundaries, so that the data would reflect emic word boundaries. This was done because, as David Crystal states, a ‘word’ is “A unit of expression which has universal intuitive recognition by native speakers” (Crystal 2008:500). Allowing
Mrs. Wu to break up the text gave a consistency of analysis to this study and reflects her emic interpretations.

Next, each text was further divided into clauses, while still preserving the corresponding verse number of the written version for the sake of uniformity in reference. The process of defining clause boundaries involved collaboration between the facilitator and Mrs. Wu. A clause was defined following Kroeger, “Clause: a simple sentence; the smallest grammatical unit which expresses a complete proposition (Kroeger 2005:342). The process involved Mrs. Wu setting clause boundaries. But when she was faced with an area of complication, the facilitator would explain the possible interpretations and allow Mrs. Wu to decide. Once a decision was made about an interpretation of a clause, this interpretation would be used throughout the corpus for similar issues. This clause division was done for the sake of expressing emic clause boundaries, and for the sake of uniformity and consistency throughout the corpus. These emic clause boundaries serve an important function in how the salience scheme and participant reference analysis was conducted and interpreted. It also allowed areas of contrast to be in presented in manageable chunks which could be charted according to corresponding and non-corresponding sections.

3.3.3 Three fold three-layer contrastive text walk through

After the word and clause boundaries were prepared through the entire corpus, the facilitator went through a “Three Fold Three-layer Contrastive Text Walk Through”\(^{20}\) (3TWT) as the first step in analysis. The 3TWT analysis was done at word level, clause level, and story level. Under each of these levels, areas of interest and subcategories were investigated, as shown in the outline below. It is not claimed that this approach represents an exhaustive analysis.

WORD LEVEL:
   - Lexical,
   - Participant Reference, and
   - Particle.

CLAUSE LEVEL:
   - Time Phrases, and
   - Conjunctive phrases.

STORY LEVEL:
   - Storyline/Salience Scheme.

---

\(^{20}\) This term was coined by the present researcher to help describe the type of analysis which examines three texts side by side and isolates areas of contrast.
3.3.3.1 Word level analysis

The first step in 3TWT was to investigate the text on a word level. In the word level analysis, because of the findings of the initial contrastive color coding of the data, three areas of analysis are in focus: lexical, participant reference, and particles. First verbs and nouns were circled and counted for each version. Then explicit participant references were circled and counted for each version. Lastly, particles were circled and counted for each version.

After each of the word level categories was identified, it was decided whether there was enough preliminary patterned contrast shown in the data to warrant further investigation. During this investigation, the word level items of lexical, participant reference, and particles showed enough contrast to lead the researcher to further analysis. In the course of the study, there were several lexical issues such as lexical shift and change which were discovered. However, the examples of lexical shift and change were not sufficient enough to allow for further study at this time.

Participant reference was then examined in more detail to explore the areas of contrastive reference across the three media. In this detailed analysis special attention was given to implicit (zero anaphora) and explicit (pronoun and noun phrase) methods of reference. This participant reference charting was done utilizing a modified Dooley & Levisohn analysis (as mentioned in section 2.4.2.1 of the Literature Review).

Participant reference was analyzed using a subset of Givón’s iconicity scale, which looked at explicit versus implicit methods of reference. Givón’s iconicity principle states “The more disruptive, surprising, discontinuous or hard to process a topic is, the more coding material must be assigned to it” (Givón 1983:18). The scale of encoding from most to least in Mandarin Chinese is: 1) Noun phrase, 2) pronoun, and 3) zero anaphora. As in hypothesis 2 in section 1.5.2, it is proposed that the iconicity scale and principle can also be used to understand contrastive participant reference patterns between media. It is proposed that the different inherent characteristics between written and audio content will affect how participants are referenced. A possible reason for contrast in reference between media could be that audio content could be inherently harder to process in that it is streaming audio content received by the ears instead of a static text which allows for visual back-referencing of participants and re-reading sections of ambiguity. Thus, if the crafter considers these issues, consciously or subconsciously, Mandarin Chinese in the audio media should contain more coding of participants through noun phrases and
pronouns. The written version on the other hand, may have more zero anaphora as participants may require less encoded tracking when tracked along a text with the eyes.

In this analysis, an inventory of all the ways in which participants were referenced in each of the stories was charted. Next, the results were analyzed in an attempt to discover discernible patterns which could be checked across the other three stories. Each story’s inventory of participant reference were charted in text-sequential order. Next each of the corresponding sections’ context (S1 = the subject is the same as the previous clause or sentence, S2 = the subject was the addressee of a speech resorted in a previous sentence. S3 = the subject was involved in the previous sentence in a non-subject role other than in a closed conversation. S4 = other changes of subject than those covered by S2 and S3. ) and method of participant reference (zero anaphora, pro-form, noun-phrase) were highlighted and charted. The clauses with corresponding participant references in relation to S1-S4 environments provided the basis for the analysis. These sections allowed for a clear analysis of how each version/medium encoded participants explicitly or implicitly. It allowed for the areas of contrastive reference to be isolated. After this was done, then all of the referential sections of each story were analyzed.

Both the corresponding and non-corresponding reference occurrences were charted in relation to their introduction and S1-S4 distribution and their reference method across the three versions. They were then analyzed in relation to the percentage distribution in each category and method of reference, both in corresponding and non-corresponding tables.

Once the context and method of reference were identified, they were represented in a chart according to their number and relative percentages. Then a subset of Givón’s iconicity scale was applied to the data in relation to explicit references verses implicit reference (zero anaphora). The tables were then re-charted leaving out of the analysis the zero anaphora references (implicit reference). Then areas of contrast were highlighted in order to isolate ways in which the three versions were differed in how they referred to and tracked participants through each version. Special attention was given to aspects of explicit reference contrasted against non-explicit reference, i.e. zero anaphora. This procedure enabled the investigation of the second hypotheses of this study, which stated that the oral-performance would contain more explicit methods of reference than the written version (See section of 1.5.2 for statement of hypothesis). What remained were charts of how many explicit
references were in each of the three versions, both in corresponding sections and all sections (including non-corresponding sections). This allowed for a clear picture of which version/medium had the most explicit participant reference.

Particles were isolated and marked during the text walk through. Once they were marked they were then put into an inventory chart, representing the particle usage in each of the three versions. Once this chart was compiled, each of the particles was analyzed in relation to its use and distribution in the texts. During this analysis special attention was given to the environment in which the particle occurred, such as clause initial versus clause final and within direct quotations or outside quotations. Also, attention was given to particles which were unique to the oral-performance version. The particles which were unique to the oral-performance were then analyzed further to see if they represented any possible oral discourse markers.

3.3.3.2 Clause level analysis
The second step in the analysis process was to go through the text on a clause level, considering primarily areas of contrast discovered during the initial contrastive color-coding. These areas of contrast were the usage of temporal words and phrases, areas of conjunction and other areas of cohesion. As in the word level analysis, in each text temporal phrases and clause linkages were circled and counted throughout the text.

3.3.3.3 Story level analysis
Lastly, some story level features were analyzed. At this level, all the clauses of each story were charted side by side corresponding clauses between the three versions shared a line, while unique clauses had their own line. This allowed for contrast on a clausal level to be identified, especially areas where reordering and omission and addition of content between the versions occurred. Then each clause was identified in relation to this study’s working salience scheme. After this, each of the Bands were counted and charted for each version. Contrast in the salience scheme can represent ways in which the interaction of medium and message may lead to certain bands being represented in different ways across the medium, as well as showing certain bands which may be isolated to only one of the media. This in essence can show how each medium embodies larger sections of each text, highlighting higher levels of contrast in how each of the stories are articulated as a whole between the three media in this study.
After this analysis walk-through was accomplished, the contrastive data from each level of analysis was synthesized and charted to provide a picture of the overall layout and nature of these contrastive areas.

### 3.4 Categorization and summary of findings.

This procedure was applied to the first sample text of Mark 2:1-12, and the patterns that arose in the analysis were used as the basis for further analysis of the other three texts. In this study, not every pattern was evaluated, but certain ones were selected for the sake of isolating and analyzing specific areas of contrast which were most salient across the three other stories and supported the hypothesis of this thesis. In addition, outstanding, and/or counter-pattern features are also mentioned as they arose through the analysis.

### 3.5 Conclusion

This chapter has laid out the working method for the production of the corpus used in this study. In addition, it presented the method used for displaying and analyzing the text corpus of this study. It showed how the areas of participant reference, particle distribution and usage, time reference, conjunctions, and salience scheme, are analyzed in the following chapter.

It also proposed the use of a subset of Givón’s iconicity scale and applied it to Dooley and Levinsohn’s method of participant reference in order to isolate contrast in relation to explicit reference across three media. It also adapted and applied Longacre’s (1996) Etic Narrative Salience Scheme to include three-parallel texts.

In the following chapter, the procedure in this chapter is applied to the text of Mark 2:1-12 as an illustration and starting point of analysis. In this section, the Mark 2:1-12 text will be used as the starting point to discover possible patterns and trends in the data which will then be tested throughout the rest of the corpus.
Chapter 4
Illustration of Methodology as applied to Mark 2:1-12

In this chapter the procedure presented in chapter 3 has been applied to the text of Mark 2:1-12. This chapter aims to isolate areas in which the three versions of Mark 2:1-12 are contrastive on three levels: lexical level, clausal level and story level. On the lexical level, it is predicted that, 1) the oral-performance version will be the longest version as related to the first hypothesis, 2) there are contrastive participant references, as related to the second hypothesis, and 3) there will be evidence of contrastive use of particles, as related to hypothesis number 3. On a clausal level, it is expected that: 1) the oral-performance clause length will be greater than that of the written version, related to the first hypothesis, and 2) there will be more use of temporal and conjunctive words in the oral-performance than the written version, related to the fourth hypothesis. On a story level it is expected that, 1) there will be contrast in the salience scheme between the three versions as stated in the fifth hypothesis, and 2) there will be more evaluation band in the oral-performance, as stated in the fifth hypothesis.

Mark 2:1-12 Text Translations
In the text below, the following annotations should be noted:

1. In the following free translations, words found in ‘< >’ represent areas where the source language for certain words are important to note and/or particles, which English does not translate.
2. When ‘< >’ is underlined with a preceding word, it represents the source text behind the underlined word.
3. Words found in ‘( )’ represent areas where meaning is implied in the source language, and thus made explicit for the sake of the English translation.
4. In the following semi-literal free translation, “/ ” represents a clause break.
5. Periods represent the end of a sentence.

Mark 2:1-12
Back translation written version

2:1 After some days, Jesus again entered Capernaum./ People heard he was in house/
2:2 so <jiu> there were a lot of people gather together/ (so many people that) even in front of the door had no empty space./ Jesus then to them preach/
2:3 there were men came with a paralyzed man to come see Jesus/
there was 4 men being used to carry (the man)/
2:4 because people much/ (they) can not enter the front/ then (they) to the house that Jesus was in took apart the roof/ (they) now that it’s tore through/ then (they) took the paralyzed man along with the mat that he was lying on/ and (they) put all down/
2:5 Jesus see <jian4> their faith/ then (he) to the paralyzed man says/ “Child <xiao3zi> your sins are forgiven <she4>.”/
2:6 there had several scholars sitting there/ (they) in (their) hearts discuss/ (and) (they) said (to themselves)/
2:7 “This man why like this speak <ne>/ He is speaking blasphemy/ except for God, who can forgive sin < ne>/
2:8 Jesus in the heart knew in of their hearts like this discuss/ (he) said/
2:9 “in your hearts why like this discuss? <ne> / to the paralyzed man say your sins are forgiven/ or say get up take your mat and walk/ Which one is easier < ne>?”/
2:10 then (he) then to the paralyzed man said/,
2:11 “I instructed you to get up / and take your mat and return home <ba>”/
2:12 that man then got up immediately <li2ke4> / took the mat/, (he) in front of the people went out/ it made people all amazed/ (they) give glory to God / (they) said we had never seen things like this

Mark 2:1-12
Back translation aural version
1: One day Jesus returned from another place/ (where he was) preaching and healing people/ (he) returned to the place he was previously living/ the people there heard that Jesus had returned/
2: so <jiu> all of them went to his place/ (so many people that) even the entrance was full of people/
3: <na> at that time there was 4 men carrying a paralyzed man/ (they) wanted to come see Jesus/
4: but because people too much/ there was no way for them to get close to Him/ (so) as a result they then took the paralyzed man/ and carried (him) to the roof/ then <jiu> (they) made a hole in the roof/ <na> homes at that time <ne> all were made with mud/ furthermore the roofs were all flat so (that way)/ they could dig a hole (in the roof)/ Later (they) after the hole was dug they then took the paralyzed man and put (him) down (the hole)/
5: Jesus see <kan4jian4> their faith/ then (he) to the paralyzed man says/ “Child <hai2zi> , your sins have received forgiveness”
6: but at that time, on the scene (there were) those religious leaders/ after hearing <le> (they) in (their) hearts then<jiu> thought /(and) (they) said (to themselves)
7: How can he speak like this words <ne>/ except for God no one can forgive people's sin/ he (Jesus) is going as far as to <ba> consider himself God

8: Jesus knew the thoughts in their hearts/ as a result (he) then <jiu> said

9: “to this person say/ your sins are forgiven <she mian>/ which do you (pl) think is easier more <ne>?/

10: But for the sake of letting you (pl) know (what) I say is true/ I now then <jiu> heal him/ for the sake of proving I have authority on earth to forgive <she mian> people's sin”

11: then Jesus instructed that paralyzed man to get up/ and take his mat and return home

12: That paralyzed man then <jiu> immediately <ma3shang4> got up according to (what) Jesus said to do/ All the people on the scene all said (they) had never seen anything like this/ as a result everyone all worshiped God

**Mark 2:1-12**

Back translation oral-performance version

1: <na> Everyone all knows/ one day, after Jesus He returned from preaching (and) also healing people/ he returned to the place he was previously living/ <na> at that time, after the people there <ne> heard that Jesus had returned/

2: so <jiu> all of them went to his place/ (so many people that) even the entrance was full of people/ right now I am telling a story <ok>?/ (so many people that) even the entrance was full of people

3: <na> at this time <ne> there was 4 men carrying a paralyzed man(they) wanted to come see Jesus/

4: but at that time people too much/ there was no way for them to get close to Him/ <na>what to do <ne>?/ they took the that paralyzed man and carried (him) to the roof/ then <ranhou> (they) made a hole in the roof/ <na> you (pl) all need to know <o>/ <na> homes at that time <ne>/ the roofs were flat/ houses were made with mud/ so (that way) they able to up there dig a hole (in the roof). ok?/ So <na> Later they after the hole was dug/ then (they) took the paralyzed man and put (him) down (the hole)/

5: Jesus see <kan4jian4> they have faith/ so then (he) to the paralyzed man says/ Child <hai2zi>, your sins have received forgiveness/  

6: But at that time, have some <na xie> religious leaders on the scene/ they in (their) hearts then<jiju> thought (to themselves)/

7: This man how can speak like this words except for God/ except for God no person can forgive people's sin/ he (Jesus) thinks he as far as to consider himself is God/

8: <na>Jesus he in heart knew these peoples the thoughts in hearts/ as a result he then <jiu> said/

9: “to this person say/ your sins are forgiven <she mian>/ and <he> heal his illness/ which do you (pl) think is more easier ?/
10: But for the sake of proving (what) I say is true/ I now will heal him/ to let you (pl) know I have authority on earth to forgive <she mian> people's sin/”
11: then Jesus instructed that paralyzed man to get up/ and take up his mat and return home/
12: he then <jiu> immediately <li2ke4> got up accordingly/ At that time, All the people on the scene all said (they) had never seen anything like this/ as a result everyone all worshiped God/

4.1 Overview of Mark 2:1-12
When the procedure was applied, both overlap and contrast were identified among the syllabic units across the three media for each of the four stories. Each medium was chosen in turn as a focus to be compared with the other two in the following sections. First, the written is in focus, followed by the aural, and then the oral-performance. The overlap and contrast for Mark 2:1-12 is charted in the following section. This initial syllabic contrast analysis is helpful as it is the initial step in analysis as it allows contrast between the three media to be represented via hard statistical data. It is from this initial analysis that the further study and investigation can be seen as warranted. If there were not certain levels of statistical contrast on a syllabic level, further investigation may not have been warranted. However, as the follows sections below show, there are sufficient statistical contrast between the three media to warrant further investigation and analysis.

4.1.1 Written version in focus
In the chart below, the written medium is in focus contrasted against the two derivational versions.

Table 5 Mark 2:1-12 Written contrast statistics

<table>
<thead>
<tr>
<th>Color</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Red (+W-A-O):</td>
<td>200</td>
<td>63.49%</td>
</tr>
<tr>
<td>Grey (+W+A+O):</td>
<td>101</td>
<td>32.06%</td>
</tr>
<tr>
<td>Orange(+W-A+O):</td>
<td>5</td>
<td>1.58%</td>
</tr>
<tr>
<td>Purple(+W+A-O):</td>
<td>9</td>
<td>2.85%</td>
</tr>
<tr>
<td>TOTAL:</td>
<td>315</td>
<td></td>
</tr>
</tbody>
</table>

In the above chart, the color-coding corresponds to the amount of both syllabic overlap and contrast across the data in the written version, giving a binary plus or minus for the presence of each version in the color-coded category. The color categories are as follows:
• Red= syllables unique to the written version (shown in bold),
• Grey= shared syllables among all three version (underlined),
• Orange= syllables shared by the written and oral medium against the aural version, and
• Purple= syllables shared by written and aural media against the oral version.

As can be seen by table 5, 63.49% of the syllables are only found in the written version (red category: +W-A-O). In addition to this, the grey category (+W+A+O) represented 32.06% of the text’s syllables, which shows what has been preserved during the transfer of the story from the written source into the two derived versions (aural and oral). The remaining orange (+W-A+O) and purple (+W+A-O) categories have a combined percentage of 4.43%. As one of the sources for the other two versions, it is to be expected for the grey category to be high as it shows preservation of content working across the medium-transfer. However, it is noteworthy that 63.49% of the syllables in this text are unique to this the written version and do not appear in the other two versions.

The written version also remains the shortest version among the three, at only 315 syllables, in comparison to the aural version which has 371 syllables (17.7% longer than the written version) and the oral form at 431 syllables (36.8% longer than the written version). Thus there seems to have been transfer of words as well as adaptation and expansion that occurred in Mark 2:1-12 as it was adapted from the written source to the aural version (radio script) to the oral-performance.

### 4.1.2 Aural version in focus

In the next chart, the aural version is in focus, contrasted against the written and oral versions.

<table>
<thead>
<tr>
<th>Color</th>
<th>Syllables</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blue (-W+A-O):</td>
<td>54</td>
<td>14.55%</td>
</tr>
<tr>
<td>Grey (+W+A+O):</td>
<td>101</td>
<td>27.22%</td>
</tr>
<tr>
<td>Green (-W+A+O):</td>
<td>207</td>
<td>55.79%</td>
</tr>
<tr>
<td>Purple (+W+A-O):</td>
<td>9</td>
<td>2.42%</td>
</tr>
<tr>
<td>TOTAL:</td>
<td>371</td>
<td></td>
</tr>
</tbody>
</table>

In the above chart the color-coding corresponds to the amount of syllable overlap and contrast across the aural version:

• Blue= syllables unique to the aural version (shown in bold),
• Grey= syllables shared among all three versions (underlined),
• Green= syllables shared by the aural and oral versions against the written version, and
• Purple= syllables shared by written and aural media against the oral medium.

The total overlap in this text among all three versions is 27.22%. In addition 2.42% of the aural version overlaps with the written version, against the oral version. This totals 29.64% of syllable overlap between the aural version and the written version. In contrast 70.36% of the material in the aural version is not found in the written source. Of this 70.36% of contrastive material, 14.55% of it is unique only to the aural version, and the remaining 55.79% overlaps with the oral version. This aural-oral overlap is to be expected, as the oral-performance is an oral derivative of the aural version. However, the 70.36% that remains in contrast against the written version, shows evidence that there is some sort of change and/or adaptation that has happened as the message was adapted to a new medium: from written medium to aural medium. Contrast with the written version continues to be apparent but not to the same degree as the text is adapted for oral-performance.

4.1.3 Oral-performance version in focus

The chart below puts the oral-performance of the text in focus contrasted against the written and the aural versions.

Table 7 Mark 2:1-12 Oral-performance contrast statistics

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yellow (-W-A+O):</td>
<td>118</td>
<td>27.37%</td>
</tr>
<tr>
<td>Grey (+W+A+O):</td>
<td>101</td>
<td>23.43%</td>
</tr>
<tr>
<td>Green (-W+A+O):</td>
<td>207</td>
<td>48.02%</td>
</tr>
<tr>
<td>Orange (+W-A+O):</td>
<td>5</td>
<td>1.16%</td>
</tr>
<tr>
<td><strong>TOTAL:</strong></td>
<td><strong>431</strong></td>
<td></td>
</tr>
</tbody>
</table>

In the above chart the color-coding corresponds to the amount of syllable overlap and contrast across the oral-performance:

- Yellow= syllables unique to the oral-performance version (shown in bold),
- Grey= syllables shared among all three versions (underlined),
- Green= syllables shared by the aural and oral versions against the written version, and
- Orange= syllables shared by oral-performance and written version against the aural version.

Common to all three versions is 23.43% of the oral-performance. Since this is the longest of the three media one would expect it to have the lowest percent of all three media. The shared units between the aural and oral versions total 207 syllables or 48.02% of the oral-performance version. Preservation of words across the aural
and oral versions is to be expected, as the aural version was the version that the storyteller internalized prior to the performance.

There are 118 unique syllables that only occur in the oral version. These syllables make up the 27.37% unique material in the oral version which is contrastive among the two versions from which it derives its content. When the overlap between the aural and oral versions (green) are added to the uniquely oral material in the oral version (yellow), the total of 75.39% of the total oral version is contrastive with the written source from which it was originally derived.

In summary, among all three versions there is definite shared and contrastive content on a syllabic level, which can be seen in the transmission of the text through the three media.

In the rest of the chapter, contextual considerations for each of the versions are examined. Then Mark 2:1-12 is analyzed on a word level, clause level, and story level in an attempt to identify patterns and possible reasons for the 75.39% contrast between the oral-performance version and the written source.

### 4.2 Contextual consideration for contrast between media

The first lens of discourse analysis which will be examined is the role that context plays in communication events. Context needs to be addressed because it represents features which may be described by Relevance Theory, either consciously or subconsciously by the producer of the texts under analysis. Below is a chart of selected contextual macro-features of the three media.

#### Table 8 Contextual macro-features

<table>
<thead>
<tr>
<th>Media</th>
<th>Written</th>
<th>Aural</th>
<th>Oral-Performance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Visual</td>
<td>Yes</td>
<td>No</td>
<td>Yes/No</td>
</tr>
<tr>
<td>Audible</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Context scope &amp; Audience</td>
<td>Mass</td>
<td>Mass</td>
<td>Immediate/personal</td>
</tr>
<tr>
<td>Fixed/static</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Date</td>
<td>1918</td>
<td>2010</td>
<td>2010</td>
</tr>
<tr>
<td>Author</td>
<td>Committee</td>
<td>Mrs. Wu</td>
<td>Mrs. Wu</td>
</tr>
<tr>
<td>Addressee</td>
<td>China (Chinese Christians) Circa 1918</td>
<td>Idealized addressee ‘average’ Chinese radio/mp3 listener</td>
<td>Chinese Christian Small Group</td>
</tr>
<tr>
<td>Communication Dynamic</td>
<td>Monologue</td>
<td>Monologue (without immediate audience)</td>
<td>Interactive (with immediate audience)</td>
</tr>
</tbody>
</table>
The chart above shows some of the contrastive macro-features between the three versions. First of these is the visual component. The visual component of the oral-performance should be noted, because the way in which that oral-performance embodies the visual context is different from the way that the written form is visual. The written form uses texts processed with the eyes, as its primary way of communicating. Text is a type of visual media, but it is also contrastive with other visual media such as drawing, dance, film, and oral-performance. Textual media use written words to paint a cognitive picture, versus most other types of visual media which clearly depicts pictures through the visual media. The oral-performance uses spoken words to depict pictures. However, the oral-performance also presents the story to an audience via an audible source, supplemented by the visual embodiment and performance of the speaker. Thus it is visual, but not solely visual. Similarly, it is audible, vis-à-vis the aural version, but not solely audible.

The scope of the intended context for each version is different. The written version was and is intended for mass distribution. It has been printed and distributed broadly to whoever desired and was able to obtain a copy. The potential audience is open-ended in nature and subsequently the product is massive in its scale of distribution, in part contributing to it being called 'mass' media. That is, it is media meant for a large audience. The written version is meant for distribution through the technology of written media. Similarly, the aural version was intended for distribution through a technological means as well, but in the form of things such as radio, CD distribution, peer-to-peer sharing, and Internet download. This digital distribution of the audio content is also open-ended, and the exact audience is unknown at the time of production and distribution. In contrast, to both the written and aural versions, the oral-performance was performed in front of a live and immediate audience. The performer and audience had an existing personal relationship at the event. Furthermore, the performance was a single event. Thus the audience was set and this specific event’s distribution was limited (not open-ended).

The feature in the next section is the fixed and/or static characteristic of the text. It is this static and fixed nature of the written and aural versions that allows for the
written and aural versions to be mass distributed. The transcription of the oral-
performance, for the sake of this study, reduced the live oral-performance to writing.
In the process of reducing the performance to writing, the oral-performance
transcription became a fixed and analyzable text. However, this oral transcription
represents only one performance, which has the potential to change from
performance to performance and from performer to performer.

As mentioned above, both the written and aural versions are set in a form of media
which is static and fixed once each version is composed. In contrast, the oral-
performance does not rely on technology in its communication. Instead, the oral-
performance relies on the human memory and the live communication skills of the
speaker. It therefore has the possibility of being more influenced by its connection to
the immediate environment and context of the addressees. This connection with the
immediate environment allows for the interaction between the teller and audience,
which will be discussed below.

The author and addressees are also contrastive among these media. The Chinese
Union Bible was authored by committee, and thus it was a collaborative work. The
work of the Chinese Union Bible committee was to create a Chinese Bible, which
could be understood by the largest section of the population. In contrast, the aural
and oral-performance versions were the work of a single crafter. The crafter in the
aural version had a conceptual idea of an audience in mind, consisting of the
‘average’ Chinese radio/mp3 listener. However, during the oral-performance, the
teller, Mrs. Wu, immediately knew the audience, as it was a set number of people in
her immediate proximity. This immediate presence of an audience allowed for
instant feedback and interplay with the audience, as well as additional opportunities
for further crafting of the message to best suit the audience.

Another contrastive feature between the three versions is the date of composition.
The aural and oral-performance are a contemporary telling of Mark 2:1-12. Thus
they would be expected to use more contemporary words suited to the addressees,
whether perceived (as in the aural version) or immediate (as in the oral-
performance).

Lastly, each version of Mark 2:1-12 differs in length as measured by number of
syllables and number of words. In Mark 2:1-12, the written version represents the
shortest among the versions both in syllable count and word count. The oral-
performance was the longest among the versions in both syllable and word count.
The aural version was between both the written and oral-performance versions in both syllable and word count.

In the next section, a word level analysis is applied to the Mark 2:1-12 text analyzing the distribution of substantive lexical items and functional lexemes throughout the Mark 2:1-12 versions.

4.3 Word level analysis
This section examines the three versions at a word level, identifying and categorizing contrastive features in the areas of participant reference and particle usage. Use of time references and conjunctions could fit under this word level analysis and because they also deal with clausal-level issues, they have been listed as part of the tables below. However, they will be analyzed in detail in the clause level analysis section of this study, under the cohesion heading.

4.3.1 Word class distribution: Mark 2:1-12
At the beginning of this chapter each medium was analyzed by its overlap and contrast among the three versions. In tables 3-5 in the text overview section, it is shown that on a syllable level there is both overlap and contrast. In the charts below, each of the versions of overlap and contrast are examined on a lexical level, under the categories of substantive lexical items (noun and verb) and functional lexemes (particles, temporal phrases, and conjunctions). The chart below gives a total lexical inventory of both of the above-mentioned categories (substantive lexical items and functional lexemes) and their subsets in the Mark 2:1-12 story.\(^\text{21}\)

**Table 9 Lexical category inventory chart: Mark 2:1-12 all versions**

<table>
<thead>
<tr>
<th>Color (Abbr.)</th>
<th>Substantive lexical items</th>
<th>Functional lexemes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Noun</td>
<td>Verb</td>
</tr>
<tr>
<td>Grey (WAO)</td>
<td>31</td>
<td>26</td>
</tr>
<tr>
<td>Red (W)</td>
<td>35</td>
<td>29</td>
</tr>
<tr>
<td>Blue (A)</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td>Yellow (O)</td>
<td>20</td>
<td>16</td>
</tr>
<tr>
<td>Green (AO)</td>
<td>44</td>
<td>44</td>
</tr>
<tr>
<td>Purple (WA)</td>
<td>2</td>
<td>2</td>
</tr>
</tbody>
</table>

\(^{21}\) It should be noted that the charts in this section do not represent every lexical category in the texts, but focus solely on the areas of: nouns, verbs, particles, temporal words, and conjunctions. The selections of these lexical items have been done in this way because they relate to the focus on this section as well as the hypothesis of this thesis. To compensate for this selected analysis the charts in this section not only gives the percentage distribution among these selected categories, but also give the percentage of distribution among the entire word count of each text.
The chart above lists all the substantive lexical items and functional lexemes in all three versions of Mark 2:1-12. Next to each of the color-coded names is the abbreviation (Abbr.) for what each of those colors represent. For example, the ‘grey’ category represents all three versions written, aural, and oral-performance. Thus it has been given the abbreviation WAO, where W = Written, A = Aural, O = Oral. In other categories, which only represent overlap between two versions, such as ‘green’ where aural and oral-performance are overlapping, the short hand (AO) is given. In addition, any color categories representing unique content to that version, such as ‘Red’, which only shows content unique to the written version, is given the abbreviation (W). The chart gives an areal view of the inventory of these lexical categories. The data in this inventory related to each version is analyzed individually in the following sections.

In the tables below the lexical categories in the written version of Mark 2:1-12 have been isolated. The three tables below display the data in three contrastive ways. Table 10 shows the inventory of each word category in relation to each of their occurrences throughout the written text of Mark 2:1-12. Table 10 shows the percentage distribution of these occurrences within the subset: substantive lexical items and functional lexemes. Table 11 shows the total percentage distribution within the subset of substantive lexical items and function lexemes in the written version. Table 12 shows the total percentage distribution in relation to the entire Mark 2:1-12 story.

Table 10 Lexical category chart: Mark 2:1-12 Written version

<table>
<thead>
<tr>
<th>Color (media)</th>
<th>Substantive Lexical items</th>
<th>Functional Lexemes</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Noun</td>
<td>Verb</td>
<td>Particle</td>
</tr>
<tr>
<td>Grey (WAO)</td>
<td>31</td>
<td>26</td>
<td>0</td>
</tr>
<tr>
<td>Red (W)</td>
<td>35</td>
<td>29</td>
<td>1</td>
</tr>
<tr>
<td>Purple (WA)</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Orange (WO)</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>69</td>
<td>58</td>
<td>3</td>
</tr>
<tr>
<td><strong>Category Total</strong></td>
<td><strong>127</strong></td>
<td><strong>15</strong></td>
<td></td>
</tr>
</tbody>
</table>
Table 11 Lexical statistical distribution among self-defined subset of Substantive Lexical items and Functional Lexemes: Mark 2:1-12 Written version

<table>
<thead>
<tr>
<th>Color (media)</th>
<th>Substantive Lexical items</th>
<th>Functional Lexemes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Noun</td>
<td>Verb</td>
</tr>
<tr>
<td>Grey (WAO)</td>
<td>22.46%</td>
<td>18.31%</td>
</tr>
<tr>
<td>Red (W)</td>
<td>25.54%</td>
<td>20.42%</td>
</tr>
<tr>
<td>Purple (WA)</td>
<td>1.45%</td>
<td>1.45%</td>
</tr>
<tr>
<td>Orange (WO)</td>
<td>0.7%</td>
<td>0.7%</td>
</tr>
<tr>
<td>Total</td>
<td>50%</td>
<td>42.02%</td>
</tr>
<tr>
<td>Category Total</td>
<td>89.43%</td>
<td>10.56%</td>
</tr>
</tbody>
</table>

Table 12 Lexical statistical distribution throughout entire text: Mark 2:1-12 Written version

<table>
<thead>
<tr>
<th>Color (media)</th>
<th>Substantive Lexical items</th>
<th>Functional Lexemes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Noun</td>
<td>Verb</td>
</tr>
<tr>
<td>Grey (WAO)</td>
<td>13.96%</td>
<td>11.71%</td>
</tr>
<tr>
<td>Red (W)</td>
<td>15.76%</td>
<td>26.57%</td>
</tr>
<tr>
<td>Purple (WA)</td>
<td>0.9%</td>
<td>0.9%</td>
</tr>
<tr>
<td>Orange (WO)</td>
<td>0.45%</td>
<td>0.45%</td>
</tr>
<tr>
<td>Total</td>
<td>31.08%</td>
<td>26.12%</td>
</tr>
<tr>
<td>Category Total</td>
<td>57.20%</td>
<td>6.76%</td>
</tr>
</tbody>
</table>

It can be seen in the charts above that there is a similar number of both nouns and verbs that are unique to the written version (Red = W). They total 64 occurrences (Red = W: 35 nouns, 29 verbs), which makes up 46.38% of the usage among the selected subset of substantive lexical items and functional lexemes. In relation to the total word usage in the written text their percentage distribution is 28.83%.

In addition, there is also a similar number of nouns and verbs that overlap between all three media (Grey = WAO), totaling 57 occurrences (subset: 41.30%, text total: 25.68%). However, there are few nouns and verbs that are shared between the written version and either of the other versions (Purple = WA: 2 noun, 2 verb; and Orange = WO: 1 noun, 1 verb). The written version has few particles, temporal words and phrases, and conjunctions that solely occur in its version, five in total (subset: 3.62%, text total: 2.25%). There are no particles or temporal phrases that
occur in all three versions. There is one unique usage of a particle in the written version and the other two particles overlap with the aural version (Purple = WA).

In total, the substantive lexical items make up 92.02% within the subset, and 57.20% of the text as a whole in the written version. The functional lexemes make up only 7.98% of the subset, and 4.95% of the text as a whole in the written version.

In the following section, the number of occurrences of substantive lexical items and functional lexemes is analyzed in the aural and oral-performance versions, making note of their percentage distribution within their subset and in relation to the text as a whole.

The following three tables follow the same table display method shown above for the written version, with the aural version now in focus. Table 13 shows the inventory of each word category in relation to each of their occurrences throughout the written text of Mark 2:1-12. Table 14 shows the percentage distribution of these occurrences within the subset of substantive lexical items and functional lexemes. Table 15 then gives the total percentage distribution of this subset in relation to the total word count of the Mark 2:1-12 written version.

Table 13 Lexical category chart: Mark 2:1-12 Aural version

<table>
<thead>
<tr>
<th>Color (media)</th>
<th>Substantive Lexical items</th>
<th>Functional Lexemes</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Noun</td>
<td>Verb</td>
<td>Particle</td>
</tr>
<tr>
<td>Grey (WAO)</td>
<td>31</td>
<td>26</td>
<td>0</td>
</tr>
<tr>
<td>Blue (A)</td>
<td>6</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>Green (AO)</td>
<td>44</td>
<td>44</td>
<td>3</td>
</tr>
<tr>
<td>Purple (WA)</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>83</td>
<td>81</td>
<td>5</td>
</tr>
</tbody>
</table>

Table 14 Lexical statistical distribution among self-defined subset of Substantive Lexical items and Functional Lexemes: Mark 2:1-12 Aural version

<table>
<thead>
<tr>
<th>Color (media)</th>
<th>Substantive Lexical items</th>
<th>Functional Lexemes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Noun</td>
<td>Verb</td>
</tr>
<tr>
<td>Grey (WAO)</td>
<td>15.74%</td>
<td>13.20%</td>
</tr>
<tr>
<td>Blue (A)</td>
<td>03.05%</td>
<td>04.57%</td>
</tr>
<tr>
<td>Green (AO)</td>
<td>22.34%</td>
<td>22.34%</td>
</tr>
<tr>
<td>Purple (WA)</td>
<td>01.02%</td>
<td>01.02%</td>
</tr>
</tbody>
</table>
Table 15 Lexical statistical distribution throughout entire text: Mark 2:1-12

Aural version

<table>
<thead>
<tr>
<th>Color (media)</th>
<th>Substantive Lexical items</th>
<th>Functional Lexemes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Noun</td>
<td>Verb</td>
</tr>
<tr>
<td>Grey (WAO)</td>
<td>31.80%</td>
<td>9.22%</td>
</tr>
<tr>
<td>Blue (A)</td>
<td>2.13%</td>
<td>3.19%</td>
</tr>
<tr>
<td>Green (AO)</td>
<td>15.60%</td>
<td>15.60%</td>
</tr>
<tr>
<td>Purple (WA)</td>
<td>0.71%</td>
<td>0.71%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>29.43%</strong></td>
<td><strong>28.72%</strong></td>
</tr>
<tr>
<td><strong>Category Total</strong></td>
<td><strong>58.16%</strong></td>
<td><strong>11.70%</strong></td>
</tr>
</tbody>
</table>

In the charts above there are a relatively high and equal number of nouns and verbs shared by both the aural and oral versions, (Green = AO) 44 nouns and 44 verbs in total (subset: 23.03%, text total: 15.60%). However there is a relatively low number of unique noun and verb occurrences in the aural version (Blue = A), only six occurrences of nouns (subset: 3.14%, text total: 2.13%) and nine occurrences of verbs (subset: 4.71%, text total: 3.19%), totaling 15 occurrences total (subset: 7.85%, text total: 5.32%). There are only two occurrences of overlap each between the aural version and the written, in relation to verbs and nouns. The remaining 57 occurrences of substantive lexical items in the aural version overlap with the other two versions (Grey = WAO: 31 nouns, 26 verbs).

There are however, 27 total occurrences of particles, temporal words and phrases and conjunctions in the aural version. Of these 27 occurrences, three are unique to the aural version and 18 are shared between the aural and oral version. The aural version shares two occurrences with the written version (Purple = WA: particles). Lastly there are four occurrences of conjunctions, which occur between all three texts (Grey = WAO). The aural version’s 27 occurrences of functional lexemes make up 14.14% of the subset, and 9.57% of the total text. This is an increase from the written version’s usage of function lexemes, which was only 7.97% of the subset, and 4.95% of the text as a whole. This makes the aural usage of functional lexemes 1.77 times that of the written version within the subset, and 1.9 times the amount that is found within the entire text of Mark 2:1-12.
Lastly, the oral-performance will be in focus in the three tables below. The following tables will continue to follow the pattern shown above with the written and aural versions analyses. The oral-performance version is now in focus. Table 16 shows the inventory of each word category in relation to each of their occurrences throughout the written text of Mark 2:1-12. Table 17 shows the percentage distribution of these occurrences within the subset of substantive lexical items and functional lexemes. Table 18 then gives the total percentage distribution of this subset in relation to the total word count of the Mark 2:1-12 oral-performance version.

Table 16 Lexical category chart: Mark 2:1-12 Oral-performance version

<table>
<thead>
<tr>
<th>Color (media)</th>
<th>Substantive Lexical items</th>
<th>Functional Lexemes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Noun</td>
<td>Verb</td>
</tr>
<tr>
<td>Grey (WAO)</td>
<td>31</td>
<td>26</td>
</tr>
<tr>
<td>Yellow (O)</td>
<td>20</td>
<td>16</td>
</tr>
<tr>
<td>Green (AO)</td>
<td>44</td>
<td>44</td>
</tr>
<tr>
<td>Orange (WO)</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>96</td>
<td>87</td>
</tr>
</tbody>
</table>

Table 17 Lexical statistical distribution among self-defined subset of Substantive Lexical items and Functional Lexemes: Mark 2:1-12 Oral-performance version

<table>
<thead>
<tr>
<th>Color (media)</th>
<th>Substantive Lexical items</th>
<th>Functional Lexemes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Noun</td>
<td>Verb</td>
</tr>
<tr>
<td>Grey (WAO)</td>
<td>13.08%</td>
<td>10.97%</td>
</tr>
<tr>
<td>Yellow (O)</td>
<td>8.44%</td>
<td>6.75%</td>
</tr>
<tr>
<td>Green (AO)</td>
<td>18.57%</td>
<td>18.57%</td>
</tr>
<tr>
<td>Orange (WO)</td>
<td>0.42%</td>
<td>0.42%</td>
</tr>
<tr>
<td>Total</td>
<td>29.11%</td>
<td>36.71%</td>
</tr>
</tbody>
</table>

Table 18 Lexical category chart: Total percentage distribution of Mark 2:1-12 Oral-performance version

<table>
<thead>
<tr>
<th>Color (media)</th>
<th>Substantive Lexical items</th>
<th>Functional Lexemes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Category Total</td>
<td>Total</td>
</tr>
<tr>
<td>Grey (WAO)</td>
<td>81.43%</td>
<td>22.78%</td>
</tr>
</tbody>
</table>
Table 18 Lexical statistical distribution throughout entire text: Mark 2:1-12
Oral-performance version

<table>
<thead>
<tr>
<th>Color (media)</th>
<th>Substantive Lexical items</th>
<th>Functional Lexemes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Noun</td>
<td>Verb</td>
</tr>
<tr>
<td>Grey (WAO)</td>
<td>9.42%</td>
<td>7.3%</td>
</tr>
<tr>
<td>Yellow (O)</td>
<td>6.08%</td>
<td>4.86%</td>
</tr>
<tr>
<td>Green (AO)</td>
<td>13.37%</td>
<td>13.37%</td>
</tr>
<tr>
<td>Orange (WO)</td>
<td>0.30%</td>
<td>0.30%</td>
</tr>
<tr>
<td>Total</td>
<td>29.18%</td>
<td>26.44%</td>
</tr>
<tr>
<td>Category Total</td>
<td><strong>55.62%</strong></td>
<td><strong>16.41%</strong></td>
</tr>
</tbody>
</table>

In the charts above, there are more unique occurrences of nouns and verbs than in the aural version. There are 36 unique occurrences of nouns and verbs in the oral version (Yellow = O: 20 noun + 16 verb) compared with the 15 in the aural version (Blue = A: 6 nouns + 9 verbs). The substantive lexical items in the oral-performance make up 15.45% of the subset, and 10.03% of the text as a whole. However, there are still not as many unique occurrences of substantive lexical items as there are in the written version, which has 64 (Red = W: 35 nouns + 29 verbs), making it 46.38% of its subset, and 28.83% of its text as a whole.

The highest occurrence of particles, temporal phrases, and conjunctions are in the oral version with a total of 50 (particles 16, temporal 10, and conjunctions 24). Out of these 50 occurrences, 28 of them were unique to the oral-performance (Yellow = O: particles 13, temporal 7, and conjunctions 8). Except for four conjunctions, which overlap in all four texts (Grey = WAO), the remaining 18 occurrences all overlap with the aural version (Green = AO: particles 3, temporal 3, and conjunctions 12). This makes the functional lexemes the highest in the oral-performance version with a percentage within the subset of 21.46% and text total percentage of 15.20%.

In summary, there was contrast between the three versions within the categories of substantive lexical items and functional lexemes. Table 19 below shows a summary of the percentage distributions for each of the three versions next to each other, both within the subset and in relation to the text as a whole.
Table 19 Percentage distribution summary

<table>
<thead>
<tr>
<th></th>
<th>Substantive Lexical items</th>
<th>Functional Lexemes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Percentage distribution within subset of Substantive Lexical items and Function Lexemes</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Written</td>
<td>89.43%</td>
<td>10.56%</td>
</tr>
<tr>
<td>Aural</td>
<td>83.25%</td>
<td>16.75%</td>
</tr>
<tr>
<td>Oral</td>
<td>81.43%</td>
<td>22.78%</td>
</tr>
<tr>
<td><strong>Percentage distribution within text as a whole</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Written</td>
<td>57.20%</td>
<td>6.76%</td>
</tr>
<tr>
<td>Aural</td>
<td>58.16%</td>
<td>11.70%</td>
</tr>
<tr>
<td>Oral</td>
<td>55.62%</td>
<td>16.41%</td>
</tr>
</tbody>
</table>

When the number of substantive lexical items in the written version is shown with percentages of the entire text, there is a relatively similar distribution between the percentages (W: 57.20%, A: 58.16%, O: 55.62%). However, despite this similar percentage distribution among the text as a whole on the surface, the amount of overlapping and contrastive words behind that percentage shows there was some lexical change or shifts occurring.

In addition, in the chart above, there was an increase of functional lexemes from the written version to the aural to the oral-performance (W: 10.56% → 16.75% → 22.78% within the subset, and W: 6.76% → A: 11.70% → O: 16.41% among each of the versions’ text as a whole). This shows that the aural and oral-performance version utilize more function lexemes than the written version, with the most utilization of function lexemes happening in the oral-performance.

In the previous section, the substantive lexical items and functional lexemes were charted and analyzed on a statistical level. Tables 9-19 show that there is both overlap and contrast in between the three versions of Mark 2:1-12 in the areas of substantive lexical items (nouns and verbs) and functional lexemes (particles, temporal, and conjunctions).

In the next sections, substantive lexical items and functional lexemes will be analyzed in detail according to the following: participant reference, use and distribution of particles, temporal words, and conjunctions.
4.3.2 Participant reference: Mark 2:1-12

This section identifies and makes an inventory of all the ways in which the participants are referenced in the Mark 2:12 text. Next, the results are analyzed in an attempt to discover discernible patterns, which can be checked across the other three stories. The method for identifying and tracking the references of the participants utilizes the Levinsohn chart (Levinsohn 2011:9-22) and adapts it to represent the three versions side by side for the purpose of three way contrastive analysis. After Mark 2:1-12’s inventory of participant reference had been charted in text-sequential order, each of the corresponding sections and categories were then charted. The corresponding sections and their categorical distribution (Intro, S1-S4) provide a base for analysis of the distribution of reference methods in sections which overlap in each of the three versions. There are sections of each story which do not correspond to the other two versions. These sections of non-correspondence occur in areas such as Band 5 Intrusion in the oral version salience scheme, direct versus indirect quotations, and areas where the material was reordered. These areas of contrast contain occurrences of participant reference that did not correspond with all three versions. These non-corresponding sections and their methods of reference were also analyzed, but only after the establishment of the corresponding baseline participant reference points.

The S1-S4 distribution of both the corresponding and non-corresponding sections of participant reference is defined in table 20 below, following Levinsohn (2011:126)

Table 20 Levinsohn S1-S4 categories

| S1: the subject is the same as in the previous sentence; |
| S2: the subject was the addressee of the previous reported speech; |
| S3: the subject had some other non-subject role in the previous clause/sentence; and |
| S4: the subject was not involved in the previous clause/sentence. |

Each version’s participant introduction and S1-S4 categories were isolated and counted. The introduction and S1-S4 methods of reference in each category were then analyzed in relation to the percentage distribution of category and method of reference, both in corresponding and non-corresponding tables.

The first step in the participant reference analysis in this story has been to compare only the clauses that correspond between all three versions. Correspondence is here defined as clauses in all three versions, which share similar content presented in the same relative text-sequential order. Having these two previously mentioned attributes, they must also share the same S1-S4 referential category in their ‘corresponding clauses’. In table 21 below the participant reference for the Mark 2:1-
12 story has been charted giving both the number of each method of reference (zero, pronoun, noun phrase) and the category in which they occur (S1-S4).

Table 21 Mark 2:1-12: Participant reference distribution chart (Corresponding clauses only)

<table>
<thead>
<tr>
<th></th>
<th>Written</th>
<th></th>
<th></th>
<th>Aural</th>
<th></th>
<th></th>
<th>Oral</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>#</td>
<td>%</td>
<td>#</td>
<td>%</td>
<td>#</td>
<td>%</td>
<td>#</td>
<td>%</td>
</tr>
<tr>
<td>Intro</td>
<td>Zero</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Pronoun</td>
<td>4</td>
<td>100%</td>
<td>4</td>
<td>100%</td>
<td>4</td>
<td>100%</td>
<td>4</td>
</tr>
<tr>
<td>S1:</td>
<td>Zero</td>
<td>0</td>
<td>0</td>
<td>5</td>
<td>14.29%</td>
<td>5</td>
<td>14.29%</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Pronoun</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>1</td>
<td>100%</td>
<td>1</td>
<td>100%</td>
<td>1</td>
<td>100%</td>
<td>1</td>
</tr>
<tr>
<td>S2:</td>
<td>Zero</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Pronoun</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>1</td>
<td>100%</td>
<td>1</td>
<td>100%</td>
<td>1</td>
<td>100%</td>
<td>1</td>
</tr>
<tr>
<td>S3:</td>
<td>Zero</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Pronoun</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>S4:</td>
<td>Zero</td>
<td>2</td>
<td>5.71%</td>
<td>2</td>
<td>14.29%</td>
<td>2</td>
<td>28.57%</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Pronoun</td>
<td>4</td>
<td>14.29%</td>
<td>4</td>
<td>57.14%</td>
<td>4</td>
<td>57.14%</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>19</td>
<td>19</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In the table above it can be seen that there are 19 total corresponding clauses in the Mark 2:1-12 passage. Four of these corresponding clauses represent participant introductions; seven represent S1 type reference, one S2 reference, zero S3 references, and seven S4 references.

In the S1 category in the written version, there are only zero anaphora and noun phrase references; 1 occurrence (14.29%) of noun phrase, and 6 occurrences (85.71%) of zero anaphora. In the S1 category in the aural and oral-performance versions, there are overlapping methods of reference both in method and distribution. These were zero anaphora, pronoun, and noun phrase methods of reference. Zero anaphora reference occurs five times, 71.43% of the references in the S1 category. Pronoun reference had one occurrence, 14.29% of the references in the S1 category. Noun phrase reference had one occurrence, 14.29% of the references in the S1 category. In the aural and oral-performance, the use of pronoun reference in the S1 category was an innovation, and this method of reference does not occur in the S1 category of the written version. An example of zero anaphora in the written version but pronoun use in the aural and oral versions is shown in the example below:

Example 08
Mark 02:04c
There was only one occurrence of corresponding participant reference in the S2 category in the written, aural, and oral-performance versions. This sole occurrence was noun phrase reference, with an absence of zero anaphora or pronoun reference.

As mentioned earlier, there is no corresponding S3 reference in the Mark 2:1-12 story in any of the versions.

In the S4 category in the written version, there are only zero anaphora and noun phrase references. Neither of the S1 and S4 categories in the written version of Mark 2:1-12 employs pronouns as a method of reference. The S4 category in the written version has four occurrences of zero anaphora, 57.14% of the references in the S4 category. The S4 category in the written version has three occurrences of noun phrase reference, 42.86% of the references in the S4 category. As in the S1 category, the aural and oral-performance utilizes zero anaphora, pronoun, and noun phrase references. The aural and oral-performance version also share the same number of occurrences of each of these methods of reference. In the aural and oral-performance versions, zero anaphora reference has two occurrences, 28.57% of the references in the S4 category, pronoun reference have one occurrence, 14.29% of the references in the S4 category, and noun phrase reference has four occurrences, 57.14% of the references in the S4 category. The aural and oral-performances use pronouns as a method of reference in the S4 category. This pronoun reference in the aural and oral versions is again contrastive to the written version, which does not use pronoun reference in the S4 category.

In summary, zero anaphora seems to occur slightly more often in the written version, than in the aural and oral versions. Also, the aural and oral-performance versions both use pronoun reference in S1 and S4 environments, while the written
version seems to only use zero anaphora and noun phrases in the S1 and S4 categories in this passage.

In table 22 below, the reference methods in the corresponding clauses in all three versions of Mark 2:1-12 have been charted again. However, zero anaphora occurrences have been left out of the chart. Zero anaphora is an implicit method of reference, and thus the chart below only shows the occurrences of the explicit references in the Mark 2:1-12 text.

Table 22 Mark 2:1-12: Explicit participant reference clause distribution chart
(Corresponding clauses only)

<table>
<thead>
<tr>
<th></th>
<th>Written</th>
<th>#</th>
<th>%</th>
<th>Aural</th>
<th>#</th>
<th>%</th>
<th>Oral</th>
<th>#</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intro</td>
<td>Pronoun</td>
<td>0</td>
<td>0</td>
<td>NP</td>
<td>0</td>
<td>0</td>
<td>NP</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>4</td>
<td>100%</td>
<td>NP</td>
<td>4</td>
<td>100%</td>
<td>NP</td>
<td>4</td>
<td>100%</td>
</tr>
<tr>
<td>S1:</td>
<td>Pronoun</td>
<td>0</td>
<td>0</td>
<td>NP</td>
<td>1</td>
<td>50%</td>
<td>NP</td>
<td>1</td>
<td>50%</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>1</td>
<td>100%</td>
<td>NP</td>
<td>1</td>
<td>100%</td>
<td>NP</td>
<td>1</td>
<td>100%</td>
</tr>
<tr>
<td>S2:</td>
<td>Pronoun</td>
<td>0</td>
<td>0</td>
<td>NP</td>
<td>0</td>
<td>0</td>
<td>NP</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>1</td>
<td>100%</td>
<td>NP</td>
<td>0</td>
<td>0</td>
<td>NP</td>
<td>1</td>
<td>100%</td>
</tr>
<tr>
<td>S3:</td>
<td>Pronoun</td>
<td>0</td>
<td>0</td>
<td>NP</td>
<td>0</td>
<td>0</td>
<td>NP</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>0</td>
<td>0</td>
<td>NP</td>
<td>0</td>
<td>0</td>
<td>NP</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>S4:</td>
<td>Pronoun</td>
<td>0</td>
<td>0</td>
<td>NP</td>
<td>1</td>
<td>20%</td>
<td>NP</td>
<td>4</td>
<td>80%</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>3</td>
<td>100%</td>
<td>NP</td>
<td>4</td>
<td>20%</td>
<td>NP</td>
<td>4</td>
<td>20%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>9</td>
<td>12</td>
<td></td>
<td>12</td>
<td>12</td>
<td></td>
<td>12</td>
<td>12</td>
</tr>
</tbody>
</table>

There were ten instances of zero anaphora in the written text, which left only nine explicit references in the written version. The aural and oral-performances only had seven zero anaphora references, which left twelve total explicit references in the aural and oral-performance versions. There may be a tendency for the aural and oral-performance versions of the story to utilize a greater number of explicit references than the written version. In addition to this, the table above showed that 100% of the written version’s explicit references in the corresponding clauses were by noun phrase reference only, without any use of pronoun reference. The aural and oral-performance versions have 33% more explicit references more than the written version. However, given the low number of over all corresponding references between the versions, this 33% increase only represents 3 occurrences. There is contrast occurring, but the extend of the contrast will need to be explored in the rest of the corpus to evaluate whether this possibly represents a trends across the meida.

The findings above, which analyzed the corresponding clauses, served as a baseline for the analysis of explicit methods of reference between the three versions. However, to more fully understand the methods and categories of reference across
the three versions, all referential clauses (not just corresponding clauses) are examined in table 22 below.

Table 23 Mark 2:1-12:  All participant reference clause percentage distribution chart (All referential clauses)

<table>
<thead>
<tr>
<th></th>
<th>Written</th>
<th>#</th>
<th>%</th>
<th>Aural</th>
<th>#</th>
<th>%</th>
<th>Oral</th>
<th>#</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intro</td>
<td>Zero</td>
<td>0</td>
<td>0</td>
<td>Zero</td>
<td>0</td>
<td>0</td>
<td>Zero</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Pronoun</td>
<td>0</td>
<td>0</td>
<td>Pronoun</td>
<td>0</td>
<td>0</td>
<td>Pronoun</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>4</td>
<td>100%</td>
<td>Pronoun</td>
<td>4</td>
<td>100%</td>
<td>Pronoun</td>
<td>4</td>
<td>100%</td>
</tr>
<tr>
<td>S1:</td>
<td>Zero</td>
<td>9</td>
<td>75%</td>
<td>Zero</td>
<td>9</td>
<td>69.23%</td>
<td>Zero</td>
<td>9</td>
<td>64.29%</td>
</tr>
<tr>
<td></td>
<td>Pronoun</td>
<td>0</td>
<td>0</td>
<td>Pronoun</td>
<td>2</td>
<td>15.38%</td>
<td>Pronoun</td>
<td>3</td>
<td>21.43%</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>3</td>
<td>25%</td>
<td>Pronoun</td>
<td>2</td>
<td>15.38%</td>
<td>NP</td>
<td>2</td>
<td>15.38%</td>
</tr>
<tr>
<td>S2:</td>
<td>Zero</td>
<td>0</td>
<td>0</td>
<td>Zero</td>
<td>0</td>
<td>0</td>
<td>Zero</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Pronoun</td>
<td>1</td>
<td>100%</td>
<td>Pronoun</td>
<td>0</td>
<td>0</td>
<td>Pronoun</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>0</td>
<td>0</td>
<td>Pronoun</td>
<td>0</td>
<td>0</td>
<td>NP</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>S3:</td>
<td>Zero</td>
<td>0</td>
<td>0</td>
<td>Zero</td>
<td>0</td>
<td>0</td>
<td>Zero</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Pronoun</td>
<td>0</td>
<td>0</td>
<td>Pronoun</td>
<td>0</td>
<td>0</td>
<td>Pronoun</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>0</td>
<td>0</td>
<td>Pronoun</td>
<td>0</td>
<td>0</td>
<td>NP</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>S4:</td>
<td>Zero</td>
<td>4</td>
<td>50%</td>
<td>Zero</td>
<td>3</td>
<td>30%</td>
<td>Zero</td>
<td>3</td>
<td>33.33%</td>
</tr>
<tr>
<td></td>
<td>Pronoun</td>
<td>0</td>
<td>0</td>
<td>Pronoun</td>
<td>1</td>
<td>10%</td>
<td>Pronoun</td>
<td>1</td>
<td>11.11%</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>4</td>
<td>50%</td>
<td>Pronoun</td>
<td>6</td>
<td>60%</td>
<td>NP</td>
<td>5</td>
<td>55.56%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>25</td>
<td></td>
<td>28</td>
<td></td>
<td></td>
<td>28</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In the table above, all referential clauses were included in the analysis. The result was 25 references in the written version, and 28 references in the aural and oral-performance versions. There are a slightly higher number of references in the aural and oral-performance versions. However, both of these versions were longer in clause count than the written version. Interestingly, when all references are taken into consideration, pronouns are still not utilized as a method of reference in the written version of Mark 2:1-12, while they are utilized in the aural and oral-performance versions. The aural version uses a total of three pronoun references (S1 = 2, S4 = 1), and the oral-performance version contains four pronoun references (S1 = 3, S4 = 1). The fourth pronoun occurrence is seen in the example below:

Example 09
Mark 02:08b
W: 说
jiu4 / shuo1
the/ say
then <jiu> (he) said

A: 于是/说
yu2shi4 / ji4 / shuo1
as a result/ then/ say
as a result (he) then <jiu> said

O: 于是/说
yu2shi4 / ta1 / jiu4 / shuo1
as a result/ he/ then/ say
as a result he then <jiu> said

The written version has 13 instances of zero anaphora (S1 = 9, S4 = 4), while the aural and oral-performance version use 12 total zero anaphora references (S = 9, S4 = 3). There was a higher percentage of zero-anaphora references in the written version (52% of total references), than the aural and oral-performance versions (42.86% of total references).

In table 24 below, the occurrences and distribution of explicit participant reference clauses in all referential clauses in the three versions is charted.

Table 24 Mark 2:1-12 *Explicit participant reference clause* distribution chart (All referential clauses)

<table>
<thead>
<tr>
<th></th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intro</td>
<td>Pronoun</td>
<td>NP</td>
<td>Pronoun NP</td>
<td>Pronoun NP</td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>S1:</td>
<td>Pronoun</td>
<td>NP</td>
<td>Pronoun NP</td>
<td>Pronoun NP</td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>S2:</td>
<td>Pronoun</td>
<td>NP</td>
<td>Pronoun NP</td>
<td>Pronoun NP</td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>S3:</td>
<td>Pronoun</td>
<td>NP</td>
<td>Pronoun NP</td>
<td>Pronoun NP</td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>S4:</td>
<td>Pronoun</td>
<td>NP</td>
<td>Pronoun NP</td>
<td>Pronoun NP</td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>12</td>
<td>16</td>
<td>16</td>
<td></td>
</tr>
</tbody>
</table>

In the table above after the thirteen zero anaphora references in the written version and the twelve in the aural and oral-performance versions are excluded from analysis, the written version had twelve explicit references, using only noun phrase as the method of reference. The aural and oral-performance both had 16 explicit references. The aural and oral-performance versions make use of both pronoun and noun phrase methods of reference. Thus when all referential clauses are analyzed, the aural and oral-performance versions have 33% more explicit references than the written version. The explicit reference increases by 33%, and this is the same increase seen in the baseline of corresponding explicit references between the aural and oral-performance versions. Again, this is a low number and limited text to extrapolate a global trend. However, it is sufficient data to warrant further investigation throughout the rest of the corpus.
Lastly, tables 25 and 26 below follow the procedure above, but exclude both zero anaphora and introduction references in the analysis thereby displaying the total number of explicit references, within the S1-S4 categories.

In table 25 below, the explicit references within the S1-S4 categories of the corresponding clauses are charted.

**Table 25 Mark 2:1-12 S1-S4 Explicit participant reference clause distribution chart (Corresponding clauses only)**

<table>
<thead>
<tr>
<th></th>
<th>Written</th>
<th>#</th>
<th>%</th>
<th>Aural</th>
<th>#</th>
<th>%</th>
<th>Oral</th>
<th>#</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>S1:</td>
<td>Pronoun NP</td>
<td>0</td>
<td>0</td>
<td>Pronoun NP</td>
<td>1</td>
<td>50%</td>
<td>Pronoun NP</td>
<td>1</td>
<td>60%</td>
</tr>
<tr>
<td>S2:</td>
<td>Pronoun NP</td>
<td>0</td>
<td>0</td>
<td>Pronoun NP</td>
<td>0</td>
<td>0</td>
<td>Pronoun NP</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>S3:</td>
<td>Pronoun NP</td>
<td>0</td>
<td>0</td>
<td>Pronoun NP</td>
<td>0</td>
<td>0</td>
<td>Pronoun NP</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>S4:</td>
<td>Pronoun NP</td>
<td>0</td>
<td>3</td>
<td>Pronoun NP</td>
<td>1</td>
<td>14.29%</td>
<td>Pronoun NP</td>
<td>1</td>
<td>16.67%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>5</td>
<td></td>
<td></td>
<td>8</td>
<td></td>
<td></td>
<td>8</td>
<td></td>
</tr>
</tbody>
</table>

In the table above, the baseline of corresponding clauses reveals that within the S1-S4 categories, there are five explicit written references and eight explicit aural and oral-performance references. There are 60% more explicit references in the aural and oral-performance versions as there are in the written version within the S1-S4 environments in the corresponding clauses of the Mark 2:1-12 story. This represents a smaller set of data, thus the percentile increase in proportionately higher. In the above chart the contrast in participant reference occurs in the S1 and S4 environments.

In table 26 below, the explicit references within the S1-S4 categories of all referential clauses are charted.

**Table 26 Mark 2:1-12 S1-S4 Explicit participant reference clause distribution chart (All referential clauses)**

<table>
<thead>
<tr>
<th></th>
<th>Written</th>
<th>#</th>
<th>%</th>
<th>Aural</th>
<th>#</th>
<th>%</th>
<th>Oral</th>
<th>#</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>S1:</td>
<td>Pronoun NP</td>
<td>0</td>
<td>3</td>
<td>Pronoun NP</td>
<td>2</td>
<td>50%</td>
<td>Pronoun NP</td>
<td>3</td>
<td>60%</td>
</tr>
<tr>
<td>S2:</td>
<td>Pronoun NP</td>
<td>0</td>
<td>1</td>
<td>Pronoun NP</td>
<td>0</td>
<td>0</td>
<td>Pronoun NP</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>S3:</td>
<td>Pronoun NP</td>
<td>0</td>
<td>0</td>
<td>Pronoun NP</td>
<td>0</td>
<td>0</td>
<td>Pronoun NP</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>S4:</td>
<td>Pronoun NP</td>
<td>0</td>
<td>4</td>
<td>Pronoun NP</td>
<td>1</td>
<td>14.29%</td>
<td>Pronoun NP</td>
<td>1</td>
<td>16.67%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>8</td>
<td></td>
<td></td>
<td>12</td>
<td></td>
<td></td>
<td>12</td>
<td></td>
</tr>
</tbody>
</table>
In the table above, the baseline of corresponding clauses reveals that within the S1-S4 categories there are eight explicit written references and twelve explicit aural and oral-performance references. There were 50% more explicit references in the aural and oral-performance versions as in the written version within the S1-S4 environments in all the referential clauses of the Mark 2:1-12 story. The above chart showed that contrast in explicitness of participant reference in the text was isolated to the S1 and S4 environments. The S1 environment constrained the highest contrast in the oral version, while the S4 environment had highest amount of contrast in the aural version. However, the contrast between all three media in the S1 environment was within a maximum differential of two references. The S4 contrast between all three media had a maximum differential of three references. These are admittedly low numbers. However, when analyzed within the entire corpus, if this trend persists on a percentile level, resulting in a high percentage increase of more explicit references between the media, this would show that this may represent a global trend of contrast between the way participant reference is represented across the three media.

In summary, depending on the field through which the data is analyzed (corresponding clause only or all referential clauses, Intro and S1-4 or S1-4 only), there was between 30-60% more explicit references in the aural and oral-performances than in the written version. This is admittedly a small sample. In the next chapter the remaining three stories in the corpus are analyzed in an attempt to see if this increase in explicit references represents a possible trend for the aural and oral versions.

4.3.3 Particles: Mark 2:1-12

This section examines particle usage and distribution between the three versions of Mark 2:1-12. Some particles are common speech particles, which have a relatively defined purpose and usage, such as mood particles, question particles, and interjection particles.

These common speech particles and their usages are

---

22 This study draws a distinction between structural particles and tense-marking particles on one hand, and mood particles, question particles, and interjection on the other hand (Yin 1990). The first groups of particles (structural particles, such as ‘de’, ‘de’, ‘di’, and tense-marking particles, such as ‘zhe’, ‘le’, and ‘guo’) are grammatically driven particles which deal with the grammatical function of individual words. Although they are important, they serve a grammatical function which is beyond the scope of this present study. The second group of particles mood particles, question particles, and interjection are group together as common speech particles, as they are associated with speech and have lexical glosses in most, if not all Chinese dictionaries and grammars.
described in dictionaries, and language teaching materials. Another type of particle is a discourse particle. Discourse particles are difficult to gloss in the limited context of a single sentence (Jones 1992:127). Discourse particles can serve as a type of discourse marker. Liu proposed a working definition of discourse markers stating they are “grammatically optional or syntactically independent; without the discourse markers, the grammaticality of the utterance remains intact. Second, they have little or no propositional meaning” (Liu 2009:358). Discourse markers have no direct meaning in isolation, but instead have a pragmatic function marking a certain function of parts of a text to the whole. Discourse particles are mainly, but not exclusively a feature of spoken language. This section examines the inventory of common speech particles and possible discourse particles found in Mark 2:1-12. Special attention will be given to discourse particles found in the aural and oral-performance version, along with any possible emerging patterns and functions of their use.

In table 27 below, an inventory of all the particles found in Mark 2:1-12 in each version has been charted, along with the number of each of their occurrences.

**Table 27 Mark 2:1-12 Particle inventory**

<table>
<thead>
<tr>
<th></th>
<th>那 'na'</th>
<th>呢 'ne'</th>
<th>/oke:j/ ‘ok’</th>
<th>哦 'o'</th>
<th>吧 ‘ba’</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Written</strong></td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>Total= 3</td>
</tr>
<tr>
<td><strong>Aural</strong></td>
<td>2</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>Total= 5</td>
</tr>
<tr>
<td><strong>Oral</strong></td>
<td>8</td>
<td>4</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>Total= 15</td>
</tr>
</tbody>
</table>

Table 27 showed that the written version had only three occurrences of particles. The aural version on the other hand has five. The oral-performance version has 15 total particles, three times as many as the aural version and five times as many as the written version. This results in a clause to particle ratio of 13 : 1 (0.07 : 1 particle to clause ratio) in the written version, 8.4 : 1 ratio in the aural version (0.11 : 1 particle to clause ratio), and 3.13 : 1 ratio in the oral version (0.3 : 1 particle to clause ratio). Particles are 1.14% of the words in the written version, 1.18% of the aural version, and 4.6% of the oral version.

The last category of particles is discourse particles. This category is difficult to gloss, and they are not commonly found in lexicons and grammars. Discourse particles represent particles which have a higher discourse function throughout the text as a whole.
Next, each of these particles is examined, along with its usage and environment. During this process common speech particles and possible oral discourse particles are identified.

4.3.3.1 Use of particle 那 na ‘na’

The particle 那 na ‘na’ is not used in the written source, but it is used a total of two times in the aural version and eight times in the oral-performance. The two times that it occurs in the aural version it also occurs in the oral-performance. However, the oral-performance has six additional occurrences of the particle unique to itself. This particle occurs in Band 1 twice, Band 2 once, Band 3 once, and Band 5 four times [See section 4.4.1 for Band Analysis and Salience Scheme].

When 那 na ‘na’ is used in Band 1 storyline, Band 2 Background and Band 3 setting it occurs with temporal words in every case but one. See the examples below.

Example 10

Band 1
Mark 02:01c
O: 那/当时/那里/的/人/呢/听说/耶稣/来/了/以后
na4 / dang1shi2 / na4li / de / ren2 / ne / ting1shuo1 / ye1su1 / lai2 / le / yi3hou4
that/time/ there/ DE/ ren/ ne/ hear/ Jesus/ come/ COMP/ after
na/ at the time, after the people there <ne>, heard that Jesus had returned

Example 11

Band 3
Mark 02:03a
yao4 / lai2 / jian4/xian4 / ye1su1
na/ that/ CLF/ time/ have/ four/ CLF/ people/ carry/ one/ CLF/ paralyzed person/ want/ come/ see/ Jesus
na, at that time there was 4 men carrying a paralyzed man (they) wanted to come see Jesus,

tan1zi / yao1 / lai2 / jian4/xian4 / ye1su1
na/ this/ CLF/ time/ ne/ have/ four/ CLF/ people/ carry/ one/ CLF/ paralyzed man/ want/ come/ see Jesus
na, at this time <ne> there was 4 men carrying a paralyzed man (they) wanted to come see Jesus

Example 12

Band 2
Mark 02:03i
O: 所以/那/后来/他们/把/洞/挖/好/了/以后
So/ na/ after/ they/ took/ hole/ dug/ complete/ COMP/ after
So <na> later they after the hole was dug,
The above examples all have 那 na ‘na’ being used in an environment of temporal words and phrases. The particle occurs clause initially except in example 13 Mark 02:04i where it is preceded by 所以 suo3yi3 ‘so’, but followed by 后来 hou4lai2 ‘later’. Example 13 below occurs in the same clause initial slot, but there is no temporal word in its immediate environment.

Example 13
Band 1
Mark 02:08a
O：那／耶稣／他／心／里／知道／这／些／人／心／里／的／想法
na4／ye1su1／ta1／xin1／li3／zhi1dao4／zhe4／xie1／ren2／xin1／li3／de/
xiang3fa3
na/ Jesus he/ heart/ LOC/ know/ this/ some/ people/ heart/ LOC/ DE/ thoughts
<n>Jesus he in heart knew these peoples the thoughts in hearts,

In the example above, 那 na ‘na’ is used clause initially, like almost all of the other examples in Band 1-3, however, without temporal environment. Either there is some implicit temporal marker not in the text, which would group this usage with the rest of the Band 1-3 usages, or the Mark 02.08a usage may be a possible example of 那 na ‘na’ marking Band 1 storyline. A possible reason for this is that Mark 02:08a occurs after a shift in focus in the story where the stage is expanded to include a group of religious leaders who are critical of what Jesus just said. The bands of the clauses leading up to 02.08a, were Band1 → Band 3 → Band 3 → Band 2 → Quotation clause 1 → Quotation clause 2 → Quotation clause 3 → then Band 1 Mark 02.08a. So this discourse particle may be marking a return to the main storyline, i.e. a return to Band 1 after 6 clauses of non-storyline. It is also worth noting that Mark 02:08a marks a paragraph break in the written version. Although the written version was not present in written form at the composition of the aural or oral-performance, the presence of 那 na ‘na’ occurring at this written paragraph break may mark a major boundary in the text. These two possible usages of 那 na ‘na’ are examined in the next chapter.

In Mark 2:1-12, the particle 那 na ‘na’ occur in Bands 1-3 to denote time and sequentiality. In the Mark 02:03a occurrences, 那 na ‘na’, is used in connection with 呢 ne ‘ne’ in the phrase 那这个时候呢 na4 zhe4 ge4 shi2hou ne ‘<na>’, at this time <ne>’ where 那…呢 na…ne ‘na…ne’ is used to bracket in a clause initial temporal phrase. A possible emerging pattern is <na>/_Temporal phrase_/ <ne>, except in
the possible case of \textlangle na\textrangle/_\textunderscore return to Band 1(or—major boundary in text)/, where there is a return to the Band 1 Storyline and/or a major boundary in the text.

The usage of 那 na ‘na’ in Band 5 seems to have a different function than in Band 1-3. Three out of the four occurrences in Band 5 occur when the teller is interacting directly with the audience and the fourth occurrence happens within an embedded section within Band 5 Teller Intrusion, as can be seen in the examples below.

Example 14  
Band 5  
2:01a  
O：那／大家／都／知道  
na4／da4jia1／dou1／zhi1dao4  
na/ everyone/ all/ knows  
\textlangle na\rangle Everyone all knows

The example above occurs at the very opening of the story.

Example 15  
02:04c  
O：那／怎么／办／呢?  
na4／zen3me／ban4／ne  
na/ how/ do/ ne  
\textlangle na\rangle what to do \textlangle ne\rangle?  

The example above occurs when a problem is presented to a group of the participants.

Example 16  
02:04d  
O：那／你们／都／要／知道／哦  
na4／ni3men／dou1／yao4／zhi1dao4／o  
na/ you (pl)/ all/ should/ know/ o  
\textlangle na\rangle you (pl) all need to know \textlangle o\rangle

The example above occurs before a three-clause embedding in Band 5 Teller Intrusion, which explains the nature of house-making materials and types of roofs on houses in the first century. This Band 5 Teller Intrusion may have been activated in order to address a teller-perceived contextual mismatch with the immediate audience.

Example 17  
02:04e  
A：那／那／个／时候／的／房子／呢  
na4／na4／ge4／shi2hou／de／fang2zi／ne  

\textlangle na\rangle why

80
Example 17 occurs within the three embedded clauses in Band 5 Teller Intrusion.

The usage of 那 na ‘na’ in the four Band 5 examples above suggests the possibility that another function of the particle 那 na ‘na’ is to indicate Teller Intrusion. In two of the four usages of 那 na ‘na’, it occurs in a surface pattern similar to that seen in its Band 1-3 usages. In Band 5 那 na ‘na’ occurs twice in the following pattern

<nai>/__Teller intrusion__/<ne>, and once instead of <ne> the particle <o> is used. Both <ne> and <o> are particles involved in engaging the audience with whom the teller is communicating. If there is not a significant difference between <ne> and <o>, then the pattern could be expanded to include three out of the four Band 5 occurrences, in the following way:

<nai>/__Teller intrusion__/<particle of audience interaction>.

To include all the occurrences of 那 na in Band 5, the following pattern could be used:

<nai>/__Teller intrusion__/[<particle of audience interaction>].

In the following chapter the remaining usages of 那 na ‘na’ throughout the corpus in Band 5 are examined to see if any of these possible patterns are representative of the oral usage of 那 na ‘na’.

The functions and patterns associated with 那 na ‘na’ are examined throughout the corpus in the next chapter. This corpus analysis of 那 na ‘na’ investigates the distinction between both band distribution (Band 1-3, 5) and function (Temporal, Storyline/Boundary, Author intrusion). Perhaps 那 na ‘na’ may represent a Mandarin Chinese oral discourse particle.

**4.3.3.2 Use of particle 呢 ne ‘ne’**

In Mark 2:1-12 the particle 呢 ne ‘ne’ is the second most used particle. The common functions of 呢 ne ‘ne’ when used at the end of a sentence are: 1) to indicate a suggestion, a request, or a command, 2) to express consent or approval, 3) to ask a rhetorical question and 4) to ask a question about a person previously mentioned (DeFrancis and Zhane 2009). It never occurs in the oral-performance without being preceded by 那 na ‘na’ as in one of the previous mentioned patterns. It occurs once
in the aural version within the <na>_/Teller intrusion/_<ne> construction (Mark 02:04e).

The remaining use of this particle occurs twice in both the written and aural version, and appears to be used in its common speech particle function. Both occurrences in the written version correspond with the occurrences in the aural version in the environment seen in the example below.

Example 18
Mark 02:07a

W: 这个为什么这样说呢
zhe4 / ge4 / ren2 / wei4shen2me / zhe4yang4 / shuo1 / ne
tis/ CLF/ man/ why/ like this/ speak/ ne
2:7 This man why like this speak <ne>

A: 他怎么样可以这样的话呢
ta1 / zen3me / ke3yi3 / shuo1 / zhe4yang4 / de / hua4 / ne
he/ how/ can/ speak/ like this/ DE/ speech/ ne
How can he speak like this words <ne>?

In the example above the occurrences of ‘ne’ occur only within direct quotations in both versions. In both occurrences it marks a question about a subject already mentioned, which is one of the common functions of this particle. It would seem that ‘ne’ when it occurs within direct quotations serves as a common speech particle rather than an oral discourse particle function. In the rest of the corpus the usages of ‘ne’ will be examined to see if there are discourse particle functions of it outside its possible formulaic use with the particle 那 na ‘na’.

### 4.3.3.3 Use of particle /o.kej/ ‘ok’

In Mark 2:1-12 the word /o.kej/ ‘ok’ is used twice, and only in the oral-performance. The word /o.kej/ ‘ok’ is a borrowed word from English. It does not occur in the written or aural versions.

The first occurrence is seen below in example 19.

Example 19
02:02c

O: 现在是我在讲故事 ok?
now/ is/ me/ in/ talk/ story/ ok
right now I am telling a story <ok>?

The first occurrence, shown above, is found at the end of a short section of Teller Intrusion, where the teller rebukes one of the listeners who was being a distraction.
during the telling, in which she says 现在是我在讲故事 ok?
Xian4zai4shi4 4wo3sai4jia4 3gu4shi /o.kej/? ‘right now I am telling a story <ok>?’.  
The second occurrence is seen in below in example 20.
Example 20
02:04h
O: 所以/ 他/ 才/ 能/ 在/ 上面/ 挖/ 洞/ ok?
suo3yi3 / ta1men / cai2 / neng2gou4 / zai4 / shang4mian / wa1 / dong4 / ok
so/ they/ just/ able/ on/ top/ dig/ hole/ ok
so (that way) they able to up there dig a hole (in the roof). ok?

This occurrence of ‘ok’ comes at the end of a three-clause embedded Teller Intrusion explaining the type of roofs at the time of this story. The particle ‘ok’ occurs only in the oral-performance and only in Band 5. The word /o.kej/? ‘ok’ seems to mark the end of specific Teller Intrusion, in which the teller addresses the audience directly, thereby serving a specific oral discourse function. It is for this reason that ‘ok’ is considered as a particle in this study. However, there are no other uses of the word ‘ok’ in the rest of the corpus. Further study in a larger corpus is needed to understand this particle and its function more clearly.

4.3.3.4 Use of particle 吧 ba ‘ba’
The particle 吧 ba ‘ba’ is used once in the Mark 2:1-12 text. The common speech particle function and definition of 吧 ba ‘ba’ are: 1) mild imperative, 2) acknowledgement, 3) uncertainty, and 4) pause (DeFrancis & Zhang 2009). The only occurrence is in the written source shown in the example below:
Example 21
02:11b
W: 拿/你/的/褥子/回/家/去/吧
na2 / ni3 / de / ru4zzi / hui2 / jia1 / qu4 / ba
take/ your/ POSS/ mat/ return/ home/ go/ ba
and take your mat and return home <ba>

As can be seen by the example above, it occurs in a direct quotation and does not appear in the aural or oral versions. Given its limited scope, this particle seems to represent the common imperative particle, which is used to make requests or polite commands. This particle is examined in light of the rest of the corpus in the following chapter to determine if it has any other function.
4.3.3.5 In summary
In summary, the oral-performance has the highest occurrence of particles among the three versions. The oral usage of the particles 那 ‘na’, 那 + 呢 na + ne ‘na + ne’, and /o.kej/ ‘ok’, their band distribution and possible contrasting discourse functions suggest the possibility that these three particles represent types of discourse particles. The use of the particles 呢 ne ‘ne’ and 吧 ba ‘ba’ only within direct quotation and only in the written and aural versions, along with their textbook definitions, suggests that these are not serving any other discourse function, and thus are common speech particles and not discourse particles. These are examined in the next chapter, as they appear throughout the corpus.

4.4 Clausal level analysis
In this section Mark 2:1-12 is examined at a clausal level. First clause length is examined, and then temporal words and phrases are analyzed, along with types of conjunctions.

4.4.1 Clause length: Mark 2:1-12
Table 28 below shows the statistical breakdown of this text on a clausal level.

<table>
<thead>
<tr>
<th></th>
<th>Written</th>
<th>Aural</th>
<th>Oral-Performance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Syllable Count:</td>
<td>315</td>
<td>371</td>
<td>431</td>
</tr>
<tr>
<td>Word Count:</td>
<td>222</td>
<td>282</td>
<td>329</td>
</tr>
<tr>
<td>Clause Count</td>
<td>39</td>
<td>42</td>
<td>48</td>
</tr>
<tr>
<td>Ratio words/clause</td>
<td>5.6 : 1</td>
<td>6.7 : 1</td>
<td>7.0 : 1</td>
</tr>
<tr>
<td>Ration syllables/clause</td>
<td>8.0 : 1</td>
<td>8.8 : 1</td>
<td>9.1 : 1</td>
</tr>
</tbody>
</table>

The chart above shows that there are 39 clauses in the written version consisting of 222 words and 315 syllables. The aural version has 42 clauses, consisting of 282 words and 371 syllables. The oral-performance has the greatest number of clauses with a total of 47, consisting of 329 words and 431 syllables. The oral-performance has the highest number in each category. The oral-performance has 36.82% more syllables than the written version and 16.17% more than the aural version. The oral-performance also has 48.2% more words than the written version, and 16.67% more words than aural version. The oral-performance has 20.51% more clauses than the written version, and 11.9% more clauses than the aural version. The written version has 82.98% of the number of clauses the oral-performance had, while the
aural version has 89.36% of the number of clauses the oral-performance had. The oral-performance had 23.02% higher word to clause ratio than the written version, and 4.32% higher word to clause ratio than the aural version. The oral-performance had 13.5% higher syllables to clause ratio than the written version, and a 3.9% higher syllable to clause ratio than the aural version. The oral-performance version of Mark 2:1-12 had the highest number or syllables, words, and clauses. It also had the highest syllable to clause ratio and word to clause ratio. This may be in part because of its increased usage of clause conjunctions, as seen in section 4.3. The contrast is clause length shows that there is contrast occurring between the different media. This contrast will be explored in the next section.

In the following section, clause cohesion is analyzed in order to explore possible reasons for the increased clause length of the oral-performance version in the area of contrastive features.

4.4.2 Cohesion

In this section reference to time is explored. The analysis is broken into two sections: the use of time reference and use of conjunction.

4.4.3 Time reference: Mark 2:1-12

First, the use of individual time words is displayed in table 29 below.

<table>
<thead>
<tr>
<th>Word</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>当时 dang1shi2 ‘at that time’</td>
<td>0</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>以后 yi3hou4 ‘after’</td>
<td>0</td>
<td>2</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>现在 xian4zai4 ‘right now’</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>过了些日子 guo4 le xie1 ri4zi ‘After some days’</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>有一天 you3 yi1 tian1 ‘one day’</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>那个时候 na4 ge4 shi2hou ‘at that time’</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>这个时候 zhe4 ge4 shi2hou ‘at this time’</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>就 jiu4 ‘then’</td>
<td>4</td>
<td>5</td>
<td>4</td>
<td>13</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>5</strong></td>
<td><strong>11</strong></td>
<td><strong>14</strong></td>
<td><strong>30</strong></td>
</tr>
</tbody>
</table>

In table 29 above, the total time references in all three versions have been charted. The oral version has 14 total time references, which is 180% more than the written version and 27.27% more than the aural version. The written version only uses two ways of marking time reference. The first is the phrase at the beginning of the story
过了些日子 *guo4 le xie1 ri4zi* ‘after some days’ which corresponds to the aural and oral versions 有一天 *you3 yi1 tian1* ‘one day’, and represents an explicit time reference in the original Greek text. Other than this opening time phrase in the written version, the only way the written version marks time is with the word 就 *jiu4* ‘jiu’. Biq has done a detailed study of the word 就 *jiu4* ‘jiu’. She stated that it has four types of usage: 1) parameter usage 2) limiting usage, 3) emphatic usage, and 4) temporal usage (1984:100). The temporal usage of 就 *jiu4* ‘then’, according to Biq can be used to mark immediate time and can be designated “the temporal setting in which the event designated by the main clause (or sentence) occurs” (1984:99).

Despite the diversity of potential uses of 就 *jiu4* ‘jiu’, the written version uses temporal sequencing to a certain degree, as there are no other explicit ways in which the written version marks time and progression. However, given 就 *jiu4* ‘jiu’s context dependent nature, it does not seem to be the most explicit form of time reference. All of the occurrences of 就 *jiu4* ‘then’ that occur in the written version overlap with occurrences in the aural and oral-performance versions. When the corresponding story opening time reference and the corresponding occurrences of 就 *jiu4* ‘then’ are excluded from the time reference inventory, the remaining time references unique to the aural and oral versions are seen as in table 30 below (where the written version would have only been zeros).

**Table 30 Mark 2:1-12 Contrastive time reference inventory of aural and oral-performance versions**

<table>
<thead>
<tr>
<th>Word</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>当时 dang1shi2 ‘at that time’</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>以后 yi3hou4 ‘after’</td>
<td>2</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>现在 xian4zai4 ‘right now’</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>那个时候 na4 ge4 shi2hou ‘at that time’</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>这个时候 zhe4 ge4 shi2hou ‘at this time’</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>5</td>
<td>9</td>
<td>14</td>
</tr>
</tbody>
</table>

In table 30 above, the aural version has five time references and the oral-performance has nine time references. Of these usages, only one of the time references is unique to the aural version, 那个时候 na4 ge4 shi2hou ‘at that time’ which corresponds with the oral versions 这个时候 zhe4 ge4 shi2hou ‘at this time’. These two expressions only contrast in their use of the demonstrative, otherwise they are the same. Also 以后 yi3hou4 ‘after’ is used two times in the aural version, but these two times overlap with the oral version. Likewise, 当时 dang1shi2 ‘at that time’ and 现在 xian4zai4 ‘right now’ overlap with the oral-performance version.
When these overlapping time references are not displayed, there are four unique and contrastive usages of time reference words in the oral version, as seen in table 31 below.

### Table 31 Mark 2:1-12 Unique oral-performance time references

<table>
<thead>
<tr>
<th>Word</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>当时 dang1shi2 ‘at that time’</td>
<td>2</td>
</tr>
<tr>
<td>以后 yi3hou4 ‘after’</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>4</td>
</tr>
</tbody>
</table>

As can be seen from table 31 above, there are four unique occurrences of temporal words in the oral version, 当时 dang1shi2 ‘at that time’ (Mark 02:01c and Mark 02:04a) and 以后 yi3hou4 ‘after’ (Mark 02:01c and Mark 02:06a). The word 当时 dang1shi2 ‘at that time’ is clause initial, while 以后 yi3hou4 ‘after’ is clause final. In Mark 02:01c, both 当时 dang1shi2 ‘at that time’ and 以后 yi3hou4 ‘after’ are used in the same clause. So there are actually only three clauses in the oral-performance which contain unique time references.

In summary, the aural and oral versions use time references more explicitly and frequently than the written version. The written version has a time reference every 44.4 words, and every 7.8 clauses. The aural version has a time reference every 28.2 words and every 4.2 clauses. The oral version has time references that occur every 23.5 words and every 3.35 clauses. The oral-performance version has more frequent usage of time references in total number. However in relation to the ratio of words/clauses to time reference in the text as a whole, the aural version has slightly higher ratio. This possible trend is examined in the rest of the corpus in the following chapter.

### 4.4.4 Conjunctions: Mark 2:1-12

This section explores the use and occurrence of conjunctive words in the text. It will first look at an inventory of all conjunctions in the Mark 2:1-12 text in all three versions, seen in table 32 below. Then it will isolate similar, overlapping, and contrastive uses of conjunctions between the three versions with special attention to the oral-performance version.

### Table 32 Mark 2:1-12: Conjunctive words inventory

<table>
<thead>
<tr>
<th>Word/Phrase</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>所以 suo3yi3  ‘so’</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>
Table 32 shows the complete inventory of non-temporal conjunctive words in Mark 2:1-12. There are a total of 30 of these conjunctive words in the Mark 2:1-12 corpus: 3 in the written, 11 in the aural, and 16 in the oral-performance. The oral-performance has the most usage of conjunctive words. The percentages of clauses with conjunctive words are: 7.69% in the written, 26.19% in the aural, 34.04% in the oral. Of the words in the written version, 1.35% was conjunctive, 2.62% in the aural version, and 3.40% in the oral-performance version.

In table 33 below, the inventory of conjunctive words in the written version is charted.

**Table 33 Mark 2:1-12 Conjunctive words written Inventory**

<table>
<thead>
<tr>
<th>Word/Phrase</th>
<th>Written</th>
</tr>
</thead>
<tbody>
<tr>
<td>但 但 4 'but'</td>
<td>1</td>
</tr>
<tr>
<td>或  huo4 'and'</td>
<td>2</td>
</tr>
<tr>
<td><strong>TOTAL:</strong></td>
<td><strong>3</strong></td>
</tr>
</tbody>
</table>

There are only three occurrences of conjunctive words in the written version. However, each of these written conjunctive words is the written abbreviation of the aural/oral forms. The written form 但 dan4 ‘but’ corresponds with the oral 但是 dan4shi4 ‘but’. Also, the written form  huo4 ‘and’ corresponds with the oral form  huo4shi4 ‘and’. Thus all three of the written forms correspond to an aural/oral form.

In table 34 below, the corresponding references between the written and aural/oral versions were left out of the analysis. In addition, the possible conjunctive 那 na4 ‘na’ has been excluded from the analysis as its function may serve as a cohesive function or oral discourse marker. This has been discussed in section 4.3.3.1.

**Table 34 Conjunctive words unique to the aural and oral-performance.**

<table>
<thead>
<tr>
<th>于是 yu2shi4 ‘as a result’</th>
<th>0</th>
<th>4</th>
<th>3</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>但是 dan4shi4 ‘but’</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>但 dan4 ‘but’</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>那 na4 ‘na’</td>
<td>0</td>
<td>2</td>
<td>6</td>
<td>8</td>
</tr>
<tr>
<td>可是 ke3shi4 ‘but’</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>或 huo4 ‘and’</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>或是 huo4shi4 ‘and’</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>和 he2 ‘and’</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>TOTAL:</strong></td>
<td><strong>3</strong></td>
<td><strong>11</strong></td>
<td><strong>16</strong></td>
<td><strong>30</strong></td>
</tr>
</tbody>
</table>
The chart above shows the overlap and contrast between the aural and oral versions, once the corresponding occurrences and 那 na4 ‘na’ are excluded. There were five total overlapping conjunctions between aural and oral-performance versions: 所以 suo3yi3 ‘so’=1, 于是 yu2shi4 ‘as a result’=3, and 可是 ke3shi4 ‘but’=1. There was one unique usage in the aural version, 于是 yu2shi4 ‘as a result’. The oral-performance had one additional use of the conjunction 所以 suo3yi3 ‘so’ as well as a unique use of the conjunction 和 he2 ‘and’.

In summary, it seems that both the aural and oral versions of the story have a higher number, percentage, and frequency of temporal and other conjunctive words when compared to the written version. The written version has a word to conjunction ratio of 74 : 1 (0.01 : 1 conjunction to word ratio) and a clause to conjunctive ratio of 13 : 1 (0.28 : 1 conjunction to clause ratio). The aural version has a word to conjunction ratio of 25.6 : 1 (0.04 : 1 conjunction to word ratio) and clause to conjunction ratio of 3.8 : 1 (0.26 : 1 conjunction to clause ratio). The oral-performance has a word to conjunction ratio of 20 : 1 (conjunction to clause ratio of 3 : 1). The oral-performance has the most conjunctions in terms of total count.

However, in terms of word to conjunction ratio and clause to conjunction ratio, the oral version has the highest. When the aural and oral versions are compared to each other, the oral-performance version overlaps with most of the aural version’s use of conjunctive words. The increase in usage and frequency of temporal references and conjunctions in the audible versions may represent a trend throughout the rest of the data. If this is the case, the increase of these features may possibly be explained by the nature of audible content which is communicated through a streaming form of media set at the pace of the speaker. This streaming form of media, may require more explicit uses of temporal references and conjunctions to show the rate of information down, or help give the listener a way to help break up the audible content into manageable sections in their mind as they perform real-time processing of the communication at the pace of the speaker. This streaming characteristic of audio content is a feature in contrast with written media which is static on paper, and read at the pace of the one interacting with the communication, which also
allows for back referencing and re-reading of sections to clarify their connections of clauses with their wider environment. In the following chapter, the rest of the corpus’ use of time references and conjunctives is analyzed.

4.5 Story level analysis: Salience scheme and storyline: Mark 2:1-12

The last level of analysis in this study is the story-level analysis. This section examines the salience scheme of Mark 2:1-12 in the three versions.

In Mark 2:1-12 across the three versions, six salience bands were classified utilizing Longacre’s (1996) Etic Narrative Salience Scheme. They are seen in table 35 below.

**Table 35 Mark 2:1-12: Tentative salience bands**

<table>
<thead>
<tr>
<th>Salience Bands</th>
<th>Written Count</th>
<th>Written Percentage</th>
<th>Aural Count</th>
<th>Aural Percentage</th>
<th>Oral Count</th>
<th>Oral Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Band 1: Primary storyline</td>
<td>18</td>
<td>45.00%</td>
<td>19</td>
<td>43.18%</td>
<td>19</td>
<td>38.78%</td>
</tr>
<tr>
<td>Band 2: Background</td>
<td>7</td>
<td>17.50%</td>
<td>5</td>
<td>11.36%</td>
<td>5</td>
<td>10.20%</td>
</tr>
<tr>
<td>Band 3: Setting</td>
<td>7</td>
<td>17.50%</td>
<td>5</td>
<td>11.36%</td>
<td>5</td>
<td>10.20%</td>
</tr>
<tr>
<td>Band 4: Irrealis</td>
<td>2</td>
<td>5.00%</td>
<td>2</td>
<td>4.55%</td>
<td>2</td>
<td>4.08%</td>
</tr>
<tr>
<td>Band 5: Teller Intrusion</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>9.09%</td>
</tr>
<tr>
<td>Band 6: Cohesive</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>4.55%</td>
<td>3</td>
<td>6.12%</td>
</tr>
<tr>
<td>Clauses in direct quotation</td>
<td>12</td>
<td>30.00%</td>
<td>11</td>
<td>25.00%</td>
<td>11</td>
<td>22.45%</td>
</tr>
<tr>
<td>Clause Total:</td>
<td>40</td>
<td>100%</td>
<td>44</td>
<td>100%</td>
<td>49</td>
<td>100%</td>
</tr>
</tbody>
</table>

The table above represents the salience bands utilized in the analysis of the three versions of Mark 2:1-12. However, it should be noted that Band 5 was absent from the written and aural version. The distribution of each of the bands in each version can be seen in table 36 below:

**Table 36 Mark 2:1-12 Salience Band distribution in all three versions**

<table>
<thead>
<tr>
<th>Salience Bands</th>
<th>Written Count</th>
<th>Written Percentage</th>
<th>Aural Count</th>
<th>Aural Percentage</th>
<th>Oral Count</th>
<th>Oral Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Band 1: Primary storyline</td>
<td>18</td>
<td>45.00%</td>
<td>19</td>
<td>43.18%</td>
<td>19</td>
<td>38.78%</td>
</tr>
<tr>
<td>Band 2: Background</td>
<td>7</td>
<td>17.50%</td>
<td>5</td>
<td>11.36%</td>
<td>5</td>
<td>10.20%</td>
</tr>
<tr>
<td>Band 3: Setting</td>
<td>7</td>
<td>17.50%</td>
<td>5</td>
<td>11.36%</td>
<td>5</td>
<td>10.20%</td>
</tr>
<tr>
<td>Band 4: Irrealis</td>
<td>2</td>
<td>5.00%</td>
<td>2</td>
<td>4.55%</td>
<td>2</td>
<td>4.08%</td>
</tr>
<tr>
<td>Band 5: Teller Intrusion</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>9.09%</td>
</tr>
<tr>
<td>Band 6: Cohesive</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>4.55%</td>
<td>3</td>
<td>6.12%</td>
</tr>
<tr>
<td>Clauses in direct quotation</td>
<td>12</td>
<td>30.00%</td>
<td>11</td>
<td>25.00%</td>
<td>11</td>
<td>22.45%</td>
</tr>
<tr>
<td>Clause Total:</td>
<td>40</td>
<td>100%</td>
<td>44</td>
<td>100%</td>
<td>49</td>
<td>100%</td>
</tr>
</tbody>
</table>
In the table above, the clauses in each story were charted in relation to which band they represent. In addition to the number of clauses in each band, the percentage that the clauses represent in each version is also represented. Below these bands will be discussed in more detail.

4.5.1 Band 1 Storyline

In Mark 2:1-12, Band 1 Primary Storyline Band occurred in 18 of the total 40 clauses. This is 45.00% of the entire written version. In the aural version, the storyline consisted of 19 of a total of 44 clauses. This is 43.18% of the aural version. The oral-performance version also had 19 storyline clauses. However, its total clause count was 49, so only 38.78% of the clauses within the oral-performance contain the storyline. In terms of relative clausal distribution, the written version had the highest percent of storyline (45.00%) compared to the aural (43.18%) and the oral-performance (38.78%).

The storyline in each of the three versions were all marked by the following general characteristics: 1) punctiliarity: punctiliar events, 2) sequentiality: information given in text-sequential order, and 3) volitional actions and events: events, in which participants did or said something (in text sequential order). Storyline was particularly characterized in the Mark 2:1-12 story by the following: 1) often marked by temporal sequence marked by time words, such as 有一天 you3yi2tian1 ‘one day’, 就 jiu ‘then’, ‘immediately’ or logical conjunctive words 于是 yu2shi4 ‘so/as a result’, and 所以 suo3yi3 ‘so’, particularly in the aural and oral versions, and 2) punctiliar action words, especially verbs of speech and words with the Chinese completive affix 了 le, as well as verbs of motion. There are several other possible markers of storyline seen in Mark 2:1-12, such as the use of the particle 那 na4 ‘na’ in a clause initial case. This is explored more in the next chapter.

An example of storyline in Mark 2:1-12 is seen in the example below.

Example 22
Mark 02:05b

W: 就/对/瘫子/说
   jiu4 / dui4 / tan1zi / shuo1
   then/ to/ paralyzed person/ say
   then (he) to the paralyzed man said

A: 就/对/瘫子/说
   jiu4 / dui4 / tan1zi / shuo1
   then/ to/ paralyzed person/ say
   then (he) to the paralyzed man said
In the example above, each of the versions used verbs of speech to mark the storyline. In addition each version also used the temporal marker 就 jiu ‘then’. The oral-performance version also has the logical conjunctive word 于是 yu2shi4 ‘as a result’ placed clause initial before 就 jiu ‘so/then’. In addition to this, the main verb in the example above is a punctiliar speech verb.

The storyline for Mark 2:1-12, following the above description within the three versions, is in table 37 below. The different shades of grey in certain cells of the table below represent clauses in contrast (represented in the light shade of grey) and clauses in correspondence (represented without shading). In addition direction quotations are represented by the darker shade of grey.

**Table 37 Mark 2:1-12 English storyline summary (All three versions)**

<table>
<thead>
<tr>
<th>Ln#</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.01b1</td>
<td>过 / 了 / 他 / 在 / 耶稣 / 丛 / 后 / 了 / 进 / 了 / 们</td>
<td>有 / 一 / 在 / 耶稣 / 从 / 别 / 的 / 地方。。。</td>
<td>有 / 一 / 在 / 耶稣 / 他。。。回来 / 以后</td>
</tr>
<tr>
<td></td>
<td>guo4 / le / xie1 / ri4zi / ye1su1 / you4 / jin4 / le / jia1 bai3 nong2</td>
<td>。。。回来 / 以后you3 / yi1 / tian1 / ye1su1 / ta1 / hui2lai / yi3hou4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>After some days, Jesus again entered Capernaum.</td>
<td>One day, Jesus returned from another place</td>
<td>One day, after Jesus he returned</td>
</tr>
<tr>
<td>02:01c</td>
<td>人 / 听见 / 他 / 在 / 房子 / 里</td>
<td>那 / 当 / 时 / 那 / 里 / 的 / 人 / 听</td>
<td>那 / 当 / 时 / 那 / 里 / 的 / 人 / 听</td>
</tr>
<tr>
<td></td>
<td>People heard he was in house</td>
<td>the people there heard that Jesus had returned</td>
<td>&lt;na&gt; at that time, after the people there &lt;ne&gt;, heard that Jesus had returned</td>
</tr>
<tr>
<td>2.02a</td>
<td>Written has Band 3 Setting here</td>
<td>就 / 都 / 到 / 他 / 那里 / 说</td>
<td>就 / 都 / 到 / 他 / 那里 / 说</td>
</tr>
<tr>
<td></td>
<td>so &lt;jiu&gt; all of them went</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>Text</td>
<td>Translation</td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td>------</td>
<td>-------------</td>
<td></td>
</tr>
<tr>
<td>02:02e</td>
<td>耶稣 / 就 / 对 / 他们 / 讲道。耶稣然后到他们去。</td>
<td>so &lt;jiu&gt; all of them went to his place to his place</td>
<td></td>
</tr>
<tr>
<td>02:04c</td>
<td>就 / 把 / 耶稣 / 所在 / 的 / 房子 / 拆 / 房顶</td>
<td>耶稣 then (they) to the house that Jesus was in,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(so) as a result they then took the paralyzed man</td>
<td>于是 / 他们 / 就 / 把 / 瘫子 / yu2shi4 / ta1men / jiu4 / ba3 / tan1zi / they took the paralyzed man</td>
<td></td>
</tr>
<tr>
<td>02:04c</td>
<td>Absent</td>
<td>Absent</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/ 招 / 到 / 房顶 / 上 / 去</td>
<td>(they) and carried (him) to the roof</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tai2 / dao4 / fang2 ding3 / shang4 / qu4</td>
<td>拾 / 到 / 房顶 / 上 / 去</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(they) and carried (him) to the roof</td>
<td>/ tai2 / dao4 / fang2 ding3 / shang4 / qu4</td>
<td></td>
</tr>
<tr>
<td>02:04d</td>
<td>拆了 / 房顶</td>
<td>they then took the paralyzed man and</td>
<td></td>
</tr>
<tr>
<td></td>
<td>chail le / fang2 ding3 (they) tear/took apart the roof</td>
<td>他们 / 就 / 把 / 瘫子 / ta1men / jiu4 / ba3 / tan1zzi / they then took the paralyzed man</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ran2hou4 / zai4 / fang2 ding3 / shang4 / wa1 / dong4 then &lt;jiu&gt; (they) made a hole in the roof.</td>
<td>就 / 把 / 瘫子 / jiu4 / ba3 / tan1zi / then (they) took the paralyzed man and</td>
<td></td>
</tr>
<tr>
<td>02:04j</td>
<td>就 / 把 / 瘫子 / 连 / 所 / 躺卧 / 的 / 褥子</td>
<td>就 / 把 / 瘫子 / jiu4 / ba3 / tan1zzi / they then took the paralyzed man</td>
<td></td>
</tr>
<tr>
<td></td>
<td>jiu4 / ba3 / tan1zzi / lian2 / suo3 / tang3 wo4 / de / ru4zi</td>
<td>向 / ta1men / jiu4 / ba3 / tan1zzi / they then took the paralyzed man</td>
<td></td>
</tr>
<tr>
<td></td>
<td>then (they) took the paralyzed man along with the mat that he was lying on</td>
<td>他们 / 就 / 把 / 瘫子 / ta1men / jiu4 / ba3 / tan1zzi / they then took the paralyzed man</td>
<td></td>
</tr>
</tbody>
</table>

93
| 02:05j | 都 / 缱 / 下 / 来 dōu1 / zhui4 / xia4 / lai2 and (they) and put all down. & 走 / 了 / 下 / 去 zhui4 / le / xia4 / qu4 (they) and put (him) down (the hole), & 走 / 下 / 去 zhui4 / xia4 / qu4 (They) put (him) down (the hole), |
| 02:05a | 耶稣 / 见 / 他们 / 的 / 信心 ye1su1 / jian4 / ta1men / de / xin4xin1 Jesus see <jian4> their faith, & 耶稣 / 看 / 见 / 他们 / 有 / 信心 ye1su1 / kan4jian4 / ta1men / you3 / xin4xin1 Jesus see <kan4jian4> they have faith & 耶稣 / 看 / 见 / 他 / 们 / 有 / 信心 ye1su1 / kan4jian4 / ta1men / you3 / xin4xin1 Jesus see <kan4jian4> they have faith |
| 02:05b | 就 / 对 / 瘫 / 子 / 说 jiu4 / dui4 / tan1zi / shuo1 then (he) to the paralyzed man says & 就 / 对 / 瘫 / 子 / 说 jiu4 / dui4 / tan1zi / shuo1 then (he) to the paralyzed man says & 就 / 对 / 瘫 / 子 / 说 jiu4 / dui4 / tan1zi / shuo1 then (he) to the paralyzed man says |
| 02:08b | 就 / 说 jiu4 / shuo1 then <jiu> said, & 于是 / 就 / 说 yu2shi4 / jiu4 / shuo1 as a result (he) then <jiu> said & 于是 / 他 / 就 / 说 yu2shi4 / ta1 / jiu4 / shuo1 as a result he then <jiu> said |
| 02:10c | 为了 / 证明 / 我 / 在 / 为了 / 证明 / 我 / 在 / 好叫 / 你们 / 知道 / 我 / 在 / 为了 / 证明 / 我 / 在 / 好叫 / 你们 / 知道 / 我 / 在 /
<table>
<thead>
<tr>
<th>02:11a</th>
<th>02:11b</th>
<th>02:12a</th>
<th>02:12b</th>
</tr>
</thead>
<tbody>
<tr>
<td>于是／耶稣／吩咐／那／个／瘫子／起来 yu2shi4 / ye1su1 / fen1fu4 / na4 / ge4 / tan1zi / qilai then Jesus instructed that paralyzed man to get up</td>
<td>拿／他／的／褥子／回家／去 na2 / ta1 / de / ru4zi / hui2jia1 / qu4 / and (he instructed him) take his mat and return home</td>
<td>那／个／瘫子／就／马上就／起来／照着／耶稣／的话／做／了 na4 / ge4 / tan1zi / jiu4 / ma3shang4 / qilai / zhao4 / zhe / ye1su1 / de / hua4 / zuo4 / le That paralyzed man then &lt;jiu&gt; immediately &lt;ma3shang4&gt; got up according to (what) Jesus said to do</td>
<td>当时／所有／在场／的／人／都／说／ dang1shi2／ suo3you3 / zai4 chang3 / de / ren2 / dou1 / shuo1</td>
</tr>
<tr>
<td>于是／耶稣／吩咐／那／个／瘫子／起来 yu2shi4 / ye1su1 / fen1fu4 / na4 / ge4 / tan1zi / qilai then Jesus instructed that paralyzed man to get up</td>
<td>拿／起／他／的／垫子／回／家／去 na2 / qi3 / ta1 / de / dian4zi / hui2 / jia1 / qu4 / and (he instructed him) take up his mat and return home</td>
<td>他／就／立刻／起来／照／做／了 ta1 / jiu4 / li4ke4 / qilai / zhao4 / zuo4 / le he then &lt;jiu&gt; immediately &lt;li2ke4&gt; got up accordingly</td>
<td></td>
</tr>
</tbody>
</table>
The storyline presented above showed that the majority of storyline clauses were in correspondence between all three versions. However, there are some ways in which the storyline was contrastive between the versions.

The first way the storyline is contrastive is that there was a shift from Band 3 setting in the written version, which used the existential clause ‘there were lots’ and gave the setting of a crowd of people. However the aural and oral versions change this to a Band 1 articulation where an event was mentioned where the crowd was involved in storyline through their action and motion towards Jesus’ location, which semantically would then imply a crowded setting. This is seen in the example below

Example 23

<table>
<thead>
<tr>
<th>W: Band 3 Setting</th>
<th>A: Band 1 Storyline</th>
<th>O: Band 3 Storyline</th>
</tr>
</thead>
<tbody>
<tr>
<td>就／有／许多／人／聚集</td>
<td>就／都／到／他／那里／去</td>
<td>就／都／到／他／那里／去</td>
</tr>
<tr>
<td>so &lt;jiu&gt; there were a lot of people gather together</td>
<td>so &lt;jiu&gt; all of them went to his place</td>
<td>so &lt;jiu&gt; all of them went to his place</td>
</tr>
</tbody>
</table>
In the next example the aural and oral version make explicit the action of the four friends carrying the paralytic to the roof. Thus something is added to the story which was logically implied in the written version but not explicitly stated. This is seen in the example below.

Example 24

<table>
<thead>
<tr>
<th>Ln#</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>02:04c</td>
<td>Absent</td>
<td>/抬/到/房顶/上/去</td>
<td>/抬/到/房顶/上/去/tai2/dao4/fang2/ding3/shang4/qu4 (they) and carried (him) to the roof</td>
</tr>
</tbody>
</table>

In one instance in the story a storyline clause from the written version was completely left out of both the aural and oral-performance versions. It is unclear why this section of the storyline was left out. This clause was Mark 02:02e 耶稣 / 就 / 对 / 他们 / 讲道 ye1su1 / jiu4 / dui4 / ta1men / jiang3dao4 ‘Jesus then to them preach’. This clause gives the actions of Jesus when the people came to him. It is not clear why the aural and oral version would leave this out. On a textual level this seems to be a salient event. There are two possible explanations for this absence in the aural and oral versions. The first could be that the action of Jesus teaching may have been implied to the teller and audience as they assumed Jesus’ response to the crowd was to teach. Thus this was part of their mutual cognitive environment and the expected schema for this story, so it was made implied in the aural and oral versions. The second reason could be as simple as crafter/teller error, and for whatever reason, this clause was just left out. More study would be needed to explore this. It would be profitable to have an audience listen to the aural version and ask them what they perceive Jesus is doing at this point. If they understand he is teaching, then it could be understood as part of the schema and implied script of this story. In addition, it could also be studied by way of additional oral-performances which may or may not include this clause. This would help point to it being teller error or intentional elision. The last way to explore this would be to have a different crafter take the story from written source to aural script to oral performance, and see if he/she decided to include this information or to leave it out.
Without these further studies all interpretation of this is merely speculative, but worth more attention.

Another change in the articulation of the Band 1 Storyline in Mark 2:1-12 is seen in Mark 02:10b-02:11b. In this section the written version used direct quotations, while the aural and oral version used indirect quotations.

4.5.2 Band 2 Background

In Mark 2:1-12 Band 2 Background clauses occur once in the written version and five times in both the aural and oral-performance versions. The relative percentage distributions of these occurrences are 2.50% in the written version, 11.36% in the aural version, and 10.20% in oral-performance version. In terms of number of occurrences and percentage of distribution within each story, the aural and oral-performance had more instances of Band 2 than the written version, but the number of occurrences is too small to allow generalization.

Background information in each of the three versions is marked by the following general characteristics: 1) cognitive states, and 2) durative background activities. Specifically, within the limited occurrences in Mark 2:1-12, Background seems to be marked by inner dialogue, specifically speech which is durative and happening 心里 ‘in (a person's) heart'. It also occurs with the durative cognitive words 讨论 ‘discuss’ and 想 ‘thinking’, as well as contextual background material added to the aural and oral versions.

There was only one occurrence of Band 2, which occurred in all three versions.

Example 25
Mark 02:06c

W: 心／里／议论
xin1／li3／yi4lun4
heart/ in/ discuss
(they) in (their) hearts discuss

A: 心／里／就／想着／说
xin1／li3／jiu4／xiang3 zhe
heart/ in/ then/ thought/ say
(they) in (their) hearts then<jiu> saying

O: 他们／心／里／就／想
ta1men／xin1／li3／jiu4／xiang3
they/ heart/ in/ then/ thought
they in (their) hearts then<jiu> think (to themselves)
In the example above the previous mentioned specific background characteristics are seen. These are: 1) the use of 心里 xinli3 ‘in (their) hearts’ in all three versions, and 2) the use of durative cognitive words: 讨论 yi4lun4 ‘discuss’ in the written version and 想 xiang3 ‘thinking’. The aural version modified the already semantically durative word 想 xiang3 ‘thinking’, with the explicit durative affix marker 着 -zhe.

The aural and oral versions have four more occurrences of Band 2 Background than the written version. This is seen in the chart below:

### Table 38 Mark 2:1-12 Band 2 Background (All three versions)

<table>
<thead>
<tr>
<th>Ln#</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:01b2</td>
<td>Absent</td>
<td>讲道 / 和 / 医治 / 病人 jiang3dao4 / he2 / yi1zhi4 / bing4ren2</td>
<td>讲道 / 还有 / 医治 / 病人 jiang3dao4 / hai2you3 / yi1zhi4 / wan2 / bing4ren2 / (where he was) preaching and healing people,</td>
</tr>
<tr>
<td></td>
<td>(where he was) preaching and healing people,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>02:04e</td>
<td>Absent</td>
<td>那 / 那 / 个 / 时候 / 的 / 房子 / 呢 na4 / na4 / ge4 / shi2hou / de / fang2zi / ne &lt;na&gt; homes at that time &lt;ne&gt;</td>
<td>那 / 那 / 个 / 时候 / 的 / 房子 / 呢 na4 / na4 / ge4 / shi2hou / de / fang2zi / ne &lt;na&gt; homes at that time &lt;ne&gt;</td>
</tr>
<tr>
<td>02:04f</td>
<td>Absent</td>
<td>都 / 是 / 用 / 粘土 / 做 / 的 dou1 / shi4 / yong4 / nian2tu3 / zuo4 / de all were made with mud</td>
<td>(Re-ordered)</td>
</tr>
<tr>
<td>02:04g</td>
<td>Absent</td>
<td>而且 / 房顶 / 都 / 是 / 平 / 的 er2qie3 / fang2 ding3 / dou1 / shi4 / ping2 / de / furthermore the roofs were all flat</td>
<td>房顶 / 是 / 平 / 的 fang2 ding3 / shi4 / ping2 / de the roofs were flat</td>
</tr>
<tr>
<td>02:04g</td>
<td>Absent</td>
<td>(Re-ordered)</td>
<td></td>
</tr>
</tbody>
</table>

99
| (They) in (their) hearts discuss | (They) in (their) hearts then<jiu> thought (and) | they in (their) hearts then<jiu> thought (to themselves) |

The contrast in the table above between the written version and the aural/oral version arise from two different features of the aural and oral versions.

First is the fact that the aural and oral-performance versions do not have the co-text that the written version has. Thus they are presented in a more independent and episodic way. The background information presented in 2:01b could have been present to compensate for the lack of co-text and to give additional background information needed for the listener to engage and follow the story.

Another reason could be the difference in the cognitive environment between the original audience and the audience of the aural and oral versions. The three Band 2 Background clauses found in 02:04e, 02:04f and 02:04 g do not occur in the written version. This content is background material about the nature of the houses at the time of the story. This is information that would have been implicit to the original audience and part of the original writer's and audiences mutual cognitive environment. However, it may not be part of most modern reader's/hearer's cognitive environment. Thus the information seems to have been added (made explicit) by the crafter/teller to help reconstruct an accurate cognitive environment for the modern listeners to allow them to understand and receive the needed cognitive benefits from the story in order to continue listening and not disengage out of confusion. Adding needed information in the text was unique to the oral versions, as they did not have para textual reference tools because of their audio nature. Most modern day Bible translators tend to add supplemental material (when needed) through the use of footnotes and other types of references. These textual reference tools can be used because of the nature of writing. So these three clauses could be understood as background information implicit in the original context of the source document. However, the crafter/teller of the aural and oral versions decided to make this Band 2 Background information explicit to the audiences of the aural and oral-performance. It could also be possibly characterized as Band 5 Teller Intrusion; however, it does not present in the same way as Teller Intrusion in the rest of the stories, and seems to serve more as background information than the evaluation of the teller.

Whether the above speculation is correct or not, there is undoubtedly something occurring which affected how the crafter chose to tell the aural and oral versions which contained more Band 2 clauses than the written version.
4.5.3 Band 3 Setting

In Mark 2:1-12, Band 3 Setting clauses occur seven times in the written version, five times in the aural and five times in the oral-performance versions. The relative percentage distributions of these occurrences were 17.50% in the written version, 11.36% in the aural version, and 10.20% in the oral-performance version. In terms of number of occurrences and percentage of distribution within each story, the written had a higher percentage distribution than the aural and oral-performance versions. However, this difference in distribution may not be significant, and needs to be analyzed throughout the next three stories in the next chapter.

In each of the three versions Band 3 Setting is marked by the following general characteristics: 1) stative verbs, 2) existential verbs, 3) temporal words, and 4) references to location. Specifically, these characteristics are seen in Mark 2:1-12 in Mandarin’s use of the existential 有 yuo3 ‘have/there was’ which introduces participants as well as explicit naming of the location.

Some of these setting characteristics are seen in the example below:

Example 26
02:06a

W: 有/几个/文士/坐在/那里
have/ several/ CLF/ scholars/ sit/ in/ there
2:6 there had several scholars sitting there,

A: 可是/当时/在场/的/那些/宗教/领袖/们/听/了/以后
ke3shi4 / dang1shi2 / zai4 chang3 / de / na4xie1 / zong1jiao4 / ling3xiu4 / men / ting1 / le / yi1hou4
but/ at that time/ on scene/ DE/ those/ religious/ leaders/ PLR/ heard/ COMP/ after
but at that time, on the scene (there were) those religious leaders after hearing <le>.

O: 可是/当时/有/一些/那/个/宗教/领袖/在场
ke3shi4 / dang1shi2 / you3 / yi1 / na4 / ling3xiu4 / zai4 chang3
but/ at that time/ have/ some/ that/ religious/ leaders/ on scene
But at that time, have some <na xie> religious leaders on the scene

The example above shows the written and oral versions’ use of the existential 有 yuo3 ‘have/there was’ to introduce new participants. In the aural version there was the mention of the location 在场 zai4 chang3 ‘on the scene’.

The written version had two unique Band 3 Setting clauses not found in the aural version.
The first was previously mentioned in the Band 2 Background discussion in which Mark 02.02a in the written version has a setting clause, which is rearticulated into a Band 1 Storyline clause in the aural and oral versions. Another occurrence is in Mark 2.03b.

Example 27

| 02:03a | 有／人／带着／一／个／瘫子／来／见／耶稣  
you3／ ren2／ da4zhe  
yi1／ ge4／ tan1zi／ lai2／ jian4／ ye1sul  
there was men coming with a paralyzed man to come see Jesus | 那／那／个／时候／有／四／个人／抬着／一／个／瘫子／要／来／见／耶稣  
n4／ na4／ ge4／ 
shi2hou／ you3／ si4／ 
ge4／ ren2／ tai2 zhe2／ y1i／ ge4／ tan1zi／ 
yao4／ lai2／ jian4／xian4／ ye1sul  
<na>， at that time there was 4 men carrying a paralyzed man wanting to come see Jesus, | 那／这／个／时候／呢／有／四／个人／抬着／一／个／瘫子／要／来／见／耶稣  
n4／ zhe4／ ge4／ 
shi2hou／ ne／ you3／ 
si4／ ge4／ ren2／ tai2 zhe2／ y1i／ ge4／ tan1zi／ 
yao1／ lai2／ jian4／xian4／ ye1sul  
<na>， at this time <ne> there was 4 men carrying a paralyzed man wanting to see Jesus |
| 02:03b | 是／用／四／个／人／抬／来／的。  
shi4／ yong4／ si4／ 
ge4／ ren2／ tai2／ lai2／ de  
there was 4 men being used to carry (the man) | Articulation Difference | Articulation Difference |

In the example above both 02:03a and 02:03b are Band 3 Setting. However, 02:03b is a relative clause which is not found in the aural and oral versions. Instead the aural and oral versions rearticulated the two clauses in the written into a single clause.

4.5.4 Band 4 Irrealis

In Mark 2:1-12, Band 4 Irrealis occurred twice in all three of the versions. The relative percentage across each version is as follows: Written 5.00%, aural 4.55%, and 4.08% oral-performance.

Irrealis in each of the three versions is primarily marked by the general characteristics of non-action or negation. Specifically, in Mark 2:1-12 in these characteristics are seen through the use of the negation words 不 bu4 ‘not’ and 没 mei2 ‘no’.
The irrealis characteristics are seen in the example below:

Example 28
02:04b
W: 不／得／进／前
bu4 / de2 / jin4 / qian2
no/ DE/ enter/ front
(they) can not enter the front,

A: 他／们／没有／办／法／可以／接近／他
ta1men / mei2you3 / ban4fa3 / ke3yi3 / jie1jin4 / ta1
they/ have no/ way/ can/ get close/ him
there was no way for them to get close to Him

O: 他／们／没有／办／法／可以／接／近／他
ta1men / mei2you3 / ban4fa3 / ke3yi3 / jie1jin4 / ta1
they/ have no/ way/ can/ get close/ him
there was no way for them to get close to Him

In the above example, non-action can be seen in all three versions. The written text uses the negation word 不 ‘not’, and the aural and oral-performance versions use 没 ‘no’ in the word 没有 mei2you3 ‘no have’.

Below shows the occurrences of Band 4 in Mark 2:1-12

Table 39 Mark 2:1-12 Band 4 Irrealis (All three versions)

<table>
<thead>
<tr>
<th>Ln#</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>02:04b</td>
<td>不／得／进／前</td>
<td>他／们／没有／办／法／可</td>
<td>他／们／没有／办／法／可以／接</td>
</tr>
<tr>
<td></td>
<td>bu4／de2／jin4／qian2</td>
<td>以／接近／他</td>
<td>近／他</td>
</tr>
<tr>
<td></td>
<td>(They) can not enter the</td>
<td>ta1men／mei2you3／ban4fa3／ke3yi3／jie1jin4／ta1</td>
<td>ta1men／mei2you3／ban4fa3／ke3yi3／jie1jin4／ta1</td>
</tr>
<tr>
<td></td>
<td>front,</td>
<td>there was no way for them to get close to Him</td>
<td>there was no way for them to get close to Him</td>
</tr>
</tbody>
</table>

02:12b
Re-ordered

<table>
<thead>
<tr>
<th>Ln#</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>02:12b</td>
<td>从来／没有／见过／这样／的事</td>
<td>从／来／没有／见过／这样／的／事</td>
<td>从／来／没有／见过／这样／的事</td>
</tr>
<tr>
<td></td>
<td>cong2lai2／mei2you3／jian4／xian4／guo4／zhe4yang4／de／shi4</td>
<td>All the people on the scene all said (they) had never seen anything like this</td>
<td>At that time, All the people on the scene all said (they) had never seen anything like this</td>
</tr>
</tbody>
</table>

02:12f
我们／从来／没有／见过／这样／的／事
Re-ordered

Re-ordered
4.5.5 Band 5 Teller Intrusion

In Mark 2:1-12 Band 5 Teller Intrusion does not occur in the written version. In the aural version there are no explicit markers of Teller Intrusion. However, it does include Band 2 Background added (made explicit) by the teller not found in the written version. In the oral version these three clauses of Band 2 Background added by the teller is embedded within two Band 5 Teller Intrusion clauses. This background information embedded between Teller Intrusion occurs in three consecutive clauses in the aural and oral-performance, 6.82% of the aural version and 6.12% of the oral-performance version. This embedded information introduces contextual cultural knowledge of the original setting of the story, not found in the written source.

The presence of Band 5 Teller Intrusion in the oral-performance seems to occur because of the life nature of the performance. The context of communicating in front of a live audience seems to have caused the speaker to use certain words and phrases to engage and invite them into the story, as well as correct those among them who were not paying attention, as seen in Mark 2:02c.

In Mark 2:1-12, Band 5 Teller Intrusion has the following general characteristics: 1) use of first person pronouns, 2) questions, and 3) surface structure method of marking departure from and return to the story proper. Specifically, these characteristics are seen in Mark 2:1-12 in Mandarin through use of: 1) first person pronouns directed at the audience, as well as terms implying the audience’s inclusion, such as “<na> Everyone all know”, 2) questions directed to the audience, such as “<na> what to do <ne>?”, and 3) use of 那 na <na> clause initial followed by a direct addressing of the audience.

The example below shows the teller intrusion clauses which bracket the three clauses of embedded Teller Intrusion.

Example 29:
Mark 02:04d
O: 那／你们／都／要／知道／哦
na4 ／ ni3men ／ dou1／ yao4 ／ zhildao4 ／ o
na/ you/ all/ will/ know/ o
<na> you (pl) all need to know <o>

[3 clauses of embedded teller intrusion explaining the nature of houses and their roofs at the time of the story]

02:04h
O：所以／他们／才／能够／在／上面／挖／洞／ok？
suo3yi3／ta1men／cai2／neng2gou4／zai4／shang4mian／wal／dong4／ok
so/ they/ just/ able/ on/ top/ dig/ hole/ ok
so (that way) they able to up there dig a hole (in the roof). ok?

In the example above, the Teller Intrusion shows the characteristics of: 1) use of 那 ‘na’ clause initially followed by a direct addressing of the audience, 2) second person pronouns addressing the audience, 3) a question addressed to the audience, through the English borrowed word, “ok?”, and 4) imperative command given to the audience. In the table below it is seen that the use of 那 ‘na’ clause initially followed by a direct addressing of the audience occurs in three out of five of the clauses, and the other two clauses end with the English borrowed word, “ok?”.

<table>
<thead>
<tr>
<th>Ln#</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.01a</td>
<td>Absent</td>
<td>Absent</td>
<td>na4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>da4jia1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>dou1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>zhi1dao4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>&lt;na&gt; Everyone all knows</td>
</tr>
<tr>
<td>02:02c</td>
<td>Absent</td>
<td>Absent</td>
<td>xian4zai4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>shi4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>wo3</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>zai4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>jiang3</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>gu4shi</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>o:kej</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>right now I am telling a story &lt;ok&gt;?</td>
</tr>
<tr>
<td>02:04c</td>
<td>Absent</td>
<td>Absent</td>
<td>na4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>zen3me</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ban4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ne</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>&lt;na&gt; what to do &lt;ne&gt;?</td>
</tr>
<tr>
<td>02:04d</td>
<td>Absent</td>
<td>Absent</td>
<td>na4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ni3men</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>dou1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>yao4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>zhi1dao4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>o</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>&lt;na&gt; you (pl) all need to know &lt;o&gt;</td>
</tr>
<tr>
<td>02:04h</td>
<td>Absent</td>
<td>Absent</td>
<td>ok?</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>oke:j</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ok?</td>
</tr>
</tbody>
</table>

4.5.6 Band 6 Cohesion

In Mark 2:1-12, Band 6 Cohesion does not occur in the written version. However it occurs twice in the aural and three times in the oral-performance version. The relative percentage distributions of these occurrences are 4.55% in the aural version, and 6.12% in the oral-performance version. In terms of number of occurrence and percentage of distribution within each story, oral-performance had the most Band 6 clauses followed by the aural version and then the written version.
Cohesive information in each of the three versions seemed to be marked by the following general characteristics of repetitive back reference. Specifically, this was done in Mark 2:1-12 through repeating a clause which was previously mentioned.

An example of cohesive information is seen in the examples below.

Example 31

02:04d
then / on/ roof/ top/ dig/ hole
then <jiu> (they) made a hole in the roof.

O: ran2hou4 / zai4 / fang2 ding3 / shang4 / wa1 / dong4
then / on/ roof/ top/ dig/ hole
then <ranhou> (they) made a hole in the roof.

[Three clause gap]

02:04h
W: (absent)
A: suo3yi3 / ta1men / cai2 / ke3yi3 / wa1 / dong4
so/ they/ just/ can/ dig/ hole
so (that way) they could dig a hole (in the roof)

O: suo3yi3 / ta1men / cai2 / neng2gou4 / zai4 / shang4mian / wa1 / dong4
so/ they/ just/ able/ on/ roof/ dig/ hole
so (that way) they able to up there dig a hole (in the roof).

The example above repeats what was said in the two clauses before it: the cohesive clause and the clause it is back referencing. So this cohesive information may be acting in a resumptive way. This may be present in the aural and oral-performance versions because they are audio based communication. The nature of audio communication is a flow of communication through audio waves. This is contrastive to static ink on a page. Words on a page can easily be back referenced with the eye; however, this is not possible with the fluid nature of audible communication. Thus it is possible that the presence of Band 6 cohesion in the aural and oral-performance versions are those media’s way of compensating for the difficulty of back referencing audio content and resuming a previous section which had been interrupted.

Another possible reason for this occurrence of Band 6 Cohesion is there was a shift in ‘voice’ in the oral version. The three clause gap before the occurrence of Band 6
Cohesion, was a shift away from the authoritative story proper to the explanatory para textual additions made by the teller to make the story clearer. So this Band 6 Cohesion may be serving a the function here of distinction the teller's voice and the authoritative voice of the text.

In Summary, there are differences in the salience scheme between the three versions. Some of these differences may represent a trend in how each medium is used to tell a story. In the Band 1 Storyline there was contrast seen in 1) shift in setting event in the written changed to storyline event in aural and oral, 2) material in the written version left out of the aural and oral versions, 3) aural and oral versions adding explicit information to the storyline, and 4) shift from direct quotations to indirect quotations. In Band 2 there was additional background information given by the teller in the aural and oral versions. In Band 3 there was more setting material in the written version. In Band 4 there was the same amount of material in all three versions. Band 5 Teller Intrusion was only found in the oral-performance version. Band 6 Cohesion, does not occur in the written version, but does occur in the aural and oral versions. It is unclear if any of these contrasts between the versions present any normative trends. In the next chapter, these possible trends are evaluated across the rest of the corpus.

4.6 Summary

In summary, the illustration of the working method as applied to Mark 2:1-12 produced several areas that are in need of further exploration in the rest of the corpus.

First, on a word level, the distribution of substantive lexical items and function lexemes revealed a relatively equal distribution of substantive lexical items (nouns and verbs), but there was an increase in the percentage of functional lexemes (particles, temporal, conjunctions) from written to aural to oral-performance. It is expected that there will be an incremental increase in functional lexemes throughout the rest of the corpus.

Second, on a word level, it was found that there was a possible trend for participants to be referred to in more explicit ways in the aural and oral versions than in the written version. The increase in explicit reference means that when corresponding clauses between the versions, as well as all the clauses, were examined and the implicit reference of zero anaphora was left out of the analysis, the aural and oral-performance versions had more explicit references. This was specifically true in the
S1 and S4 categories. The written version only referred to participants with zero
anaphora or noun phrases. This trend of no pronoun reference is not expected to
extend into the rest of the corpus. However, the trend of more explicit (non-zero
anaphora) references in the aural and oral-performance versions is expected to
continue in the rest of the corpus, because a larger corpus will be in focus, which
may contain pronouns.

Last, on a word level, particles were used more in the aural and oral-performance
versions than in the written version. The oral-performance version also contained
the possible discourse particles, 那 na ‘na’, 呢 ne ‘ne’, and おけじ ok, which are
unique to the oral-performance. Particles unique to the written version or shared
with the written and aural versions seemed on first analysis to merely be common
particles, and devoid of any larger discourse function.

On a clause level it was found that the oral-performance version had the highest
number of clauses as well as the longest clauses. This trend is expected to continue
throughout the rest of the corpus, although there may be a few exceptions if the
aural and/or oral-performance versions leave out sections of the written version. It
was also found that there were slightly more temporal references in the aural and
oral-performance versions than the written version. In addition, there was a slightly
higher number of references in the oral-performance version than in the aural
version. However, the aural and oral versions shared a similar amount of
conjunctive words. Both the aural and oral version contained more conjunctive
words than the written version, and any conjunctive words contained in the written
version were repeated in expanded form in the aural and oral-performance versions.
This trend of more temporal and conjunctive words in the aural and oral versions
than in the written version is expected to continue. However, it is also expected that
the distinction between the aural and oral-performance usages of temporal and
conjunctive words will become less distinct between the two versions.

On a story level, there were differences in the salience scheme between the three
versions. These changes were mainly found in Bands 1, 2, 3, 5 and 6. Band 1
Storyline had the most correspondence between the three versions, but contained a
couple of contrastive clauses. Band 2 Background was greater in the aural and oral
versions. The written version had a couple of additional settings clauses. Band 5 was
only found in the oral version. Band 6 was only in the aural and oral versions. It is
predicted that Band 1 Storyline will continue to be the most salient among all the
bands and thus have the highest number of corresponding clauses between all three
versions, although there will still be areas of contrast between the three versions. Band 2 Background may or may not continue to occur more in the following texts, as they may not require the same additional background information that the Mark 2:1-12 text required. The Setting Band may continue to have more occurrences in the written version, and the aural and oral versions may condense and rearticulate some of this band. Band 5 Teller Intrusion, will most likely continue to occur only in the oral-performance version because of its interactive nature with the audience. Band 6 Cohesions may continue to occur more in the aural and oral versions due to the necessity of cohesive devices in audible communication or may interact with the dynamic of the teller adding background information to an authoritative text, and thus using Band 6 Cohesions as a boundary marker to represent return to the authoritative voice of the text.
Chapter 5
Corpus Analysis

5.1 Introduction
The previous chapter applied the analytical procedure to the text of Mark 2:1-12 in an attempt to isolate and conduct initial analysis on areas of contrast between the three media. During that process, there were several patterns that were discovered related to the hypotheses of this thesis which warrant further study.

Related to hypothesis 1: The overall length of Mark 2:1-12, as measured by syllables, was shortest in the written version (315), longer in the aural version (371), and longest in the oral-performance version (431), as predicted in the hypothesis. These findings were followed by several methods of analysis, which sought to understand the reasons for this variation in length among the three versions.

The substantive lexical unit’s sub-category ‘nouns’ was explored individually through a process of participant reference analysis, with special attention being given to implicit (zero anaphora) versus explicit (pronoun, and noun phrase) methods of reference. This was related to hypothesis 2, which stated that the oral-performance version would refer to participants in a different way than the written and aural versions, by using more explicit methods of reference (pronoun and noun phrase reference), than zero anaphora.

The functional lexeme categories, particles, temporal, and conjunctions, from the lexical level section of the previous chapter, were explored individually to see how their usage and percentage distribution might have affected story length between the versions. The functional lexeme category ‘particle’ was analyzed as it related to hypothesis 3 which stated that there would be more particles in the oral-performance and that they would be contrastive with both the written and aural versions, but especially the written version. It also stated that the particles unique to the oral version would function as possible oral discourse particles, while the particles in the written version would only be common particles and only be present in reported speech.
The analysis of the functional lexeme categories ‘temporal’ and ‘conjunctions,’
related to hypothesis 4, which stated that the oral-performance version would use
more time references and conjunctions than the written and aural versions.

The last section of the previous chapter dealt with the story level feature of storyline
and salience scheme. The tentative salience scheme of Mark 2:1-12 was charted, and
analyzed through statistical and percentage distribution of the different band types
in relation to each of the versions individually. This was related to hypothesis 5,
which stated that there would be context-dependent interactions with the audience
in the oral-performance version and this presence of the immediate audience in the
oral-performance would cause the teller to interact with the audience in order to
draw from or help build a mutual cognitive environment.

In this chapter, the findings of the previous chapter are analyzed, and tested with
the rest of the text corpus.

5.2 Text corpus overview: Length, overlap and contrast
analysis
Each version of each text was charted in relation to the number and percentage of
each version’s syllable overlap and contrast between each of them (W, A, O, WAO,
AO, WA, WO). This not only gave the total length of each version, but also showed
the percentage of overlap and contrast between each of the versions. In the last
chapter, this revealed that the written version was the shortest and had the highest
occurrence contrastive syllables that only occurred in that media. The aural version
was the second shortest text and contained the least amount of contrastive syllables
among the three media. However, when contrastive data shared by both the aural
and oral version were compared against the written version, the aural and oral
versions over half of the syllables overlapping between the two media were
contrastive with the written text. The oral-performance was the longest version and
with over a quarter of the syllables standing in contrast to the other two media.
When the overlap between the aural and oral version as well as the syllables unique
to the oral version were combined over three-fourths of the oral version was
contrastive to the written version on a syllabic level. This trend of a high contrast
between the written version and the oral-performance is analyzed below in relation
to the rest of the corpus on a story-by-story level, and for the corpus as a whole.

The syllabic length, overlap, and contrast in Mark 5:1-20 is seen in table 40 below.
The table above shows the aural version is the shortest version between the three with only 418 syllables. The oral-performance is still longer than the written version, but only by 2 syllables. This result is counter to the hypothesis of this thesis. In Mark 5:1-20, 56.24% of the written version is contrastive with the two other versions. In the oral-performance version 23.43% is unique and 58.38% overlapping with the written version. A possible reason for this is the aural and oral version reordered background information, and in doing that combined and left out some material. [More on this in Section 5.5.1 on salience scheme and storyline]

The syllabic length, overlap, and contrast in Mark 5:21-43 is seen in table 41 below.

### Table 41 Length, overlap, and contrast chart: Mark 5:21-43

<table>
<thead>
<tr>
<th>Color</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>number</td>
<td>%</td>
<td>number</td>
</tr>
<tr>
<td>Red (+W-A-O):</td>
<td>341</td>
<td>50.01%</td>
<td>.</td>
</tr>
<tr>
<td>Blue (-W+A-O):</td>
<td>.</td>
<td>.</td>
<td>52</td>
</tr>
<tr>
<td>Yellow (-W-A+O):</td>
<td>.</td>
<td>.</td>
<td>.</td>
</tr>
<tr>
<td>Grey (+W+A+O):</td>
<td>236</td>
<td>39.86%</td>
<td>236</td>
</tr>
<tr>
<td>Green (-W+A+O):</td>
<td>.</td>
<td>.</td>
<td>385</td>
</tr>
<tr>
<td>Orange (+W-A+O):</td>
<td>7</td>
<td>1.18%</td>
<td>.</td>
</tr>
<tr>
<td>Purple(+W+A-O):</td>
<td>8</td>
<td>1.35%</td>
<td>8</td>
</tr>
<tr>
<td>Total</td>
<td>592</td>
<td>681</td>
<td>817</td>
</tr>
</tbody>
</table>
In table 39 above the data was again more representative of this thesis’ hypothesis and the possible pattern seen in Mark 2:1-12, in which the written version was the shortest version. Above in Mark 5:21-43, the written version was the shortest between the versions with a syllable count of 592, versus 681 in the aural and 817 in the oral-performance. In addition, 50.01% of the written version is contrastive to the other two versions. The oral-performance version is 70.30% contrastive against the written version.

The syllabic length, overlap, and contrast in Mark 9:14-30 is seen in table 42 below.

Table 42 Length, overlap, and contrast chart: Mark 9:14-30

<table>
<thead>
<tr>
<th>Color</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>Red (+W-A-O):</td>
<td>182</td>
<td>40.26%</td>
<td></td>
</tr>
<tr>
<td>Blue (-W+A-O):</td>
<td></td>
<td>57</td>
<td>10.09%</td>
</tr>
<tr>
<td>Yellow (-W-A+O):</td>
<td></td>
<td>118</td>
<td>19.03%</td>
</tr>
<tr>
<td>Grey (+W+A+O):</td>
<td>254</td>
<td>56.19%</td>
<td>254</td>
</tr>
<tr>
<td>Green (-W+A+O):</td>
<td></td>
<td>243</td>
<td>43.01%</td>
</tr>
<tr>
<td>Orange (+W-A+O):</td>
<td>5</td>
<td>0.11%</td>
<td></td>
</tr>
<tr>
<td>Purple(+W+A-O):</td>
<td>11</td>
<td>2.43%</td>
<td>11</td>
</tr>
<tr>
<td>Total</td>
<td>452</td>
<td>565</td>
<td>620</td>
</tr>
</tbody>
</table>

In table 40 above the data was more representative of this thesis’ hypothesis (as also in Mark 2:1-12, Mark 5:21-43). Above in Mark 9.14-33 the written version was the shortest between the versions with a syllable count of 452, compared to 565 in the aural, and 620 in the oral-performance. In addition, 40.26% of the written version is contrastive to the aural/oral versions. The oral-performance version is 58.23% contrastive against the written version. This story has the highest percentage of overlap between all three versions among the three stories.

The syllabic length, overlap, and contrast for the entire corpus are seen in table 43 below.
Table 43 Length, overlap, and contrast chart: Corpus

<table>
<thead>
<tr>
<th>Color</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>number</td>
<td>%</td>
<td>number</td>
</tr>
<tr>
<td>Red (+W-A-O):</td>
<td>1007</td>
<td>54.02%</td>
<td></td>
</tr>
<tr>
<td>Blue (-W+A-O):</td>
<td></td>
<td></td>
<td>200</td>
</tr>
<tr>
<td>Yellow (-W-A+O):</td>
<td>543</td>
<td>22.86%</td>
<td></td>
</tr>
<tr>
<td>Grey (+W+A+O):</td>
<td>784</td>
<td>42.06%</td>
<td>784</td>
</tr>
<tr>
<td>Green (-W+A+O):</td>
<td></td>
<td></td>
<td>1013</td>
</tr>
<tr>
<td>Orange (+W-A+O):</td>
<td>35</td>
<td>1.88%</td>
<td></td>
</tr>
<tr>
<td>Purple(+W-A-O):</td>
<td>38</td>
<td>2.04%</td>
<td>38</td>
</tr>
<tr>
<td>Total</td>
<td>1864</td>
<td></td>
<td>2035</td>
</tr>
</tbody>
</table>

The table above shows the total number and percentages of contrast and overlap for each version of all four stories in this corpus. In this summary, the written version did have the least amount of syllabic units (1864), followed by the aural version with 2035. The Oral-performance version was the longest between the three versions in the entire corpus with 2375 syllabic units. Of these total syllabic units in each version in the corpus, the written version had an average of 54.02% unique material. The oral-performance version had 22.86% unique material, with 65.60% of the total material contrastive with the written version. In addition, the oral version throughout the corpus was 21.52% longer than the written version. So there does seem to be statistical support for hypothesis 1 when each story is looked at individually (with Mark 5:1-20 being the exception) and of the corpus as a whole.

This section has shown that the oral-performance version was the longest among all three versions and on average 65.60% of it is contrastive to the written version. In addition, of that 65.60%, 22.86% of the material is unique to the oral-performance. The next sections explore what makes up this 65.60% contrastive content and 22.86% unique content through several methods. The first is through word level analysis of the distribution of substantive lexical items and functional lexemes.

5.3 Word level analysis: Corpus

In this section the substantive lexical units and functional lexemes are analyzed across the entire corpus.
5.3.1 Word class distribution: Corpus

In Mark 2:1-12 the distribution of substantive lexical items and function lexemes had a relatively similar distribution of substantive lexical items (nouns and verbs) in relation to all the words in each version: 57.20% written, 58.16% aural, and 55.62% oral-performance. However, the distribution of functional lexemes increased from the written (4.95%), to the aural (9.57%), to the oral-performance (15.20%). In the following section the distribution of substantive lexical items and functional lexemes is examined as they occur in the entire corpus. Each version is examined on its own.

Table 44 below provides an overview of the text distribution within the areas of contrast and overlap in the written version.

### Table 44 Corpus: Written substantive lexical units and functional lexemes

<table>
<thead>
<tr>
<th>Color (media)</th>
<th>Substantive Lexical items</th>
<th>Functional Lexemes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Noun</td>
<td>Verbs</td>
</tr>
<tr>
<td>T1</td>
<td>T2</td>
<td>T3</td>
</tr>
<tr>
<td>Grey (WAO)</td>
<td>31</td>
<td>180</td>
</tr>
<tr>
<td>Red (W)</td>
<td>35</td>
<td>65</td>
</tr>
<tr>
<td>Purple (WA)</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Orange (WO)</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td><strong>Text Totals</strong></td>
<td><strong>69</strong></td>
<td><strong>258</strong></td>
</tr>
<tr>
<td><strong>Subset Totals</strong></td>
<td><strong>813</strong></td>
<td><strong>739</strong></td>
</tr>
<tr>
<td><strong>TOTAL:</strong></td>
<td><strong>1551</strong></td>
<td></td>
</tr>
</tbody>
</table>

In the table above, there are 1551 substantive lexical items and only 63 functional lexemes for the whole corpus. There were 96.04% substantive lexical items and 3.90% functional lexemes within this category, when defined by its own self-contained subset of 1614 words (1551 substantive lexical items and 63 functional lexemes).
In table 45 below the aural corpus summary and distribution of substantive lexical items and function lexemes have been charted.

**Table 45 Corpus: Aural substantive lexical units and functional lexemes distribution**

<table>
<thead>
<tr>
<th>Color (media)</th>
<th>Substantive Lexical items</th>
<th></th>
<th></th>
<th></th>
<th>Verbs</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Noun</td>
<td>T1</td>
<td>T2</td>
<td>T3</td>
<td>T4</td>
<td>T1</td>
<td>T2</td>
<td>T3</td>
</tr>
<tr>
<td>Grey (WAO)</td>
<td>31</td>
<td>180</td>
<td>178</td>
<td>217</td>
<td>26</td>
<td>140</td>
<td>176</td>
<td>168</td>
</tr>
<tr>
<td>Blue (A)</td>
<td>6</td>
<td>10</td>
<td>4</td>
<td>6</td>
<td>9</td>
<td>7</td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>Green (AO)</td>
<td>44</td>
<td>51</td>
<td>165</td>
<td>70</td>
<td>44</td>
<td>75</td>
<td>114</td>
<td>95</td>
</tr>
<tr>
<td>Purple (WA)</td>
<td>2</td>
<td>6</td>
<td>2</td>
<td>4</td>
<td>2</td>
<td>9</td>
<td>4</td>
<td>8</td>
</tr>
</tbody>
</table>

**Text Totals:** 83 247 349 297 82 231 302 280

**Subset Totals:** 976 895

**TOTAL:** 1891

<table>
<thead>
<tr>
<th>Color (media)</th>
<th>Particle</th>
<th>Temporal</th>
<th>Conjunctions</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>T1</td>
<td>T2</td>
<td>T3</td>
</tr>
<tr>
<td>Grey (WAO)</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Blue (A)</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Green (AO)</td>
<td>3</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Purple (WA)</td>
<td>2</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

**Text Totals:** 5 2 5 3 8 12 13 16 19 7 10 14

**Subset Totals:** 15 49 50

**TOTAL:** 114

In the table above, there are 1891 substantive lexical items and 105 functional lexemes. There were 94.31% substantive lexical items and 5.24% functional lexemes within this category, when defined by its own self-contained subset of 2005 words (1891 substantive lexical items and 105 functional lexemes).

In table 46 below, the oral-performance corpus’ distribution of substantive lexical items and function lexemes has been charted.
In the table above, there are 1972 substantive lexical items and only 245 functional lexemes. There were 88.95% substantive lexical items and 11.05% functional lexemes within this category, when defined by its own self-contained subset of 2217 words (1972 substantive lexical items and 245 functional lexemes).

When the data from tables 44-46 were compared, there was again an increase of substantive lexical units and functional lexemes within the self-contained subset category from 88.95% in the oral to 94.31% in the aural to 96.04% in the written. In addition there is an increase in functional lexemes from 3.90% written to 5.24% aural to 11.05% in the oral-performance, within the self-contained categorical subset of substantive lexical items and functional lexemes.

In table 47, the distribution of the entire corpus’ distribution of substantive lexical items and functional lexemes has been charted, both within its own subset and also in relation to all the words in the each version’s corpus.
Table 47 Corpus distribution of substantive lexical items and functional lexemes.

<table>
<thead>
<tr>
<th></th>
<th>Substantive Lexical Items</th>
<th>Functional Lexemes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Percentage distribution within subset of Substantive Lexical items and Function Lexemes</td>
<td></td>
</tr>
<tr>
<td>Written</td>
<td>96.04%</td>
<td>3.90%</td>
</tr>
<tr>
<td>Aural</td>
<td>94.31%</td>
<td>5.24%</td>
</tr>
<tr>
<td>Oral</td>
<td>88.95%</td>
<td>11.05%</td>
</tr>
</tbody>
</table>

|                      | Percentage distribution within corpus as a whole |
| Written              | 43.38%                  | 1.76%              |
| Aural                | 52.90%                  | 2.82%              |
| Oral                 | 55.16%                  | 6.02%              |

Table 47 above shows that in the entire corpus there is an increased percentage of functional lexeme usage from written source, to aural version to oral-performance both within their own self-defined subset (4.38% written to 5.26% aural to 9.79% oral) as well as in relation to the corpus of each version as a whole (1.76% written to 2.82% aural to 6.02% oral-performance). The data showed a statistical increase from 1.76% in the written, to 2.83% in the aural, to 6.02% in the oral version in the area of functional lexeme’s particles, temporal, and conjunctive usages. The chart above shows the statistical overview of the categories where contrast is occurring between the three media. The distribution of 11.05% functional lexemes in the oral-performance gives preliminary support to hypothesis 3 and 4 of this thesis, which states that the oral-performance version would have the highest occurrence and frequency or functional lexemes in the areas of particles, temporal references and conjunctions.

In the follow section participant reference is examined. Following the participant reference analysis, an examination of each of the functional lexemes (particles, temporal, and conjunctions) with special focus given to their usages in the oral-performance versions.

### 5.3.2 Participant reference: Corpus

In Mark 2:1-12 there was a trend for participants to be referred to in more explicit ways in the aural and oral versions than the written version. In Mark 2:1-12, there were between 1.3-1.6 times as many explicit references in the aural and oral-performance versions as in the written version, taking into consideration both corresponding clauses between the versions, as well as all referential clauses.
(including the corresponding clauses). The remaining stories were examined below to test if this trend presented in Mark 2:1-12 of more explicit (non-zero anaphora) references in the aural and oral-performance versions continued through the rest of the corpus.

Table 48 below shows all the participant reference usages in the remaining three stories. However, the table below only compares the clauses that are corresponding between the three versions. Thus the table below excludes from the analysis any clauses which are contrastive between any of the versions.

Table 48 Participant reference distribution chart (Corresponding clauses only)

<table>
<thead>
<tr>
<th>Story</th>
<th>Written</th>
<th>#</th>
<th>%</th>
<th>Aural</th>
<th>#</th>
<th>%</th>
<th>Oral</th>
<th>#</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intro</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>Pronoun</td>
<td>0</td>
<td>%</td>
<td>Pronoun</td>
<td>0</td>
<td>%</td>
<td>Pronoun</td>
<td>0</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>5</td>
<td>%</td>
<td>NP</td>
<td>5</td>
<td>%</td>
<td>NP</td>
<td>5</td>
<td>%</td>
</tr>
<tr>
<td>S1:</td>
<td>Zero</td>
<td>8</td>
<td>%</td>
<td>Zero</td>
<td>8</td>
<td>%</td>
<td>Zero</td>
<td>8</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>Pronoun</td>
<td>2</td>
<td>%</td>
<td>Pronoun</td>
<td>3</td>
<td>%</td>
<td>Pronoun</td>
<td>3</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>1</td>
<td>%</td>
<td>NP</td>
<td>0</td>
<td>%</td>
<td>NP</td>
<td>0</td>
<td>%</td>
</tr>
<tr>
<td>S2:</td>
<td>Zero</td>
<td>1</td>
<td>%</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>Pronoun</td>
<td>0</td>
<td>%</td>
<td>Pronoun</td>
<td>2</td>
<td>%</td>
<td>Pronoun</td>
<td>2</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>1</td>
<td>%</td>
<td>NP</td>
<td>0</td>
<td>%</td>
<td>NP</td>
<td>0</td>
<td>%</td>
</tr>
<tr>
<td>S3:</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>Pronoun</td>
<td>0</td>
<td>%</td>
<td>Pronoun</td>
<td>0</td>
<td>%</td>
<td>Pronoun</td>
<td>0</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>1</td>
<td>%</td>
<td>NP</td>
<td>1</td>
<td>%</td>
<td>NP</td>
<td>1</td>
<td>%</td>
</tr>
<tr>
<td>S4:</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>Pronoun</td>
<td>1</td>
<td>%</td>
<td>Pronoun</td>
<td>1</td>
<td>%</td>
<td>Pronoun</td>
<td>1</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>5</td>
<td>%</td>
<td>NP</td>
<td>5</td>
<td>%</td>
<td>NP</td>
<td>5</td>
<td>%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>25</td>
<td></td>
<td>25</td>
<td></td>
<td></td>
<td>25</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Story</th>
<th>Written</th>
<th>#</th>
<th>%</th>
<th>Aural</th>
<th>#</th>
<th>%</th>
<th>Oral</th>
<th>#</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intro</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>Pronoun</td>
<td>0</td>
<td>%</td>
<td>Pronoun</td>
<td>0</td>
<td>%</td>
<td>Pronoun</td>
<td>0</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>7</td>
<td>%</td>
<td>NP</td>
<td>7</td>
<td>%</td>
<td>NP</td>
<td>7</td>
<td>%</td>
</tr>
<tr>
<td>S1:</td>
<td>Zero</td>
<td>20</td>
<td>3%</td>
<td>Zero</td>
<td>13</td>
<td>8%</td>
<td>Zero</td>
<td>12</td>
<td>9%</td>
</tr>
<tr>
<td></td>
<td>Pronoun</td>
<td>3</td>
<td>%</td>
<td>Pronoun</td>
<td>8</td>
<td>%</td>
<td>Pronoun</td>
<td>9</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>1</td>
<td>%</td>
<td>NP</td>
<td>3</td>
<td>%</td>
<td>NP</td>
<td>3</td>
<td>%</td>
</tr>
<tr>
<td>S2:</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>Pronoun</td>
<td>1</td>
<td>%</td>
<td>Pronoun</td>
<td>1</td>
<td>%</td>
<td>Pronoun</td>
<td>1</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>2</td>
<td>%</td>
<td>NP</td>
<td>2</td>
<td>%</td>
<td>NP</td>
<td>2</td>
<td>%</td>
</tr>
<tr>
<td>S3:</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>Pronoun</td>
<td>0</td>
<td>%</td>
<td>Pronoun</td>
<td>0</td>
<td>%</td>
<td>Pronoun</td>
<td>0</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>1</td>
<td>%</td>
<td>NP</td>
<td>1</td>
<td>%</td>
<td>NP</td>
<td>1</td>
<td>%</td>
</tr>
<tr>
<td>S4:</td>
<td>Zero</td>
<td>2</td>
<td>%</td>
<td>Zero</td>
<td>2</td>
<td>%</td>
<td>Zero</td>
<td>1</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>Pronoun</td>
<td>1</td>
<td>%</td>
<td>Pronoun</td>
<td>1</td>
<td>%</td>
<td>Pronoun</td>
<td>1</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>8</td>
<td>%</td>
<td>NP</td>
<td>8</td>
<td>%</td>
<td>NP</td>
<td>9</td>
<td>%</td>
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<tr>
<td>Total</td>
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<td>46</td>
<td></td>
<td>46</td>
<td></td>
<td></td>
<td>46</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Story</th>
<th>Written</th>
<th>#</th>
<th>%</th>
<th>Aural</th>
<th>#</th>
<th>%</th>
<th>Oral</th>
<th>#</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intro</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
<td>Zero</td>
<td>0</td>
<td>%</td>
</tr>
</tbody>
</table>
In the table above, there were 25 total corresponding participant references in Mark 5:1-20, 46 in Mark 5:21-43, and 34 in Mark 9:14-30. This serves as the constant through the rest of the analysis, as this is the baseline for correspondence between the participant references in these three stories.

In table 49 below, the baseline of all corresponding participant reference methods is modified to show only the explicit participant reference clauses, leaving out clauses containing the implicit reference method of zero anaphora.

Table 49 Corpus: *Explicit participant reference clause* distribution chart
(Corresponding clauses only)

<table>
<thead>
<tr>
<th></th>
<th>Pronoun NP</th>
<th>0</th>
<th>%</th>
<th>Pronoun NP</th>
<th>0</th>
<th>%</th>
<th>Pronoun NP</th>
<th>0</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>S1:</td>
<td>Zero Pronoun NP</td>
<td>1</td>
<td>1</td>
<td>Zero Pronoun NP</td>
<td>10</td>
<td>10</td>
<td>Zero Pronoun NP</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>S2:</td>
<td>Zero Pronoun NP</td>
<td>0</td>
<td>0</td>
<td>Zero Pronoun NP</td>
<td>0</td>
<td>0</td>
<td>Zero Pronoun NP</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>S3:</td>
<td>Zero Pronoun NP</td>
<td>0</td>
<td>0</td>
<td>Zero Pronoun NP</td>
<td>0</td>
<td>0</td>
<td>Zero Pronoun NP</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>S4:</td>
<td>Zero Pronoun NP</td>
<td>0</td>
<td>0</td>
<td>Zero Pronoun NP</td>
<td>0</td>
<td>0</td>
<td>Zero Pronoun NP</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>34</td>
<td>34</td>
<td></td>
<td>34</td>
<td>34</td>
<td></td>
<td>34</td>
<td>34</td>
</tr>
<tr>
<td>Total Text Total</td>
<td></td>
<td>105</td>
<td>105</td>
<td></td>
<td>105</td>
<td>105</td>
<td></td>
<td>105</td>
<td>105</td>
</tr>
</tbody>
</table>
The table above revealed, that when implicit references (zero anaphora) were left out of the analysis, the aural and oral versions had a higher number of references: Written = 60, aural = 73, and the oral-performance = 75. This made the aural version 22% more explicit in its reference to its participants than the written version in the three texts. The oral-performance was 25% more explicit in its reference to its participants than the written version in the three texts. It should be noted that Mark 5:1-20, only had only one less explicit reference in corresponding clauses than aural and oral versions, which represents a 6% increase. There could be several many reasons for this anomaly. However, as will be seen in Section 5.5.1, Mark 5:1-20’s narrative has three more occurrences of Band 2 Background and presents them in different order than the aural and oral version. The aural and oral versions both reorder Band 2 Background sections the Mark 5:1-20 narrative. It is possible that the Mark 5:1-20 narrative in the written version closely follows the Greek source text’s
structure. The structure of this passage may have been natural in the original Greek, however when translated into Chinese it represents the flow of the narrative in a more disruptive and discontinuous way. This could explain why the aural and oral version both reorder the flow of the narrative. If this is the case, then following Givón 1983, this would lead to more coding material being assigned to it (Givón 1983:18).

In table 50 below, the introduction of participants is excluded from the analysis thus showing only the corresponding explicit participant reference clauses in the S1-S4 environments.

**Table 50 Corpus S1-S4 Explicit participant reference clause distribution chart** (Corresponding clauses only)

<table>
<thead>
<tr>
<th>Mark 5:1-20</th>
<th>Written</th>
<th>#</th>
<th>%</th>
<th>Aural</th>
<th>#</th>
<th>%</th>
<th>Oral</th>
<th>#</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>S1: Pronoun NP</td>
<td>2</td>
<td>%</td>
<td>Pronoun NP</td>
<td>3</td>
<td>100%</td>
<td>Pronoun NP</td>
<td>3</td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>S2: Pronoun NP</td>
<td>0</td>
<td>%</td>
<td>Pronoun NP</td>
<td>2</td>
<td>100%</td>
<td>Pronoun NP</td>
<td>2</td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>S3: Pronoun NP</td>
<td>0</td>
<td>%</td>
<td>Pronoun NP</td>
<td>0</td>
<td>%</td>
<td>Pronoun NP</td>
<td>0</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>S4: Pronoun NP</td>
<td>1</td>
<td>%</td>
<td>Pronoun NP</td>
<td>1</td>
<td>%</td>
<td>Pronoun NP</td>
<td>1</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>11</td>
<td></td>
<td>12</td>
<td>12</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Mark 5:21-43</th>
<th>Written</th>
<th>#</th>
<th>%</th>
<th>Aural</th>
<th>#</th>
<th>%</th>
<th>Oral</th>
<th>#</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>S1: Pronoun NP</td>
<td>3</td>
<td>%</td>
<td>Pronoun NP</td>
<td>8</td>
<td>%</td>
<td>Pronoun NP</td>
<td>9</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>S2: Pronoun NP</td>
<td>1</td>
<td>%</td>
<td>Pronoun NP</td>
<td>1</td>
<td>%</td>
<td>Pronoun NP</td>
<td>1</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>S3: Pronoun NP</td>
<td>0</td>
<td>%</td>
<td>Pronoun NP</td>
<td>0</td>
<td>%</td>
<td>Pronoun NP</td>
<td>0</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>S4: Pronoun NP</td>
<td>1</td>
<td>%</td>
<td>Pronoun NP</td>
<td>2</td>
<td>%</td>
<td>Pronoun NP</td>
<td>1</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>Total</td>
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<td></td>
<td>25</td>
<td>25</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Mark 9:14-30</th>
<th>Written</th>
<th>#</th>
<th>%</th>
<th>Aural</th>
<th>#</th>
<th>%</th>
<th>Oral</th>
<th>#</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>S1: Pronoun NP</td>
<td>0</td>
<td>%</td>
<td>Pronoun NP</td>
<td>1</td>
<td>%</td>
<td>Pronoun NP</td>
<td>2</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>S2: Pronoun NP</td>
<td>0</td>
<td>%</td>
<td>Pronoun NP</td>
<td>1</td>
<td>%</td>
<td>Pronoun NP</td>
<td>1</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>S3: Pronoun NP</td>
<td>0</td>
<td>%</td>
<td>Pronoun NP</td>
<td>1</td>
<td>%</td>
<td>Pronoun NP</td>
<td>1</td>
<td>%</td>
<td></td>
</tr>
</tbody>
</table>
The above chart reveals that in the remaining three stories explicit participant references in corresponding clauses in S1-S4 environments were the highest in the oral version with 58 explicit references, followed by the aural version with 57 explicit references and the written version with the least amount, with 44 explicit references. The oral version used 31.82% more explicit references than the written version when comparing corresponding clauses in these three stories, and the aural version used 29.55% more explicit references in corresponding clauses than the written version.

Table 51 below shows the corresponding clause total for the entire corpus in the S1-S4 environments.

### Table 51 Corpus corresponding participant reference clauses S1-14

<table>
<thead>
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<th>Oral</th>
<th>Total</th>
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</thead>
<tbody>
<tr>
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<td>14</td>
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<tr>
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<td></td>
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<td>5</td>
<td>5</td>
</tr>
<tr>
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</tr>
<tr>
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<td>10</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>S3:</td>
<td>Pronoun NP</td>
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<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>S4:</td>
<td>Pronoun NP</td>
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<td>7</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>21</td>
<td>22</td>
<td>23</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>49</td>
<td>65</td>
<td>66</td>
</tr>
</tbody>
</table>

Table 50 above showed 36.67% of all the explicit references in the corpus were found within the S1-S4 environment in the oral-performance versions, 36.11% in the aural version, and 27.22% in the written version. The oral-performance thus uses 25.75% more explicit references than the written version in all corresponding clauses.
This supports hypothesis 2, which stated that there would be more explicit reference to participants in the aural and oral versions. Although the Mark 5:1-20, does not represent as great a difference between the written, aural and oral versions, as the other three texts, the totals from the corpus do show an increase of over 25%.

However, the above charts only show the corresponding clauses. The three versions of each story are contrastive not only on a syllable and word level, but also on a storyline and clausal level. Thus there are some clauses among the versions which do not correspond with each other. In table 52 below, all the referential clauses (including the corresponding clauses) are analyzed.

Table 52 Participant reference distribution chart (All referential clauses)

<table>
<thead>
<tr>
<th></th>
<th>Written #</th>
<th>%</th>
<th>Aural #</th>
<th>%</th>
<th>Oral #</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intro Zero Pronoun NP 5</td>
<td>0 %</td>
<td>Zero Pronoun NP 0</td>
<td>%</td>
<td>Zero Pronoun NP 5</td>
<td>100%</td>
<td>Zero Pronoun NP 0</td>
</tr>
<tr>
<td>S1: Zero Pronoun NP 23</td>
<td>%</td>
<td>Zero Pronoun NP 14</td>
<td>%</td>
<td>Zero Pronoun NP 14</td>
<td>100%</td>
<td>Zero Pronoun NP 7</td>
</tr>
<tr>
<td>S2: Zero Pronoun NP 4</td>
<td>%</td>
<td>Zero Pronoun NP 0</td>
<td>%</td>
<td>Zero Pronoun NP 0</td>
<td>100%</td>
<td>Zero Pronoun NP 0</td>
</tr>
<tr>
<td>S3: Zero Pronoun NP 1</td>
<td>%</td>
<td>Zero Pronoun NP 0</td>
<td>%</td>
<td>Zero Pronoun NP 0</td>
<td>100%</td>
<td>Zero Pronoun NP 0</td>
</tr>
<tr>
<td>S4: Zero Pronoun NP 4</td>
<td>%</td>
<td>Zero Pronoun NP 2</td>
<td>%</td>
<td>Zero Pronoun NP 0</td>
<td>100%</td>
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<tr>
<td>Total</td>
<td>58</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Written #</th>
<th>%</th>
<th>Aural #</th>
<th>%</th>
<th>Oral #</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intro Zero Pronoun NP 7</td>
<td>0 %</td>
<td>Zero Pronoun NP 28</td>
<td>%</td>
<td>Zero Pronoun NP 16</td>
<td>100%</td>
<td>Zero Pronoun NP 15</td>
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<tr>
<td>S1: Zero Pronoun NP 3</td>
<td>%</td>
<td>Zero Pronoun NP 16</td>
<td>%</td>
<td>Zero Pronoun NP 15</td>
<td>100%</td>
<td>Zero Pronoun NP 5</td>
</tr>
<tr>
<td>S2: Zero Pronoun NP 1</td>
<td>%</td>
<td>Zero Pronoun NP 1</td>
<td>%</td>
<td>Zero Pronoun NP 1</td>
<td>100%</td>
<td>Zero Pronoun NP 0</td>
</tr>
<tr>
<td>S3: Zero Pronoun NP 3</td>
<td>%</td>
<td>Zero Pronoun NP 0</td>
<td>%</td>
<td>Zero Pronoun NP 0</td>
<td>100%</td>
<td>Zero Pronoun NP 0</td>
</tr>
<tr>
<td>S4: Zero Pronoun NP 4</td>
<td>%</td>
<td>Zero Pronoun NP 1</td>
<td>%</td>
<td>Zero Pronoun NP 1</td>
<td>100%</td>
<td>Zero Pronoun NP 1</td>
</tr>
</tbody>
</table>
The table above showed that there was the greatest number of references in the written version, when all the clauses are taken into consideration. However, 76 (37 Aural + 40 Oral) of those references were implicit reference through zero anaphora. The Mark 5:1-20 text is the only text in the corpus where the written version was longer than both the aural and oral versions, thus increased number of references is to be expected because of the additional clauses.

In table 53 below, only the explicit references among all referential clauses are shown.

**Table 53 Corpus: Explicit participant reference clause distribution chart (All referential clauses)**
In the table above the implicit references through zero anaphora were excluded from the analysis. The written version no longer had the most references. Instead the oral-performance version has the greatest number of explicit references. Mark 5:1-20 still represented the smallest increase in explicit participant reference, but the average for the three texts follow the trend found in the Mark 2:1-12 text. In Mark 2:1-12 it
was found that in all referential clauses the written version had 12 explicit references, while the aural and oral versions both had 16, this was an increase of 33%. The increase of 33% found in the Mark 2:1-12. Although this percentage decreased due to the small increase found in the Mark 5:1-20 texts, the three texts still had a total increase from the written version of 23% in the aural, and 30% in oral. These increases look at the texts together as a whole unit. When this is done, the percentage increase seems to represents data which may represent a global trend. However, only several individual sections such as the S4 line in 5:1-20 and S1 line in 5:21-43, represent contrast in isolation, and warrant further study as to the specific nature of these high level of individual contrast. It is at this point that the limited nature of the text corpus of this study needs to be taken into consideration. It is true several S1-S4 environments had contrast only represented by a differential of 1-2 explicit references. This differential in relation to the small overall corpus and short length of each story is insufficient to give a clear representation of a global trend. However, it is likely that in a larger corpus, if the referential differential is maintained by percentage and not by number, then there would be a basis for understanding these statistics as possibly representation of a global trend.

Table 54 below shows the participant reference clause count for corresponding clauses between the three versions for the entire corpus (including Mark 2:1-12) in the S1-S4 environments.

**Table 54 Corpus: Explicit Participant reference clauses in S1-S4 references in all clauses**

<table>
<thead>
<tr>
<th>Corpus</th>
<th>Written</th>
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<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>S1:</td>
<td>Pronoun NP</td>
<td>7</td>
<td>21</td>
<td>29</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>13</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>S2:</td>
<td>Pronoun NP</td>
<td>1</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>13</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>S3:</td>
<td>Pronoun NP</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>2</td>
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</tr>
<tr>
<td>S4:</td>
<td>Pronoun NP</td>
<td>7</td>
<td>12</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>NP</td>
<td>27</td>
<td>32</td>
<td>31</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td><strong>70</strong></td>
<td><strong>92</strong></td>
<td><strong>99</strong></td>
</tr>
</tbody>
</table>
The oral-performance thus uses 41.43% more explicit participant references than the written version in all referential clauses, and the aural version is 31.43% more explicit in its reference of participants than the written version. This corpus total has the high percentage increase of 60% in the Mark 2:1-12 text, and the low increase of 6% in the Mark 5:1-20 text. As mentioned earlier, more data will be needed to decide if this possibly represents a global trend. However there seems to be more explicit reference to participants in audio-based media (aural and oral-performance) than in written media when the overall text and corpus totals are taken into consideration. This leads this researcher to believe that this trend would continue with a larger corpus was analyzed. The reason for this is, as this study proposes, this increase in explicit reference may be in part due to the audio nature of aural and oral media in the Mandarin Chinese context. The flow of content via sounds waves, which must be processed in real-time and does not make available tools such as back-reference and change in speed by the receiver, presents information in a way which is more difficult to process. Thus applying Givón 1983 theory of iconicity, this difficulty in processing would lead to more coding being used in the aural and oral versions to compensate for this difficulty (Givón 1983:18). This contrast in explicitness of participant reference between the written and audio versions may be a reason that sometimes audio content when merely read from a written source is difficult for some people to process, especially oral learners. Further research is needed, but the findings seem to suggest explicitness of participant reference as a possibility of explanation.

5.3.3 Particles: Corpus

In Mark 2:1-12, 23 particles were found across all three versions. Of these 23, 15 were found in the oral-performance version. This made it the version with the most particles. The aural version had five particles, and the written version had three, the fewest among them. The 23 particles found in Mark 2:1-12 in the three versions had particles that fit in one of two categories: discourse particles or common particles. The oral version’s use of 那 na ‘na’, 那+呢 na+ne, and okej suggested they were discourse particles. The particle 那 na ‘na’ introduced temporal phrases, Teller Intrusion, and possible boundaries in the text. It was often presented with temporal and author intrusion bracketed with a phrase final use of 呢 ne ‘ne’ or the particle 哦 o ‘o’. The written and aural versions used 呢 ne ‘ne’ clause final with out the bracketing of teller intrusion or a temporal phrase, and only in direct quotation. Likewise, the particle of 吧 ba ‘ba’ in Mark 2:1-12 was used only in direct quotations, in line with its common function.
In the following section, the particle identification and categorization patterns seen in Mark 2:1-12, continued throughout the remaining three stories in the text corpus. Special attention was given to possible distinctions between discourse particles and their usages and common particles and their uses. The particle inventory of each story was presented, and then the entire corpus was analyzed.

Table 55 below gives an inventory of particles in the text corpus grouped by occurrence in each story in relation to each version.

Table 55 Particle inventory by story

<table>
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<tr>
<th></th>
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<th></th>
<th></th>
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<tr>
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<td></td>
</tr>
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<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
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<td>8</td>
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<tr>
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<td>0</td>
<td>1</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>品 a</td>
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<td>2</td>
<td>2</td>
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</tr>
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<td></td>
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<tr>
<td>那 na</td>
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<td>1</td>
<td>6</td>
<td>7</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>呢 ne</td>
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<td>3</td>
<td>7</td>
<td>12</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>吧 ba</td>
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<td>1</td>
<td>1</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
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<td>0</td>
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<td>1</td>
<td></td>
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<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
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<td>1</td>
<td>1</td>
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<td></td>
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</tr>
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<td>嗯 ma</td>
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<td>0</td>
<td>1</td>
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<td></td>
</tr>
<tr>
<td>Total</td>
<td>3</td>
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<td>19</td>
<td>28</td>
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<tr>
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<td>0</td>
<td>4</td>
<td>4</td>
<td></td>
<td></td>
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<tr>
<td>呢 ne</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>吧 ba</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td></td>
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<td>0</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>唱 la</td>
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<td>0</td>
<td>2</td>
<td>2</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>嗯 ya</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
As can be seen in the table above, the oral-performance consistently had the most particles in each of the stories in the corpus. The aural version had the second most, and the written version had the fewest. This further supports hypothesis 3 of this thesis, which states that the oral-performance version should have more particles than the written and aural versions. The particles found in the oral-performance constituted 65.52% of all particle usage in the entire corpus. This was 3.35 times as many particles as the written version. The aural version had 4.75 times as many particles as the written version. In addition, 87.71% of the particles, which occurred in the oral version occur outside direct quotations, (only the particles 吧 ‘ba’, 呢 ne ‘ne’, 咦 ma ‘ma’, and 哎 ai ‘ai’ occur in the direction quotations) while 100% of the written version’s particles occur within direct quotations. This seems to be good evidence the function of these particles and the characteristic of oral performance and in the context of face-to-face interaction are interrelated. There was particle overlap between the aural and oral-performance versions’ use of the particle 那 na ‘na’ (had two shared uses in Mark 05:1-20). Mark 5:21-43 had a three way overlap with the particle 呢 ne in direct quotations. Mark 9:14-30 呢 ne ‘ne’ and 吧 ba ‘ba’ overlapped in all three versions, but only in direct quotation.

In the following section each of the particles are isolated and analyzed according to their usage as either a discourse particle or a common particle. The first section discusses the discourse particles.

Table 56 below shows the corpus distribution of the particle 那 na ‘na’.

<table>
<thead>
<tr>
<th></th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
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<td>Mark 2:1-12</td>
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<td>2</td>
<td>8</td>
<td>10</td>
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<tr>
<td>Mark 5:1-20</td>
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<td>6</td>
<td>8</td>
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<tr>
<td>Mark 5:21-43</td>
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<td>1</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>Mark 9:14-30</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>0</td>
<td>5</td>
<td>24</td>
<td>29</td>
</tr>
</tbody>
</table>
In the table above, 82.76% of the occurrences of 那 na ‘na’ are found in the oral-performance, with the remaining 17.24% occurrences is in the aural version, three of which are overlapping with the oral-performance version. Leaving only two of the usages of 那 na ‘na’ contrastive to the oral version.

In the previous chapter it was suggested that 那 na ‘na’ has 2-3 functions and patterns of usage: 1) marking temporal clauses in Band 1-3, 2) marking Band 5 Teller Intrusion, and 3) possibly marking boundaries in the text.

Throughout the corpus, 那 na ‘na’ was used with temporal clauses in Band 1-3, and Band 5 Teller Intrusion in the same way it was presented in Mark 2:1-12, except that there are some occurrences where 那 na occurred in the mainline without a temporal clause or a clause final particle as seen in the two examples below.

Example 28
05:29b

A: 她／出血的／地方／立刻／就／干了
she/ bleeding/ place/ immediately/ then/ dry
ta1/ chu1 xue4 de/ di4fang/ li4ke4/ jiu4/ gan4 le
her bleeding place immediately then dry out

O: 那／她／出血的／地方／立刻／就／干了
na4/ ta1/ chu1 xue4 de/ di4fang/ li4ke4/ jiu4/ gan4 le
na/ she/ bleeding/ place/ immediately/ then/ dry
<n> her bleeding place immediately then dry out

Example 29
05:38a

W: 他们／来／会／家／，
ta1men/ lai2dao4/ guan3/ hui4 tang2 de/ jia1 li3/ ,
they/ came to/ manage/ synagogue/ house
they came to the one in charge of the synagogue’s home

A: 他们／到了／那里
ta1men/ dao4le/ na4li
they/ arrive/ there
they arrived there

O: 那／他们／到了／那里
na4/ ta1men/ dao4le/ na4li
na/ they/ arrive/ there
<n> that they arrived there

In the example below, 那 na ‘na’ occurs without a temporal marker and it corresponds with a paragraph break in the written version.
Example 30
05:18b

O: 那/个/人/呢/他/也/要求/跟/耶稣/一起/走

na4/ na4/ gel/ ren2/ ne/ ta1/ ye3/ yao1qiu2/ gen1/ ye1su1/ yi1qi3/ zou3

na/ that/ CLF/ person/ ne/ he/ also/ asked/ with/ Jesus/ together/ go

<na> that man he also asked to go with Jesus

This occurrence and the one in Mark 2:08a are the only two occurrences of 那 na ‘na’ without temporal clauses found at possible boundaries in the text. Thus, there is not enough data to call this a pattern, but further exploration of this in a larger corpus would be beneficial.

In summary, it is suggested that 那 na ‘na’ is a type of discourse particle which seems to occur in Band 1- Band 3 with temporal words, and is used to denote time and sequentiality. When it does occur in this environment, it occurs in the following pattern:

<na>/ _Temporal phrase_/ [ <ne> ].

It also seems to occur as a possible Band 1 storyline marker, when it occurs in Band 1 without temporal markers it occurs in the following pattern:

<na>/ _Band 1_

It also seems to also mark possible oral boundary markers, which are represented in the written version by paragraph breaks. In this usage, it is presented in the following pattern:

<na>/ _major boundary in text_/.

In Band 5, 那 na ‘na’ marks author intrusion and occurs in the follow way:

<na>/ _Author intrusion_/ [ <particle of audience interaction> ].

Further study of 那 na ‘na’ is needed, but in this admittedly small corpus, it seems to be a discourse particle with several applications. Charles W. Miracles may have studied 那 na ‘na’ as part of his 1991 doctoral dissertation Discourse Makers in Mandarin Chinese from Ohio State University. However, he only referred to it as na (me) without the use of Chinese Characters. Also, he seems to define 那 na ‘na’ as an abbreviation of the word 那么 na4me ‘name’. Despite this initial uncertainty, there seems to be overlap between Miracle’s na and the 那 na ‘na’ in this study. Miracle comments on the numerous functions of na (me) and charted them. Below is Miracle’s table of na (me).
Table 57 Miracle’s discourse use of na(me) (Miracle 1991:117)

<table>
<thead>
<tr>
<th>Aspect of Discourse</th>
<th>Function (marking)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Idea Structure</td>
<td>consequent of:</td>
</tr>
<tr>
<td></td>
<td>condition</td>
</tr>
<tr>
<td></td>
<td>cause</td>
</tr>
<tr>
<td></td>
<td>movement through time</td>
</tr>
<tr>
<td></td>
<td>discourse time</td>
</tr>
<tr>
<td></td>
<td>event time</td>
</tr>
<tr>
<td></td>
<td>parallel – developing idea units</td>
</tr>
<tr>
<td></td>
<td>topic shift</td>
</tr>
<tr>
<td>Social Action Structure</td>
<td>reintroduction of topic</td>
</tr>
<tr>
<td></td>
<td>introduction of new topic</td>
</tr>
<tr>
<td></td>
<td>introduction of s-act (based on motive)</td>
</tr>
<tr>
<td>Information State</td>
<td>inference (based on warrant)</td>
</tr>
<tr>
<td></td>
<td>ongoing internal deliberation</td>
</tr>
<tr>
<td>Turn Structure</td>
<td>holding turn</td>
</tr>
</tbody>
</table>

Miracle’s analysis of na(me) listed many functions. Of those he mentioned above, discourse time and introduction/reintroduction of topic seem to fit with the uses of 那 na ‘na’ found in this study. Table 58 below shows the corpus distribution of the particle 呢 ne ‘ne’.

Table 58 Corpus: Particle use of 呢 ne ‘ne’

<table>
<thead>
<tr>
<th>呢 ne</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mark 2:1-12</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>9</td>
</tr>
<tr>
<td>Mark 5:1-20</td>
<td>0</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Mark 5:21-43</td>
<td>2</td>
<td>3</td>
<td>7</td>
<td>12</td>
</tr>
<tr>
<td>Mark 9:14-30</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>5</td>
<td>8</td>
<td>17</td>
<td>30</td>
</tr>
</tbody>
</table>

In the written version all five occurrences of 呢 ne ‘ne’ are in direct quotations. These five written occurrences overlap with the five occurrences of 呢 ne ‘ne’ in the aural version. The remaining three occurrences of 呢 ne ‘ne’ overlap with the oral version within the na + ne formula. Thus 呢 ne ‘ne’ serves as an oral discourse particle when it is part of the na + ne formula, but does not seem to function this way on its own. It seems to serve a common particle function in the written and aural versions when it is clause final and when it occurs in directly quoted speech.

The particle /okeːj/ ‘ok’ has only two occurrences in the entire corpus. Both occurrences occur in Mark 2:1-12, as dealt with in chapter four. It may be a discourse particle because it is restricted to Band 5 and marks the end of a Teller
Intrusion. However, there is not enough data in the corpus to give any further analysis.

The three particles above were the only three particles which seemed to possibly serve an oral discourse particle function. Given the limited occurrence of /oke:j/ ok and the dual function of 呢 ne ‘ne’, the most typical oral discourse particle in this corpus is 那 na4 ‘na’, which, as mentioned above, seems to mark: 1) Temporal sequencing when used with temporal words, 2) activation of Teller Intrusion in Band 5 occurrences followed by the use of second person pronouns directed at the audience, and 3) possible boundary markers related to storyline. More research and a larger corpus are needed to confirm these findings. However, the findings do tentatively support hypothesis 3 of this thesis, which stated that the aural and oral-performance versions will have a higher frequency of explicit participant reference than the written version.

Table 59 below shows the remaining particles found in the corpus and their distribution across each story and in each version.

<table>
<thead>
<tr>
<th>Table 59 Corpus: Common particles</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>/uni54E6/uni54E6</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>o</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>oh; ah (used to indicate realization or newly gained understanding) (DeFrancis &amp; Zhang 2009)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mark 2:1-12</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>/uni5427/uni5427</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>ba</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1) To indicate a suggestion, a request, or a command, 2) Express consent or approval, 3) To ask a rhetorical question (DeFrancis &amp; Zhang 2009).</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mark 2:1-12</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Mark 5:1-20</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Mark 5:21-43</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Mark 9:14-30</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>4</td>
<td>2</td>
<td>2</td>
<td>8</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>阿 a1</th>
</tr>
</thead>
<tbody>
<tr>
<td>An interjection particle “Ah!” expressing surprise or elation (DeFrancis &amp; Zhang 2009).</td>
</tr>
<tr>
<td>Written</td>
</tr>
<tr>
<td>---------</td>
</tr>
<tr>
<td>Mark 5:1-20</td>
</tr>
<tr>
<td>Mark 5:21-43</td>
</tr>
<tr>
<td>Mark 9:14-30</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>
An interjection similar to  "啊", but without any necessary component of surprise or elation.

<table>
<thead>
<tr>
<th></th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mark 5:1-20</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Mark 5:21-43</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Mark 9:14-30</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>4</td>
</tr>
</tbody>
</table>

嗯 "en"
An interjection meaning O.K; Agreed! (DeFrancis & Zhang 2009).

<table>
<thead>
<tr>
<th></th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mark 5:21-43</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

啦 "la"
A mood particle indicating exclamation and or doubt (DeFrancis & Zhang 2009).

<table>
<thead>
<tr>
<th></th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mark 5:21-43</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

吗 "ma"
Clause final particle which makes a statement into a question

<table>
<thead>
<tr>
<th></th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mark 9:14-30</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

呀 "ya"
An interjection particle, used to express surprise (DeFrancis & Zhang 2009).

<table>
<thead>
<tr>
<th></th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mark 9:14-30</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
</tbody>
</table>

哎 关 "ai"
An interjection particle use to show surprise or disapproval (DeFrancis & Zhang 2009).

<table>
<thead>
<tr>
<th></th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mark 9:14-30</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>2</td>
</tr>
</tbody>
</table>

哎 "ai"
An interjection particle use to show surprise or disapproval (DeFrancis & Zhang 2009).

<table>
<thead>
<tr>
<th></th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mark 9:14-30</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
</tbody>
</table>

Corpus Total | 12 | 16 | 57 | 86 |
As can be seen in the table above, the oral-performance not only contains possible oral discourse particles, but also has the highest distribution of common particles, as seen in the ten listed above.

In table 60 below, the corpus’ particles are charted in relation to percent distribution in each version.

Table 60 Corpus: Percentage distribution of particles between each version

<table>
<thead>
<tr>
<th>Particle</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>那 na</td>
<td>00.00%</td>
<td>17.24%</td>
<td>82.76%</td>
<td>100%</td>
</tr>
<tr>
<td>呢 ne</td>
<td>16.66%</td>
<td>26.67%</td>
<td>56.67%</td>
<td>100%</td>
</tr>
<tr>
<td>/oke:j/ ok</td>
<td>00.00%</td>
<td>00.00%</td>
<td>100%</td>
<td>100%</td>
</tr>
<tr>
<td>哦 o</td>
<td>00.00%</td>
<td>00.00%</td>
<td>100%</td>
<td>100%</td>
</tr>
<tr>
<td>吧 ba</td>
<td>50.00%</td>
<td>25%</td>
<td>25%</td>
<td>100%</td>
</tr>
<tr>
<td>唉 a</td>
<td>50.00%</td>
<td>00.00%</td>
<td>50.00%</td>
<td>100%</td>
</tr>
<tr>
<td>阿 a</td>
<td>00.00%</td>
<td>00.00%</td>
<td>100%</td>
<td>100%</td>
</tr>
<tr>
<td>嗯 en</td>
<td>00.00%</td>
<td>00.00%</td>
<td>100%</td>
<td>100%</td>
</tr>
<tr>
<td>啦 la</td>
<td>00.00%</td>
<td>00.00%</td>
<td>100%</td>
<td>100%</td>
</tr>
<tr>
<td>嗓 ma</td>
<td>00.00%</td>
<td>00.00%</td>
<td>100%</td>
<td>100%</td>
</tr>
<tr>
<td>呀 ya</td>
<td>00.00%</td>
<td>00.00%</td>
<td>100%</td>
<td>100%</td>
</tr>
<tr>
<td>哎 ai</td>
<td>00.00%</td>
<td>50.00%</td>
<td>50.00%</td>
<td>100%</td>
</tr>
<tr>
<td>唉 ai</td>
<td>100%</td>
<td>00.00%</td>
<td>00.00%</td>
<td>100%</td>
</tr>
</tbody>
</table>

As can be seen in the table above, there are eight particles which are only used in the oral-performance (/oke:j/ ok, 哦 o ‘o’, 阿 a ‘a’, 嗯 en ‘en’, 啦 la ‘la’, 嗓 ma ‘ma’, 呀 ya ‘ya’, 哎 ai ‘ai’), these particles represent speech particles which denote the tone and function of the verbal utterance. There was one particle used only in the written version (唉 ai ‘ai’). The rest of the particles overlap across the mediums with two overlapping across all three versions (呢 ne ‘ne’, 吧 ba ‘ba’), two overlapping between the aural version and the oral-performance version (那 na4 ‘na’, 哎 ai ‘ai’) and one overlapping between the written and the oral version (唉 a ‘a’).

In table 61 below, the percent distribution of particles among each version is shown.

Table 61 Corpus: Percentage distribution of particles among each version

<table>
<thead>
<tr>
<th>Particle</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>那 na ‘na’</td>
<td>00.00%</td>
<td>29.41%</td>
<td>42.10%</td>
</tr>
</tbody>
</table>
As can be seen above, many of the particles in the oral-performance version do not have a high percentage of distribution throughout the oral-performance version. Eleven of them range from 1.75% to 7.02% in the oral-performance version. However, 那 na ‘na’ was 42.10% and 呢 ne ‘ne’ was 29.83%, a combined percentage of 71.92% of the particle usage in the oral version. This distribution of 呢 ne ‘ne’ was 47.06%, and 那 na ‘na’ was 29.41%, totaling 76.47%. These two particles made up the highest percentage of distribution in both the aural and oral versions. The written version’s highest distributed particle was 吧 ba ‘ba’ (33.33%) and 呢 ne ‘ne’ (41.67%) totally 75%.

Table 62 below shows the particle to clause ratio of the three versions.

**Table 62 Corpus: Particle ratio**

<table>
<thead>
<tr>
<th></th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Means (W+A+O)/3</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Particle count:</strong></td>
<td>12</td>
<td>17</td>
<td>57</td>
<td>29</td>
</tr>
<tr>
<td><strong>Word count</strong></td>
<td>1163</td>
<td>1340</td>
<td>1570</td>
<td>1358</td>
</tr>
<tr>
<td><strong>Clause count</strong></td>
<td>248</td>
<td>228</td>
<td>262</td>
<td>246</td>
</tr>
<tr>
<td><strong>Word/Particle ratio</strong></td>
<td>97 : 1</td>
<td>79 : 1</td>
<td>28 : 1</td>
<td>47 : 1</td>
</tr>
<tr>
<td><strong>Clause/Particle ratio</strong></td>
<td>21 : 1</td>
<td>13 : 1</td>
<td>5 : 1</td>
<td>9 : 1</td>
</tr>
</tbody>
</table>

In the table above, there was a decreasing particle-to-word ratio from the written 96.9 : 1 (0.01 : 1 particle to clause ratio) to the aural 78.8 : 1 (0.13 : 1 particle to clause ratio) to and the oral 27.5 : 1 (0.04 : 1 particle to clause ratio). There was also a decreasing particle to clause ratio from the written 20 : 248 (0.04 : 1 particle to clause ratio) to the aural 13.4 : 1 (0.07 : 1 particle to clause ratio) to and oral 4.6 : 1 (0.24 : 1 particle to clause ratio). The average particle to clause means in the
entire text was 47 : 1. On the corpus level, both the written and aural versions were above the means clause to particle ratio, while the oral version was below the means ratio of clause to particle occurrence. Thus particles occur with the highest frequency in the oral-performance and with the lowest frequency in the written version.

The overall increased occurrence of particles in the oral version seems to be driven by the audible nature of oral communication. All of the particles found in the written version are only found in direct quotations in which speech is simulated through the written text. However, in the audible versions particles are found outside direct speech, as in effect the entire audio media is a form of direct speech between the speeches and the audience. This connection between the speaker and audience is obscured in the aural version by the absence of face-to-face interaction with an immediate audience. This may explain why the aural version has less particles than the oral version. The oral-version on the other hand seemed to present the entire oral-performance as a speech act frequent and wide use of particles throughout the each text, both in direct quotations within the story, but throughout the salience scheme bands, including storyline clauses. It appears that the written versions distance from the audience and its lack of audio component may have lead to it using particles only when it is necessary to put them in the mouth of a character in the story as a form of simulated speech in the textual medium. However, the oral-version being present in front of an audience makes frequent use of particles, and often these particles uses seems to be a form of audience engagement and represent an oral form of organization of the speech on a discourse level. Further study would be needed to extrapolate this more, but there seems to be sufficient data to warrant such study.

In summary, the oral version consistently had a higher count, percentage, and ratio of particles than the other two versions, in support of hypothesis 3.

5.4 Clausal level analysis
In the next section clause level analysis was undertaken in two parts: 1) Clause length, and 2) Cohesion through time reference and conjunctions.
5.4.1 Clause length: Corpus

On a clausal level, Mark 2:1-12 in the oral-performance had both the highest number of total clauses (47 clauses) as well as the longest clauses, with a 7.00 word to clause ratio, and a 9.2 syllable to clause ratio. The oral-performance was followed in length by the aural version (42 clauses) with a 6.7 word to clause ratio, and 8.8 syllable to clause ratio, and lastly by the written version (39 clauses) with a 5.69 word to clause ratio, and an 8.1 syllable to clause ratio. This trajectory of increasing clause length, word to clause ratio and syllable to clause ratio was expected to be a trend present throughout the entire corpus.

Table 63 below shows the clausal overview for the remaining three texts in the corpus.

Table 63 Text clausal overview of remaining three texts

<table>
<thead>
<tr>
<th>Text Clausal Overview Mark 05:1-20:</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Syllable Count:</td>
<td>506</td>
<td>418</td>
</tr>
<tr>
<td>Word Count:</td>
<td>290</td>
<td>298</td>
</tr>
<tr>
<td>Clause Count</td>
<td>67</td>
<td>55</td>
</tr>
<tr>
<td>Ratio words/clause</td>
<td>4.14</td>
<td>5.84</td>
</tr>
<tr>
<td>Ratio syllables/clause</td>
<td>7.23</td>
<td>8.19</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Text Clausal Overview Mark 05:21-43</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Syllable Count:</td>
<td>592</td>
<td>681</td>
</tr>
<tr>
<td>Word Count:</td>
<td>290</td>
<td>298</td>
</tr>
<tr>
<td>Clause Count</td>
<td>76</td>
<td>70</td>
</tr>
<tr>
<td>Ratio words/clause</td>
<td>3.86</td>
<td>4.28</td>
</tr>
<tr>
<td>Ratio syllables/clause</td>
<td>7.06</td>
<td>10.01</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Text Clausal Overview Mark 09:14-30</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Syllable Count:</td>
<td>452</td>
<td>565</td>
</tr>
<tr>
<td>Word Count:</td>
<td>356</td>
<td>416</td>
</tr>
<tr>
<td>Clause Count</td>
<td>64</td>
<td>66</td>
</tr>
<tr>
<td>Ratio words/clause</td>
<td>7.06</td>
<td>8.43</td>
</tr>
<tr>
<td>Ratio syllables/clause</td>
<td>5.56</td>
<td>6.21</td>
</tr>
</tbody>
</table>

In the three texts above, there was an increase in clause length from the written version to the aural version to the oral-performance version. The only exception to this is Mark 5:1-20 in which the written version is longer.
However, despite the anomaly of Mark 5:1-20's written version having a higher clause count than the aural and oral version, when the text corpus as a whole was examined, there was an increasing clause length and ratio from the written to aural and oral versions. Table 64 below shows the clausal statistics of the entire text corpus.

**Table 64 Text corpus clausal overview**

<table>
<thead>
<tr>
<th>Corpus Summary</th>
<th>Written</th>
<th>Aural</th>
<th>Oral-performance</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Syllable Count:</strong></td>
<td>1865</td>
<td>2035</td>
<td>2375</td>
</tr>
<tr>
<td><strong>Word Count:</strong></td>
<td>1163</td>
<td>1340</td>
<td>1570</td>
</tr>
<tr>
<td><strong>Clause Count</strong></td>
<td>248</td>
<td>229</td>
<td>262</td>
</tr>
<tr>
<td><strong>Ratio words/clause</strong></td>
<td>4.6</td>
<td>5.9</td>
<td>6.0</td>
</tr>
<tr>
<td><strong>Ratio syllables/clause</strong></td>
<td>7.5</td>
<td>8.9</td>
<td>9.1</td>
</tr>
</tbody>
</table>

In the table above, the written version had a higher clause total than the aural version. This is unexpected, especially because the aural corpus is longer than the written version in both overall syllable and word length. However, it is seen in the salience scheme section (See section 5.5.1) that there are times where sections of the written version are left out of both the aural and oral versions. Some of the redundancy or implied, possibly routine/predictable aspects of a story present in the written version are left out or the aural and oral versions. An example of this is the written version stated “he said loudly”, but the aural and oral version left this clause out and instead represented that information with voice tone and volume of the teller. This are also times the aural and oral version had or expand on sections of the written. However this is mainly seen in the oral version, especially in the use of author intrusion. However, the sections of aural addition, are less than those of oral addition, and are outweighed by the occurrences of aural omission of written content.

In the table above, the oral-performance has the longest clausal length in the entire corpus. Also the oral-performance version has 262 clauses, which is 14 clauses longer, than the written version and 33 clauses more than the aural version. Similar to the Mark 2:1-12 text, the corpus summary revealed that there was an incremental increase in the word to clause ratio (written 4.6 to aural 5.9 to oral 6.0) and syllable to word ratio between the mediums (written 7.5 to aural 8.9 to oral 9.1). However, the numbers of clauses did not increase incrementally from written to aural to oral in the text corpus. Instead the aural version had the least (229), written had the second most (248) and the oral-performance had the most (262). The reason for this was that there were clause in the written version which were omitted in the aural...
and oral version. However, in addition to areas of omission, there were also areas of additional clauses added to the written version which were most often added by the oral version.

5.4.2 Cohesion
The following section examines cohesion through time reference and conjunctions.

5.4.3 Time reference: Corpus
In Mark 2:1-12, the aural and oral versions had more explicit and frequent references (aural 10, oral 14) to time than the written version (5). Of the 10 aural time references, five of them were contrastive with the written version and of the oral version nine of the 14 time references were contrastive with the written version. In the following section the method of analyzing contrastive distribution of time references was applied to the rest of the texts. This resulted in the total number of occurrences, percentage distribution, and time reference to word/clause ratio.

In table 65 below the remaining three stories in the corpus’ time references are charted according to each version (written, aural and oral).

<table>
<thead>
<tr>
<th>Table 65 Temporal reference in Mark 5:1-20; 21-43, and 9:14-30</th>
</tr>
</thead>
<tbody>
<tr>
<td>Word</td>
</tr>
<tr>
<td>-------------------------------</td>
</tr>
<tr>
<td>就 jiù ‘then’</td>
</tr>
<tr>
<td>有一次 you3 yi4 ci4 ‘one time’</td>
</tr>
<tr>
<td>当时 dang1shi2 ‘at that time’</td>
</tr>
<tr>
<td>以后 yi3hou4 ‘after’</td>
</tr>
<tr>
<td>这时候 zhe4shi2hou ‘this time’</td>
</tr>
<tr>
<td>马上 ma3shang4 ‘immediately’</td>
</tr>
<tr>
<td>现在 xian4zai4 ‘right now’</td>
</tr>
<tr>
<td>然后 ran2hou4 ‘then’</td>
</tr>
<tr>
<td>却 que41 ‘then’</td>
</tr>
<tr>
<td>TOTAL:</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Word</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>就 jiù ‘then’</td>
<td>13</td>
<td>11</td>
<td>15</td>
<td>39</td>
</tr>
<tr>
<td>之后 zhiou4 ‘then/after’</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>以后 yi3hou4 ‘after’</td>
<td>0</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>然后 ran2hou4 ‘then’</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>4</td>
</tr>
</tbody>
</table>
As can be seen in the table above, the remaining stories in the corpus continue the trend found in Mark 2:1-12 in which the oral-performance had the most time references. The oral-performance version contained the most time references among the three version 46.88% (60 of the 128 occurrences), compared to the aural 30.47% and the written 22.66%. In all texts, except for the Mark 5:21-43 text, there was an increase in number of references from the written version to aural version to oral-performance version. The exception found in the Mark 5:21-43 text is that it had the equal number of temporal references as the written version. However, in this text the oral-performance version still had the most references.

In table 66 below the time references for all the stories in each version are presented.

### Table 66 Corpus summary: Temporal reference

<table>
<thead>
<tr>
<th>Word</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>过了些日子 guo4lexie1ri4zi ‘After some days’</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>有一天 you3 yi1 tian1 ‘One day’</td>
<td>0</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>有一次 you3 yi4 ci4 ‘one time’</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>那个时候 na4 ge4 shi2hou ‘at that time’</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>这个时候 zhe4 ge4 shi2hou ‘at</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>
As can be seen in the table above, when the entire corpus was analyzed, the oral-performance version had the highest number of temporal references out of the three versions in total, 81 (out of 167 occurrences), and in percentage 48.50%.

The most common temporal references in the oral version were 就 jiu4 ‘then’ with 48 occurrences, 以后 yi3hou4 ‘after’ with 13 occurrences, and 然后 ran2hou4 ‘then’ with 22 occurrences in the oral version. The temporal reference 就 jiu4 ‘then’ occurs the most in all three versions. It is the most common sequential marker in the entire corpus. It is often clause initial, but can be used in the middle of a clause prior to a verb. It can also occur alongside other temporal references. The temporal reference 以后 yi3hou4 ‘after’, occurs phrase and clause final, and was not found in the written version. The temporal reference 然后 ran2hou4 ‘then’ is used clause initial. It is the second most used temporal reference in the oral version. It does not occur in the written version, but occurs 3 times in the aural version. These three temporal references may occur the most for a couple reasons. First, their high occurrence may be because they are simply the most common temporal references. Secondly, 就 jiu4 ‘then’, 以后 yi3hou4 ‘after’, and 然后 ran2hou4 ‘then’ may occur the most as they are the most generic temporal references, unlike many of the other references, which are more specific in their temporal reference.

In addition to looking at mere total and percentage distribution of the time references across each version, this number is also compared to the relative word/clause to time expression ratio seen in table 67 below.
As can be seen in the table above, there was an increasing frequency in the number of time reference from the written (word/time reference = 35 : 1, clause/time reference = 8 : 1) to the aural (word/time reference = 25 : 1, clause/time reference = 4 : 1), and to the oral (word/time reference = 19 : 1, clause/time reference = 3 : 1). The oral version had the highest frequent of word/clause to time reference ratio throughout the entire corpus.

In summary, the distribution of time references supports hypothesis 4, which stated that the oral-performed version would utilize more time references words per clause which would be contrastive with the written and aural versions. A possible reason for this is the nature of audio communication. As mentioned before, the stream of audio content is contrastive with the static state of written communication. Thus audio media may employ more temporal words to clearly show the sequential connection between clauses and sentences. In written media, much of this connection can probably be discerned by the study of the clauses in physical static space on the page. Also, the increase in time references may be a tool of audio media to slow down the rate of information making the audio content easier to process by the receiver. These additional time references may serve as additional context in the audio media to help compensate for the difficulty of non-static communication.

5.4.4 Conjunctions: Corpus

In the Mark 2:1-12 text, as seen in the previous chapter, the aural and oral versions had more time references (aural 11, oral 16) than the written version (3). Of the eleven in the aural, seven of them were contrastive to the written version and eight of the oral version’s 14 time references were contrastive with the written version. In the following section of analysis, the number of conjunctions were isolated and contrasted, resulting in total number of occurrences, percentage distribution, and word/clause ratio.
In Table 68 below, the remaining three stories in the corpus' conjunctive word distribution are charted according to each by version (written, aural and oral).

### Table 68 Conjunctive words in Mark 5:1-20; 21-43; 9:14-30

<table>
<thead>
<tr>
<th>Word/Phrase</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mark 05:1-20</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>所以 suo3yi3 'so'</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>于是 yu2shi4 'as a result'</td>
<td>0</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>但是 dan4shi4 'but'</td>
<td>0</td>
<td>3</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>那 na4 &lt;na&gt;</td>
<td>0</td>
<td>1</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>因为 yin1wei4 'because'</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>还有 hai2you3 'also'</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>是因 shi2yin1 'because'</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>反而 fan3er2 'but'</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td><strong>TOTAL:</strong></td>
<td>2</td>
<td>7</td>
<td>13</td>
<td>22</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Word/Phrase</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mark 05:21-43</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>所以 suo3yi3 'so'</td>
<td>0</td>
<td>1</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>于是 yu2shi4 'as a result'</td>
<td>1</td>
<td>3</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>但是 dan4shi4 'But'</td>
<td>0</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>那 na4 &lt;na&gt;</td>
<td>0</td>
<td>3</td>
<td>8</td>
<td>11</td>
</tr>
<tr>
<td>又 you4 'also'</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>也 ye3 'also'</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td><strong>TOTAL:</strong></td>
<td>3</td>
<td>10</td>
<td>20</td>
<td>33</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Word/Phrase</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mark 09:14-33</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>所以 suo3yi3 'so'</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>于是 yu2shi4 'as a result'</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>但是 dan4shi4 'But'</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>但 dan4 'but'</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>那 na4 'na'</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>而且 er2qie1 'but'</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>还有 hai2you3 'also'</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>其中 qi1zhong1 'amidst'</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td><strong>TOTAL:</strong></td>
<td>2</td>
<td>7</td>
<td>14</td>
<td>23</td>
</tr>
</tbody>
</table>

| **Three-Text TOTAL:** | 7 | 24 | 47 | 78 |

The chart above shows that the oral-performance version had the highest number of conjunctive words in the next three stories in the corpus, following the trend found.
in Mark 2:1-12. The oral-performance’s usage of conjunctive words was 65.42% (70 out of 107) of the total usage for the remaining three stories in the corpus. The aural version’s conjunctive words were 27.10% of the total occurrences in the corpus, while the written version’s conjunctive words were only 7.47% of the total usage.

In table 69 below, the complete corpus’ conjunctive word inventory is charted based on distribution by form and version.

**Table 69 Corpus conjunctive words inventory:**

<table>
<thead>
<tr>
<th>Word/Phrase</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>所以 suo3yi3 'so'</td>
<td>0</td>
<td>3</td>
<td>15</td>
<td>18</td>
</tr>
<tr>
<td>于是 yu2shi4 'as a result'</td>
<td>2</td>
<td>8</td>
<td>4</td>
<td>14</td>
</tr>
<tr>
<td>但是 dan4shi4 'but'</td>
<td>0</td>
<td>8</td>
<td>10</td>
<td>18</td>
</tr>
<tr>
<td>但 dan4 'but'</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>那 na4 &lt;na&gt;</td>
<td>0</td>
<td>6</td>
<td>23</td>
<td>29</td>
</tr>
<tr>
<td>可是 ke3shi4 'but'</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>或 huo4 'and'</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>或 huo4shi4 'and'</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>和 he2 'and'</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>因为 yin1wei4 'because'</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>还有 hai2you3 'also'</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>是因 shi2yin1 'because'</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>反而 fan3er2 'but'</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>又 you4 'also'</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>也 ye3 'also'</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>其中 qilzhong1 'amidst'</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td><strong>TOTAL:</strong></td>
<td><strong>10</strong></td>
<td><strong>39</strong></td>
<td><strong>87</strong></td>
<td><strong>137</strong></td>
</tr>
</tbody>
</table>

As can be seen in the table above, when the entire corpus as a whole was analyzed, the oral version continued to have the highest number of conjunctive words in the entire corpus, with a total of 63.50% of the total usages in the entire corpus, compared to the aural 28.47% and the written 7.30%. The most common conjunction words in the oral performance were 那 na4 ‘na’ with 25 occurrences, 所以 suo3yi3 ‘so’ with 15 occurrences, 但是 dan4shi4 ‘but’ with 10 occurrences.

However, in addition to looking at mere occurrence count and percentage distribution of the conjunctive words across each version, words/clauses to conjunctive ratio was also compared. This can be seen in table 70 below.

**Table 70 Corpus: Conjunction ratio chart.**
As can be seen by the table above, the there was an increasing frequency of conjunctions from the written (word/conjunction = 116 : 1, clause/conjunction = 25 : 1), to the aural (word/conjunction = 34 : 1, clause/conjunction = 6 : 1) to the oral (word/conjunction = 16 : 1, clause/conjunction = 3 : 1). The oral version had the highest frequency of conjunctions per clause throughout the entire corpus.

The increased number and frequency of conjunction occurrences in the oral version supported hypothesis 3 which stated that the oral performed version would utilize a higher amount of conjunctive words, which would be contrastive with the written and aural versions.

In summary, for the functional lexemes (particles, temporal, and conjunctive words) there was a consistent increase in usage and distribution from the written version, to the aural version, to the oral-performance.

5.5 Story level analysis: Corpus

In the following section the salience scheme and storyline of the entire corpus is analyzed.

5.5.1 Salience scheme: Corpus

In the previous chapter, Mark 2:1-12 showed contrast between the three versions on a story level. The differences in the salience scheme between the three versions possibly represents trends in how each medium embodied the story. In the Band 1 Storyline there is contrast seen in, 1) shift in setting event in the written changed to storyline even in aural and oral, 2) material in the written version left out of the aural and oral versions, 3) aural and oral version adding explicit information to the storyline, and 4) shift from direct quotations to indirect quotations. In Band 2 there was additional background information given by the teller in the aural and oral version. In Band 3 there was more setting material in the written version. In Band 4 there was the same amount of material in all three versions. Band 5 Teller Intrusion
was only found in the oral-performance version. Band 6 Cohesion, does not occur in
the written version, but does occur in the aural and oral versions. It is unclear if any
of these are contrasts between the versions present any normative trends. In this
section, the rest of the corpus is examined on a story level, examining the
contrastive distribution of bands among the remaining stories and testing to see if
these possible trends found in the Mark 2:1-12 text continue or if different trends
occur.

In this section, an overview of the salience scheme of each text is given. Then
contrasts are noted. Then the contrasts are summarized on a Band specific and
corpus level for the corpus as a whole.

5.5.1.1 Salience scheme Mark 5:1-20

In table 71, the salience scheme for Mark 5:1-20 is charted in each of the three
versions with percentage of distribution of each band in the story based on number
of clauses.

Table 71 Salience scheme Mark 5:1-20:

<table>
<thead>
<tr>
<th>Salience Bands</th>
<th>Written Count</th>
<th>Written Percentage</th>
<th>Aural Count</th>
<th>Aural Percentage</th>
<th>Oral Count</th>
<th>Oral Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Band 1: Primary storyline</td>
<td>33</td>
<td>49.25%</td>
<td>31</td>
<td>56.36%</td>
<td>31</td>
<td>50.82%</td>
</tr>
<tr>
<td>Band 2: Background</td>
<td>8</td>
<td>11.94%</td>
<td>5</td>
<td>9.09%</td>
<td>5</td>
<td>8.20%</td>
</tr>
<tr>
<td>Band 3: Setting</td>
<td>7</td>
<td>10.45%</td>
<td>7</td>
<td>12.73%</td>
<td>7</td>
<td>11.48%</td>
</tr>
<tr>
<td>Band 4: Irrealis</td>
<td>5</td>
<td>7.45%</td>
<td>4</td>
<td>7.27%</td>
<td>4</td>
<td>6.56%</td>
</tr>
<tr>
<td>Band 5: Teller Intrusion</td>
<td>0</td>
<td>0%</td>
<td>0</td>
<td>0%</td>
<td>6</td>
<td>9.84%</td>
</tr>
<tr>
<td>Band 6: Cohesive</td>
<td>1</td>
<td>1.49%</td>
<td>0</td>
<td>0%</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Clauses in direct quotation</td>
<td>13</td>
<td>29.40%</td>
<td>8</td>
<td>14.55%</td>
<td>8</td>
<td>13.12%</td>
</tr>
<tr>
<td>Clause Total:</td>
<td>67</td>
<td>-</td>
<td>55</td>
<td>-</td>
<td>61</td>
<td>-</td>
</tr>
</tbody>
</table>

In the table above the overall clause count was the highest in the written version.
This is the only story in the corpus where this is the case. This is due to a higher
number of clauses in Bands 1,2,4,6 and clauses in direct quotation.

This text has a peculiar feature. There was a reordering which occurred in the aural
and oral versions. In the written version Jesus arrives and gets off the boat in 05.02a
and then in 05:02e a demon possessed man starts to come out of the graves towards
Jesus. Then 05:03a-5:05b contains ten clauses, six of Band 2 Background and 4 of
Band 4 Irrealis. These 10 clauses describe past events related to the demon possessed
man which gives descriptive background information about him which is relevant to the story.

The aural and oral versions do not present this section in the same order. In the aural and oral version the Storyline event of Jesus getting out of the boat found in the written version in line 05:02a is re-ordered to line 05:03h. The aural and oral versions begin this section with 05:02b Band 3 Setting clause stating that the place Jesus was about to arrive to an area which had a demon possessed. The oral version articulates this in contrast to the aural version, as it breaks up the Setting Band into two parts. The Band 3 Setting in the oral version introduces the information that states that the place Jesus and his companions were about to arrive had a particular man. Then with a Band 5 Teller Intrusion the teller asks the audience if they know what this man was like. The teller then adds the Band 3 Setting information that gives the state of this man, which was demon possessed. This unique presentation of the demon possessed man in the oral version may be a type of highlighting the participant and putting him in focus in the story. In the table below part of the reordering discussed above can be seen.

Example 31

<table>
<thead>
<tr>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:02a</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B:1 SS1- NP</td>
<td>耶穌/一/下/船耶稣刚下船</td>
<td>B S</td>
</tr>
<tr>
<td>05:02b</td>
<td>B:3 Intro - NP</td>
<td>就/有/一个/被/污鬼/附着的/人 then has a demon possessed man</td>
</tr>
<tr>
<td>05:02c</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B:3 S1- Pro</td>
<td>他/怎么样/呢 ta1/ zen3meyang4/ ne what was he like?</td>
<td></td>
</tr>
<tr>
<td>05:02d</td>
<td>B:3 S1- Pro</td>
<td>他/是/被/鬼/附身的 ta1/ shi4/ bei4/ gui3/ fu4zhuo2/ de he was possessed by a demon</td>
</tr>
<tr>
<td>05:02e</td>
<td>B:1 S1- Zero</td>
<td>从/坟茔/里/出来/迎著/他 zong4/ fen2 ying2/</td>
</tr>
</tbody>
</table>
After the demon possessed man is introduced in the aural and oral versions, then background information is given about him using Band 2 Background and Band 4 Irrealis. However, the aural and oral versions only give four Band 2 clauses and two Band 4 clauses in this section, in contrast to the six Band 2 and four Band 4 clauses found in the written version. The aural and oral versions have both combined some of the information in the bands and also left out some of the details found in the written version. This is one of the contributing factors to why the Mark 5:1-20 text was longer in the written version.

Later in the story there was again a re-ordering by the aural and oral versions. The written version presents Jesus telling the demon to come out of the boy as Band 2 Background information in clause in 05:08a. The aural and oral versions re-ordering this clause and presents the speech events in chronological order in the aural and oral version’s 05:06c Band 1 Storyline. Thus aural and oral version took the background material in the written version and puts it in chronological order, presenting it in a linear and fluid way.

<table>
<thead>
<tr>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>这人/常/住在/坟墓/里面</td>
<td>他/住在/坟墓/里面</td>
<td>他/住在/坟墓/里面</td>
</tr>
<tr>
<td>that man often lived in the grave</td>
<td>he lived in the grave</td>
<td>he lived in the grave</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>耶稣/吩咐他/从/那个/人/身上/出来</td>
<td>耶稣告诉恶魔要从那个人的身上出来</td>
<td>耶稣告诉恶魔要从那个人的身上出来</td>
</tr>
<tr>
<td>Jesus told demon to come out of that man’s body</td>
<td>Jesus ordered him</td>
<td>Jesus ordered him</td>
</tr>
</tbody>
</table>

### Example 32

<table>
<thead>
<tr>
<th>05:06c</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:06c (Reordered 05:08a)</td>
<td>耶稣/吩咐他/从/那个/人/身上/出来</td>
<td>耶稣吩咐他从那个/人/身上/出来</td>
<td>耶稣吩咐他从那个/人/身上/出来</td>
</tr>
</tbody>
</table>

### Table of Translations

<table>
<thead>
<tr>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>这人/常/住在/坟墓/里面</td>
<td>他/住在/坟墓/里面</td>
<td>他/住在/坟墓/里面</td>
</tr>
<tr>
<td>that man often lived in the grave</td>
<td>he lived in the grave</td>
<td>he lived in the grave</td>
</tr>
</tbody>
</table>

### Example 32

<table>
<thead>
<tr>
<th>05:06c</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:06c (Reordered 05:08a)</td>
<td>耶稣/吩咐他/从/那个/人/身上/出来</td>
<td>耶稣吩咐他从那个/人/身上/出来</td>
<td>耶稣吩咐他从那个/人/身上/出来</td>
</tr>
<tr>
<td>Jesus told demon to come out of that man’s body</td>
<td>Jesus ordered him</td>
<td>Jesus ordered him</td>
<td></td>
</tr>
</tbody>
</table>
In the table above it is also seen that 05:07a 大声/呼叫/ da4sheng1/ hui4jiao4/ ‘(he) loudly shouted’ is absent in the aural and oral versions. However, in the telling of the quotation the tone of the speaker was told in a ‘loud’ and emphasized voice. So this may a case where a feature of the written version was presented in a paralinguistic way in the aural and oral version making use of their audible features.

There was other contrast in the Band 1 Storyline between the versions. This is seen in the table below.

Example 33

<table>
<thead>
<tr>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:13a B:1 S2-NP 耶稣/准了/他们。ye1/su1/ zhun3 le/ tamen Jesus allowed them</td>
<td>05:13a B:1 S4-NP 耶稣/准了/他们。ye1/su1/ zhun3 le/ tamen Jesus allowed them</td>
<td>05:13a B:1 S4-NP 耶稣/准了/他们。ye1/su1/ zhun3 le/ tamen Jesus then allowed them</td>
</tr>
<tr>
<td>05:13b B:1 S4-NP 污鬼/就/出来。wu1 gui3/ jiu4/ chu1lai2 evil demons then came out</td>
<td>absent</td>
<td>absent</td>
</tr>
<tr>
<td>05:13c B:1 进入/猪/里/去。jin4ru4/ zhu1/ li3/ qu4; (evil demons) went into the pigs</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
so they then
together went into
the pig group

In the table above Band 1 Storyline 05:13b was left out of both the aural and oral versions. This clause stated 汚鬼/就/出来 wu1 gui3/ jiu4/ chu1lai2 ‘evil demons then came out’. The reason it was left out could be simple teller error. However, it may have been left out by the crafter/teller because it is implied information and the logically implicit. In the aural and oral version the pigs simply state the demons “went into the pigs” which would seem to logically imply that they came out. However, the written version expresses both events of “going out” and “going in” following the source text from which it was originally translated.

A similar type of contrast occurs in the Band 6 Cohesion found in the written version in 05:16a. In 05:16a cohesive information is present in the written version but it left out of the aural and oral versions. Again this may be teller error, or it may represent a conscious choice to leave out logically implied information, or content which may be predictable by a shared script in the mutual cognitive environment. The function of this, if it is in fact intentional, could be to keep the flow of the story going smoothly and not overburden it with redundant information. Unneeded redundant material may cause an unneeded and/or unwanted processing burden to the audience, which can lead to decreasing the cost/benefit exchange of the communication event. This then can lead to the audience disengaging with the story, as the perceived costs outweigh the perceived benefits. The written version, following closely to the original Greek’s structure of this story, seems to cause a lot of disruption in the story by the way it is structured. This disruption can also be seen in the participant reference data [See section 5.3.2]. The aural and oral versions of this story changed the overall flow and sequencing of the story giving background information about a participant before that participant entered the storyline, thus did not need an extended stream of background information interrupting the storyline of the story. The aural and oral versions also gave all the speech acts in linear and chronological order, instead of the way the written version presented the information. This may be in part because of the audible nature of the aural and oral media, and how it can be best understood.

Thus the Mark 5:1-20 story seems to be an exception to the rest of the stories in the corpus, as it is longer than the oral version. However, as shown above, this seems to be because of major reordering and structuring of the story which subsequently summarized some context and left clauses out. Some of the left out content may
have been intentional, seeking to streamline the story and present it in a clearer and more linear way. Another option is that content was left out due to teller error when restructuring the story. Despite the areas of contrast in this story which does not follow the emerging trend, it should be noted that the storyline between the three versions was more often in correspondence than in contrast. In this story, even when there was restructuring of the Band 1 Storyline, most of the storyline remains the same among the three versions. (All three versions of this story can be found and read in order in the appendix)

5.5.1.2 Salience scheme Mark 5:21-43

In table 72, the salience scheme for Mark 5:21:43 is charted in each of the three versions with percentage of distribution of each band in the story.

Table 72 Salience scheme Mark 5:21-43:

<table>
<thead>
<tr>
<th>Salience Bands</th>
<th>Written</th>
<th></th>
<th>Aural</th>
<th></th>
<th>Oral</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Count</td>
<td>Percentage</td>
<td>Count</td>
<td>Percentage</td>
<td>Count</td>
<td>Percentage</td>
</tr>
<tr>
<td>Band 1: Primary storyline</td>
<td>38</td>
<td>50.67%</td>
<td>37</td>
<td>54.41%</td>
<td>39</td>
<td>46.91%</td>
</tr>
<tr>
<td>Band 2: Background</td>
<td>7</td>
<td>16.00%</td>
<td>7</td>
<td>17.65%</td>
<td>8</td>
<td>16.05%</td>
</tr>
<tr>
<td>Band 3: Setting</td>
<td>12</td>
<td>8.00%</td>
<td>11</td>
<td>5.88%</td>
<td>12</td>
<td>7.41%</td>
</tr>
<tr>
<td>Band 4: Irrealis</td>
<td>3</td>
<td>4.00%</td>
<td>3</td>
<td>4.41%</td>
<td>3</td>
<td>3.70%</td>
</tr>
<tr>
<td>Band 5: Teller Intrusion</td>
<td>0</td>
<td>%</td>
<td>0</td>
<td>%</td>
<td>9</td>
<td>9.88%</td>
</tr>
<tr>
<td>Band 6: Cohesive</td>
<td>0</td>
<td>%</td>
<td>0</td>
<td>%</td>
<td>1</td>
<td>1.23%</td>
</tr>
<tr>
<td>Clauses in direct quotation</td>
<td>16</td>
<td>21.33%</td>
<td>12</td>
<td>17.65%</td>
<td>12</td>
<td>14.81%</td>
</tr>
<tr>
<td>Clause Total:</td>
<td>76</td>
<td></td>
<td>70</td>
<td></td>
<td>84</td>
<td></td>
</tr>
</tbody>
</table>

In the table above the oral version had the highest clause count. This does not conform completely to the trend set forth in Mark 2:1-12. Although the oral version is the longest in Mark 5:21-43 (as it was in Mark 2:1-12), the lowest clause count is in the aural version, not the written version (contrary to Mark 2:1-12). From a surface reading of the chart above, the aural version has the lowest clause count as it contains a lower number of direct quotations than the written version. The oral version also shared this lower number of direct quotations clauses with the aural version. However, the aural version lacks the additions two Band 1 clauses and nine Band 5 clauses in the oral version. The aural version also contains one less Band 3 Setting clause than both the written and oral versions.
The areas of contrast among the versions were in Band 1 Storyline, Band 3 Setting, Band 5 Teller Intrusion, and Band 6 Cohesion of the salience scheme. The three versions contained the same amount of Band 4 Irrealis clauses.

A common feature in the corpus was a tendency for some content in the written version to be left out of the aural and oral version. This is discussed below.

Band 1 contained both the absence and addition of clauses among the three versions. An example of the aural and oral versions leaving out clauses found in the written version is found in 05:22d-23a. In Mark 5:22d-23a there were three Band 1 Storyline clauses followed by two clauses of direct quotation which were left out of the aural and oral versions. This is seen in the example below

<table>
<thead>
<tr>
<th>Ln#</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:22c</td>
<td>来／见／耶稣lai2/ jian4/ ye1su1, (he) come to see Jesus</td>
<td>所以／他／来／求／耶稣／医治／他的／女儿suo3yi3/ ta1/ lai2/ qiu2/ ye1su1/ yi1zhi4/ ta1 de/ nu3er2 so he came to beg Jesus to heal his daughter</td>
<td>所以／他／来／求／耶稣／去／医治／他的／女儿suo3yi3/ ta1/ lai2/ qiu2/ ye1su1/ qu4/ yi1zhi4/ ta1 de/ nu3er2 so he came to beg Jesus to go to heal his daughter</td>
</tr>
<tr>
<td>05:22d</td>
<td>求／他／脚／前，jiu4/ fu2 zai4/ ta1/ jue2/ qian2 , then (he) fell in front of his feet</td>
<td>Absent</td>
<td>Absent</td>
</tr>
<tr>
<td>05:23a</td>
<td>再三的／求／他／zai4san1 de/ qiu2/ ta1/ (he) again and again beg him</td>
<td>Absent</td>
<td>Absent</td>
</tr>
<tr>
<td>05:23a</td>
<td>说，shuo1, (he) said</td>
<td>Absent</td>
<td>Absent</td>
</tr>
<tr>
<td>05:23b</td>
<td>我的／小女儿／快要／死了,wo3de/ xiao3 nu3er2/ kuai4 yao4/ si3 le, my little daughter is dying</td>
<td>Absent</td>
<td>Absent</td>
</tr>
<tr>
<td>05:23c</td>
<td>求／你／去／按手／在／他身上，使／他／痊愈，得以／活了qiu2/ ni3/ qu4/ an4 shou3/ zai4/ ta1 shen1 shang4/, shi3/ ta1/ quan2 yu4/, de2yi3/ hu02 le . 。beg you to go lay hands on her body, make her healed, and to live</td>
<td>Absent</td>
<td>Absent</td>
</tr>
<tr>
<td>05:24a</td>
<td>耶稣／就／和／他／同／去，ye1su1/ jiu4/ he2/ ta1/ tong4/ qu4/, Jesus then went with him</td>
<td>耶稣／就／跟着／他／一起／去了ye1su1/ jiu4/ gen1zhe/ ta1/ yi1qi3/ qu4 le Jesus then went with him</td>
<td>耶稣／就／跟着／他／一起／去了ye1su1/ jiu4/ gen1zhe/ ta1/ yi1qi3/ qu4 le Jesus then went with him</td>
</tr>
</tbody>
</table>
The absence of the Band 1 Storyline clauses and direct quotations could be simply teller error. However, in the previous two stories in the corpus there has been a possible trend for the aural and oral versions summarized material in the written version as well as times where the teller has preferred to change direct quotations into indirect quotations stating content of the quotation as an event. It is possible to see this trend being the reasons for the absence of the clause in the aural and oral versions in the example above, as the teller simplifies this sections of the story, leaves out the quotations, and simply states that the man begged Jesus to heal his daughter and Jesus then went with them. Therefore the speech in quotations is not needed. This is admittedly speculative, but seems to be a possible explanation for this contrast. Further study and a larger corpus would be needed to explore this further. However, no matter the interpretation of why this contrast occurred, the fact remains that there is contrast between the stories reflected in the salience scheme.

Additional clauses left out are the Band 3 Setting in 05:27c which was left out after the context was reordered. Also the quoted material in 05:41c/d may have been left out because it contained a foreign and the subsequent extra processing needed.

Another feature in the corpus was the tendency for the aural and oral version to add content not explicitly stated in the written version.

The oral version had a total of three more Band 1 Storyline clauses than the written version. Some of these unique clauses seemed to arise from alternative articulation of a clause as in lines 05:31b, 05:34b, 05:35c, 05:36c which all contain a repetitive speech clause. However, another example is the additional Band 1 Storyline in the aural and oral version occurring at the end of the story. The additional Band 1 Storyline clause at the end of the story is seen in line 05:21 in the example below.

Example 35

<table>
<thead>
<tr>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:43c</td>
<td>Absent</td>
<td>B:1</td>
</tr>
<tr>
<td></td>
<td>hou4lai2/ ta1/ jiu4/ li2kai1/ na4li/ hui2/ ta1/ zi4ji3 de/ jia1xiang1/ qu4 le</td>
<td>later he then left there return to his hometown</td>
</tr>
<tr>
<td></td>
<td>B:1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>na/ zhi1hou4/ ta1/ jiu4/ li2ka1i1/ na4li/ hui2/ ta1/ zi4ji3 de/ jia1xiang1/ qu4 le</td>
<td>&lt;na&gt; then after that he left there return to his hometown</td>
</tr>
</tbody>
</table>

The example above shows an additional Band 1 Storyline clause which ends the story. Unlike the written version, this story in aural and oral from lacks the co-text of being embedded in a larger narrative. So it appears that the aural and oral story
has added a Band 1 storyline at the end to compensate for the lack of co-text and give a more fluid and less abrupt end to the story.

Other additions and contrasts are seen in the salience scheme of the oral version in other bands.

In Mark 05:31 a in the oral version, there was the addition of a Band 2 Background clause which explained an implicit reaction and the implicit meaning of the following quote

**Example 36**

<table>
<thead>
<tr>
<th>B:1 Sintro-NP</th>
<th>B:1 Sintro-NP</th>
<th>B:2 Sintro-NP</th>
</tr>
</thead>
<tbody>
<tr>
<td>门徒／对／他／说 men2tu2/ dui4/ ta1/ shuo1/ disciples to him said</td>
<td>他的／门徒／就／说了 ta1 de/ men2tu2/ jiu4/ shuo1 le his disciples then said</td>
<td>他的／门徒／听了／以后／ 覺得／很／好笑 ta1 de/ men2tu2/ ting1 le yi3hou4/ jue2de/ hen3/ hao3 xiao4 his disciples after heard it felt very funny</td>
</tr>
<tr>
<td><strong>05:31b</strong></td>
<td><strong>05:31b</strong></td>
<td><strong>05:31c</strong></td>
</tr>
<tr>
<td>Q 你／看／众人／拥挤／你， ni3/ kan4/ zhong4ren2/ yong1ji3/ ni3/ you see people pressed around you</td>
<td>Q 这里／这么／ 多／ 人／都／挤着／ 你 zhe4li3/ zhe4me/ duo1/ ren2/ dou1/ ji3 zhe/ ni3 here so many people all pressed around you</td>
<td>Q 这里／这么／ 多／ 人／都／挤着／ 你 zhe4li3/ zhe4me/ duo1/ ren2/ dou1/ ji3 zhe/ ni3 here so many people all pressed around you</td>
</tr>
</tbody>
</table>
In the example below there is an addition Band 3 Setting clause which is linked with introduction of a participant who is highlighted by a Band 5 Teller Intrusion’s interactions with the audience in the form of a question. The addition Band 3 clause gives the answer to the question posed in the Band 5 Teller Intrusion.

Example 37

<table>
<thead>
<tr>
<th>Ln#</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:25a</td>
<td>B:3</td>
<td>那个／地方／有／一个／女人 you3/ yi1ge4/ nu3ren2,</td>
<td>B:3</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:25a</td>
<td></td>
<td></td>
<td>B:5</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:25b</td>
<td></td>
<td></td>
<td>B:3</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Band 5 Teller Intrusion contained ten unique clauses. This continues the trend of Teller Intrusion only occurring in the oral-performance version. A list of the Band 5 Teller Intrusions are found in Example 38 below.

Example 38

<table>
<thead>
<tr>
<th>Ln#</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:21a</td>
<td>B:5</td>
<td>昨天／我们／的故事／讲／到／耶稣／上了／船 zuo2tian1/ wo3men/ de/ gu4shi/ jiang3/ dao4/ ye1sul/ shang4 le/ chuan2</td>
<td>B:5</td>
</tr>
<tr>
<td>05:21b</td>
<td>B:5</td>
<td>对吧 dui4 ba/ right?</td>
<td></td>
</tr>
<tr>
<td>05:21c</td>
<td>B:5</td>
<td>嗯 en/ (it is right)</td>
<td></td>
</tr>
<tr>
<td>05:21d</td>
<td>B:5</td>
<td>那／好 na4/ hao3 ok</td>
<td></td>
</tr>
<tr>
<td>05:21e</td>
<td>B:5</td>
<td>我们／今天／的故事／是／接着／那个／故事／讲／哦 wo3men/ jin1tian1/ de/ gu4shi/ shi4/ jie1zhe /na4ge/ gu4shi/ jiang3/ o our story today is after that story &lt;o&gt;</td>
<td></td>
</tr>
<tr>
<td>05:24d</td>
<td>B:5</td>
<td>那／我们／知道／ you3/ yi1ge4/ nu3ren2.</td>
<td></td>
</tr>
</tbody>
</table>
Addition also happens in Band 6 Cohesion. This addition in line 05:21f in the oral version immediately follows four clauses of Band 5 Teller Intrusion which begins the story and connects this story with the prior story, Mark 5:1-20. This occurrence is seen in the example below.

Example 39

<table>
<thead>
<tr>
<th>05:21a</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:21a</td>
<td>Absent</td>
<td>Absent</td>
<td>B:5</td>
</tr>
<tr>
<td>05:21b</td>
<td>Absent</td>
<td>Absent</td>
<td>B:5</td>
</tr>
<tr>
<td>05:21c</td>
<td>Absent</td>
<td>Absent</td>
<td>B:5</td>
</tr>
<tr>
<td>05:21d</td>
<td>Absent</td>
<td>Absent</td>
<td>B:5</td>
</tr>
<tr>
<td>05:21e</td>
<td>Absent</td>
<td>Absent</td>
<td>B:5</td>
</tr>
<tr>
<td>05:21f</td>
<td>Absent</td>
<td>Absent</td>
<td>B:6</td>
</tr>
</tbody>
</table>

Another feature to note is the reordering which occurred in the story in the aural and oral versions.

---

23 This clause represents an occurrence of audience intrusion in the story in response to a question asked as part of Band 5 Teller Intrusion. Due to the fact that this is the only occurrence of audience intrusion, and that it was part of a question presented in Band 5 Teller Intrusion, it is thus treated in this study as an anomaly under the realm of Band 5 Teller Intrusion.
Also contrast in Band 1 Storyline occurred in a re-ordering of a clause in the aural and oral versions. The written version in 5:27d presented the bleeding women’s action of touching Jesus followed by Band 2 Background (marked by a cognitive state) and two clauses of quotations which gave the background reasons for her actions. The aural and oral version in contrast to this presents this Band 2 Background and inner dialogue presenting the reason for the action, prior to the action itself, which is re-ordered to line 05:29b.

Example 40

<table>
<thead>
<tr>
<th>05:27d</th>
<th>B:1</th>
<th>摸／耶稣的／衣裳。 mo/ Yesu de/ yishang。 (she) touch Jesus’ clothes</th>
<th><strong>Re-ordered 05:29b</strong></th>
<th><strong>Re-ordered 05:29b</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>05:28a</td>
<td>B:2</td>
<td>意思／说， yisi shuo1 (she) said to herself</td>
<td>她／心里／想／啊 ta/ xinli/ xiang/ a she thought in heart</td>
<td>她／心里／想／啊 ta/ xinli/ xiang/ a she thought in heart</td>
</tr>
<tr>
<td>05:28b</td>
<td>Q</td>
<td>我／只／摸／他的／衣裳 wo/ zhi/ mo/ ta de/ yishang I just touch his clothes</td>
<td>我／只要／摸着／ 他的／衣服 wo/ zhiyao/ mo zhe/ ta de/ yifu I just need to touch his clothes</td>
<td>我／只要／能／摸到／ 他的／衣服 wo/ zhiyao/ neng/ mo dao/ ta de/ yifu I just need to be able to touch his clothes</td>
</tr>
<tr>
<td>05:28c</td>
<td>Q</td>
<td>就／必／痊愈， jiu/ bi/ quan yu。 then (I) must (be) healed</td>
<td>我的／病／就／一定／好／的 wo3de/ bing4/ jiu4/ yi1ding4/ hao3 de my illness then for sure will heal</td>
<td>我的／病／就／一定／好／的 wo3de/ bing4/ jiu4/ yi1ding4/ hui4/ hao3 de my illness then for sure will heal</td>
</tr>
<tr>
<td>05:29b</td>
<td><strong>Found in 05:27d</strong></td>
<td>于是／她／伸出／手／来／摸／耶稣的／衣服 yu2shi4/ ta1/ shen1chu1/ shou3/ lai2/ mo2/ ye1su1 de/ yi1fu so then she reach out hands to touch Jesus’ clothes</td>
<td><strong>B:1</strong></td>
<td>以／她／就／伸出／手／去／摸／耶稣的／衣服 suo3yi3/ ta1/ jiu4/ shen1chu1/ shou3/ qu4/ mo2/ ye1su1 de/ yi1fu so she then reach out hands go touch Jesus’ clothes</td>
</tr>
</tbody>
</table>

The table type of re-ordering seen in the table above is similar to the reordering seen in Mark 5:1-20, as it seems to favor re-ordering events placing background information prior to the related storyline events.
Reordering also occurs in 05:21h-05:21j with Band 3 Setting, and 05:23b (aural and oral) in contrast to 05:42c (written).

The Mark 5:21-43 corpus contained contrast in the salience scheme through the addition and subtraction of content across the three versions, as well as reordering of content. Content left out of the aural and oral versions may be due to teller error or deliberate omissions. The content added in the aural and oral versions not found in the written version, seem make implicit information explicit. The reordering of the text done by the aural and oral versions may represent a more linear way of telling the story, or a way which is easier to process in the audio media.

### 5.5.1.3 Salience scheme Mark 9:14-30:

In table 73, the salience scheme for Mark 9:14-30 for each of the three versions with percentage of distribution of each band in the story is presented.

**Table 73 Salience scheme Mark 9:14-30:**

<table>
<thead>
<tr>
<th>Salience Bands</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Count</td>
<td>Percentage</td>
<td>Count</td>
</tr>
<tr>
<td><strong>Band 1:</strong> Primary storyline</td>
<td>32</td>
<td>50%</td>
<td>34</td>
</tr>
<tr>
<td><strong>Band 2:</strong> Background</td>
<td>0</td>
<td>0%</td>
<td>0</td>
</tr>
<tr>
<td><strong>Band 3:</strong> Setting</td>
<td>3</td>
<td>6.25%</td>
<td>3</td>
</tr>
<tr>
<td><strong>Band 4:</strong> Irrealis</td>
<td>1</td>
<td>0%</td>
<td>0</td>
</tr>
<tr>
<td><strong>Band 5:</strong> Teller Intrusion</td>
<td>0</td>
<td>0%</td>
<td>0</td>
</tr>
<tr>
<td><strong>Band 6:</strong> Cohesive</td>
<td>0</td>
<td>0%</td>
<td>1</td>
</tr>
<tr>
<td><strong>Clauses in direct quotation</strong></td>
<td>28</td>
<td>43.75%</td>
<td>28</td>
</tr>
<tr>
<td><strong>Clause Total:</strong></td>
<td>64</td>
<td>100%</td>
<td>66</td>
</tr>
</tbody>
</table>

In the chart above the clause length totals follow the pattern in Mark 2:1-12, with the highest number of clauses occurring in the written version, followed by the aural version, and lastly the written version. The difference between the number of clauses are similar between the three versions, however, at a syllable level the written version is 452 syllables, the aural version is 565 syllables, and the oral version is 620 syllables. These syllables make up 295 words in the written version, 344 in the aural version, and 404 in the oral version.

The salience scheme shown above contains contrast in Band 1 Storyline, Band 4 Irrealis, Band 5 Teller Intrusion, and Band 6 Cohesive. There is no contrast in Band 3 or the number of clauses in direct quotation.
The changes in Bands 1, 4, 5 and 6 can again be understood by the addition and subtraction of content across the three versions.

There was only one area where content from the written version was completely left out of the aural and oral versions. This occurred at the very end of the written version. It is seen in the example below.

Example 41

<table>
<thead>
<tr>
<th>Ln#</th>
<th>B/S Notes</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>09:30 c</td>
<td>B:4</td>
<td>耶穌/不愿意/人/知道/ ye1su1/bu4/yuan4yi4/ren2/zhi1dao4/</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Jesus didn’t want people to know

The example above shows a section in the written version which is not represented in the aural or oral version. This seems to be because this clause (the second half of verse 30 in the written source as well as and source text) starts a short didactic section which continues to the end of verse 32 in the written and source text. The reason this was probably left out of the aural and oral versions is that it did not have the preceding co-text that transitions to this new section and thus the crafter/teller left this clause out.

There were several places where the oral version had additional material not represented in the written version. The first was the addition of Band 1 Storyline through repetitive speech verbs, as seen in lines 9:24b and 09:28b in the oral version. Another addition was Band 5 Teller Intrusion in the oral version seen in the example below.
The last area of addition is found in Band 6 Cohesive clauses. The aural version has one Band 6, while the oral version has two Band 6 clauses. The Band 6 clause unique to the oral version is found at the beginning of the story as seen in the example below.

Example 43

<table>
<thead>
<tr>
<th>Ln#</th>
<th>B/S Notes</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
</table>

Jesus and his three disciples return to the rest of the disciples

The second occurrence of Band 6 is found in both the aural and oral versions. It is found at the very end of the story in both of the aural and oral version. The Band 6 clause found in line 09:30b ends the story by explicitly saying they went to another place. This may be another example of the aural and oral version adding an ending clause which helps gives the story closure due to the lack of co-text.

Example 44
The Mark 9:14-30 text presents trends in the salience scheme found in the previous texts. Content which may have been seen as redundant or unneeded was left out of the aural and oral version. The aural and oral versions, on the other hand, on occasion made implicit information explicit. However, there was no reordering such as took place in the Mark 9:14-30 text.

5.5.1.4 Corpus: Salience band distribution

Table 74 below shows the salience band distribution throughout the entire corpus.

<table>
<thead>
<tr>
<th>Salience Bands</th>
<th>Written</th>
<th>Aural</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Count</td>
<td>Percentage</td>
<td>Count</td>
</tr>
<tr>
<td><strong>Band 1: Primary storyline</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>120</td>
<td>48.58%</td>
<td>120</td>
</tr>
<tr>
<td><strong>Band 2: Background</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>6.47%</td>
<td>17</td>
</tr>
<tr>
<td><strong>Band 3: Setting</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>29</td>
<td>11.74%</td>
<td>26</td>
</tr>
<tr>
<td><strong>Band 4: Irrealis</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>4.45%</td>
<td>9</td>
</tr>
<tr>
<td><strong>Band 5: Teller Intrusion</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>0.0%</td>
<td>0</td>
</tr>
<tr>
<td><strong>Band 6: Cohesive</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>0.4%</td>
<td>3</td>
</tr>
<tr>
<td><strong>Clauses in direct quotation</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>70</td>
<td>28.34%</td>
<td>59</td>
</tr>
<tr>
<td><strong>Clause Total:</strong></td>
<td><strong>247</strong></td>
<td><strong>234</strong></td>
<td><strong>264</strong></td>
</tr>
</tbody>
</table>
The chart above shows the distribution of the salience scheme in all the stories in each of the versions throughout the corpus. The overall patterns in each of the bands are discussed in the next section. It is interesting to note that in the corpus as a whole has relatively number of clauses between the three versions. However, there are 1865 syllables in the written version, 2035 syllables in the aural version, and 2375 syllables in the oral version. These syllables make up 1163 words in the written version, 1340 words in the aural version, and 1570 words in the oral version. Thus despite similar number of clauses, the are of most contrast in the corpus occurred within the clauses through the use of explicit participant reference, particles, temporal references and conjunctions.

5.5.2 Corpus: Individual Bands
This section examines at the individual bands throughout the entire corpus to investigate whether the trends found Mark 2:1-12 continued and which ones did not.

5.5.2.1 Band 1 Storyline
Band 1 accounted for 120 clauses in the written version (48.58%), 120 in the aural version (51.28%) and 124 (46.97%) in the oral version.

Band 1 Storyline had the highest number of contrast clauses among the entire corpus; however, it also had the highest number of corresponding clauses. At times there were additions made to the Storyline by the aural and oral versions. There was also material found in Band 1 in the written version which was left out of both the aural and oral versions. Perhaps that the reasons for this could be teller error, especially when the aural and oral version re-ordered the clauses. Another possible explanation is that these clauses were intentionally left out of the storyline as they were redundant, not relevant for the audience hearing the story, and in some way contributed to unwanted processing costs of the story. These reasons are speculative at the moment and would need further study. However, it should be noted that if Band 1 was left out merely from teller error, it would be peculiar, as Band 1 is considered the most salient among the bands. It would be expected for Band 1 clauses to be transferred in the crafting and translation process more often than the lower non-storyline bands, due to the higher saliency of Band 1. Relevance theory and further investigation into the nature of aural and oral communication in Mandarin Chinese could provide more insight in understanding this phenomena.
5.5.2.2 Band 2 Background
Band 2 Background Information accounted for 16 clauses in the written version (6.47%), 17 in the aural version (7.26%) and 18 (6.82%) in the oral version. There appeared to be a trend for Band 2 Background in the aural and oral texts to be re-ordered. It seems that the reordering occurred presented background information first, and then the Storyline. In addition to this there was occasional omission and addition of material, as mentioned earlier. These omissions and additions may represent the crafter/teller’s perception of what is most relevant. It is also important to note that in the Mark 2:1-12 text, both the aural and oral versions, add three clauses of Band 2 Background not found in the written version. These three clauses made explicit essential cultural background information about the nature of the houses and roofs at the time of the story. This information was implicit in the original context of the written version, but the crafter/teller seemed to want to make this original context explicit to the audiences in the aural and oral versions.

5.5.2.3 Band 3 Setting
Band 3 Setting accounts for 29 clauses in the written version (11.74%), 26 clauses in the aural version (11.11%) and 29 (10.98%) in the oral version. There appeared to be a trend for Band 3 Setting in the aural and oral texts to be re-ordered. It seems that the reordering occurred in such a way as to give information about participants prior to the Storyline events which introduced the participants. In addition to this there were occasional omission and addition of material, as mentioned earlier. These omissions and additions may represent the crafter/teller’s perception of what is most relevant.

5.5.2.4 Band 4 Irrealis
Band 4 Irrealis accounts for eleven clauses in the written version (4.45%), nine clauses in the aural version (3.85%) and nine (3.40%) in the oral version. It appears that the omission by the aural and oral versions only occurred in this band, without any other addition or re-ordering. The omission in this band occurred in the Mark 5:1-20 text, and could have arisen from teller error due to reordering of the section which Band 4 occurred in the aural and oral versions. Another option is that the aural and oral versions summarized materials for the sake of relevancy.
5.5.2.5 Band 5 Teller Intrusion

Band 5 Teller Intrusion was unique to the oral-performance, consisting of 19 clauses (7.20%) in the oral corpus. All 19 clauses of Band 5 Teller Intrusion occurred in the oral version. The reason for this may be the presence of an immediate audience which caused the teller to interact with them in a more natural and personal way fitting the nature of person-to-person/s communication. Relevance theory may also explain the presence of Band 5 Teller Intrusion occurring in the oral-performance. It is possible that the teller was engaging the audience and used many of the teller intrusion clauses to affirm with the audience their mutual cognitive environment. In addition to this, the teller also presented explicit Band 2 Background material, which helps possibly correct their mutual cognitive environment, to help prevent miscommunication. Overall, Band 5 Teller Intrusion seemed to take the story and set it personally in a single time/space communication encounter and help maintain the audience’s engagement in the story.

5.5.2.6 Band 6 Cohesion

Band 6 Cohesion accounts for 1 clause in the written version (0.4%), 3 clauses in the aural version (1.28%) and 6 (2.27%) in the oral version. Band 6 had more occurrences in the aural and oral versions than the written version. The sole occurrence of cohesion in the written version was left out of the aural version. This may be because the written version followed the original Greek source text and that type of cohesion presented in the written version is not the type of cohesion that is needed or natural in the aural and oral versions. The occurrences of cohesion in the aural and oral version are in contrast to the written version. The increase of Band 6 in the aural and oral versions may occur because the audio formats make use of cohesion to help the listener to track with the story, especially when there is a diversion from the storyline.

In summary: Contrast in bands was by addition and subtraction. Subtraction seemed to be possibly driven by relevance. Additions were implicit information made explicit, not embellishing or adding to the story. Reordering occurred in the aural and oral version, to make story more linear possible feature of audible communication. Teller intrusion was only found in the oral version. Band 6 Cohesion found more in audible versions with most in oral version. This may be feature of audible communication and how a message is best presented in audio form.
5.6 Summary: Corpus
Throughout the entire corpus the oral-performance version had longer word count and along with the highest frequency of particles, time references, and conjunctions. It also had the highest clause count in three out of the four stories; Mark 5:1-20 was the exception, where the oral version had the two less clauses than the written version. At least one of the particles in the oral version was identified as an oral discourse particle unique to the oral-performance. The oral version had the most explicit references to participants. It also contained Band 5 Teller Intrusion, which was contrastive to the written version, which did not have this band.

The aural version through the entire corpus had similarities with both the written and the oral version. The aural version shared several of the common particles found in the written version. Although, the aural version had Band 5 Teller Intrusion in the Mark 2:1-12 story, Band 5 was absent from any of the other aural versions in the rest of the corpus. The aural version was similar to the oral version in participant reference, as it had more explicit reference than the written version, but it did not have as much as the oral-performance. The aural version had overlapping occurrences of time reference and conjunctions with the oral version, which in Mark 5:1-20 had a higher frequency of time references to word/clauses than the oral version. In the rest of the corpus, the oral version consistently has a higher frequency of time references.

The written version throughout the entire corpus was contrasted with the aural and oral-performance versions. This contrast was specifically seen in the following areas: 1) word and clause totals, which were on average lower in the written version, 2) participant reference, in which the written had the least explicit reference to participants among the versions, 3) frequency of particles, time words and conjunctions, which always occurred in the written version with the least frequency, and 4) the salience scheme, which did not have Band 5 and only one occurrence of Band 6.
Chapter 6
Conclusion

This study examined the areas of contrast which arose from four stories from the Gospel of Mark in Mandarin Chinese beginning with a written source, used to produce a radio script (aural version) and an oral-performance. In the analysis the total number of syllables, words, and clauses were counted and contrasted between the three versions to isolate and determine areas of overlap and contrast. Then these areas of overlap and contrast were examined through the study of the distribution and function of substantive lexical items and functional lexemes, specifically: participant references, particles, time references, and conjunctions. The clausal distribution was analyzed with a salience scheme. The following section summarizes the findings of this study. Then the significance of these findings is discussed and suggestions for possible areas for further study are proposed.

6.1 Summary of findings
This study began by asking the following questions: 1) Will the translations of a text change as it is revised from a written source, and made into a radio script and then to live performance? 2) Will the changes be uniform or represent any discernable patterns? 3) Which mode will be longest in length when measured by syllabic units? 4) How will participant reference differ between the modes? and 5) Will the live performance have any unique feature in contrast to the other two modes?

Based on these five questions five hypotheses were proposed.

The first hypothesis stated:

1. The overall length of each of the three versions (written, aural and oral), as measured by syllables will vary in length; the written version will have the shortest length, the oral-performance version will have the longest length, the aural version’s length will be somewhere in between the written and oral-performance versions. The oral-performance version will be the longest, in part because of the presence of more explicit participant reference, particle usage, time reference, conjunctions, and audience interaction through Teller Intrusion.
This hypothesis was confirmed in three out of the four texts. The oral version of Mark 5:1-20 was only one syllable longer than the written version, and the written version was longer than the aural version. So that text presented some surprising data. However, upon further study, it appears that the written version was the longest due to a larger than normal omission of content in the aural and oral versions. It is speculative at the moment, but it seems that the omissions were the result of reordering of the story that occurred in the aural and oral versions. However, further research is needed to explore if the reordering was the cause of the omission or if there was another factor. However, when the entire corpus is in view, this hypothesis is confirmed. The corpus of the oral-performance used a total of 2,375 syllables (compared to written’s = 1,865 and aural’s = 2035). The oral-performance was therefore 27.35% longer than the written version. As seen in the following hypotheses, the increased length of the oral version was in part due to increased usage of particles, time references, and conjunctions.

The second hypothesis stated:

2. The aural and oral-performance versions will have a higher frequency of explicit participant reference than the written version. The aural and oral-performance versions will use pro-forms and noun phrases more than the written version. The written version will use more zero anaphora than the aural and oral-performance versions.

This hypothesis was also confirmed. The oral-performance had a corpus total of 41.43% more occurrences of explicit reference to participants in S1-S4 environments than the written version. The aural version had a corpus total of 31.43% more occurrences of explicit reference to participants than the written version. The contrast between the aural and oral-performance did not seem significant as the aural version’s use of explicit reference was more similar to the oral-performance than it was to the written version. The only possible exception was Mark 5:1-20, in which the written version only had one less explicit reference than the aural and oral versions. This one explicit reference difference accounts for only a 6% increase between the written and the aural/oral versions. This is well under the average for the corpus as whole. A possible reason for this was that the structure of the Mark 5:1-20 text has inherent discontinuity in its structure, and that because of this, it required more coding of its participants, leaving less room for contrast between the aural and oral versions. More research is needed in this area.

A possible reason for the increase in coding used by the audible versions may be caused by the inherent streaming feature of audible content, as it is meant to be
received by the ears in real-time. Unlike the static written media, which can be processed at the speed of the reader, audible media is usually controlled by the technology that transmits it or the person who speaks it, thus making the audience process the content at the speed of the transmitter or speaker. This along with some of the other contrastive features between written and audible communication may cause the audible media to have more discontinuity and difficulty in processing its content to a certain extent, and thus more coding was needed. More study is needed to see if this trend truly is represented in Mandarin Chinese, or if the data represented in this study was merely an anomaly of the crafter/teller. It would also be worth further study to see how other languages deal with explicitness of participant reference across different media.

The third hypothesis stated:

3. There will be particles in the orally-performed version, which will be contrastive with both the aural and written versions, with the most contrast being with the written version. Particles will be present in all three media, but the written version will have them only in direct speech, while the aural and oral versions, especially the oral version, will have them outside of direct speech. The particles outside of direct speech in the orally-performed version will serve in some of the following functions; mainline story line marker, mark sections of the story such as shift in time, background information, and teller intrusion with the purpose of audience engagement.

This hypothesis was confirmed. First, particles were present in all three versions. Second, in terms of number and relative frequency throughout the corpus as a whole, the oral version had the most particles. However, at times the aural version’s particle frequency was close to the oral-performances frequency of use. Thirdly, the written version only had particles in the quotations, while the aural and oral versions had particles throughout the mainline and supporting bands. There were eight particles which were unique to the oral-performance (okej ‘ok’, o 0’, 阿 a1 ‘a’, 嗯 en ‘en’, 嘛 la ‘la’, 吗 ma ‘ma’, 呀 ya ‘ya’, 哎 ai ‘ai’). At least one of particles, 那 na ‘na’, outside of direct speech in the orally-performed version did serve in of the following functions: a) mainline story line marker, b) mark sections of the story such as shift in time, background information, and Teller Intrusion with the purpose of audience engagement. The particle 那 na seems to be an oral discourse marker which occurs in Band 1- Band 3 with temporal words, and was used to denote time and sequentially. When it does occur in this environment, it occurs in the following pattern:

<na> /_Temperal phrase_/ [ <ne> ].
It also seems to occur as a possible Band 1 Storyline marker. When it occurs in Band 1 without temporal markers, it occurs in the following pattern:

\(<\text{na}>/\_\_\text{Band 1}\)

It also seems to also mark possible oral boundary markers, which are represented in the written version by paragraph breaks. In this usage it is presented in the following pattern:

\(<\text{na}>/\_\_\text{major boundary in text}/\)

In Band 5 那 \text{na} ‘na’ marks Teller Intrusion and occurs in the follow way:

\(<\text{na}>/\_\_\text{Teller Intrusion}_/\text{[<particle of audience interaction>]}\).

Although only 那 \text{na} ‘na’ seems to serve a specific discourse function, it should be noted that all the particles outside quoted speech which occurred in the aural and oral versions do seem to serve as particles unique to oral discourse. Further research is needed, but it is worth noting the higher number of particles in the aural and oral version, especially those unique to the oral-performance. It is possible that audible media contains more particles on average than written media, because most of the particles are oral particles, and belong in the oral register. Thus many natural and oral particles may be omitted by the written version in order to conform to the written media's register of acceptable norms. The omitting of particles is made possible by the static nature of written texts, which ‘reduce’ speaking to writing, and subsequently is able to make modifications to a static text.

The fourth hypothesis stated:

4. The orally-performed version’s use of time reference and conjunctions will be contrastive with the written and aural versions. This will be due to the live and audio characteristic of the orally-performed version, which will mark time, progression, sequentiality, and conjunction more explicitly than the written version.

This hypothesis was confirmed in three of the four texts. Mark 2:1-12 had more frequent use of conjunctions in the aural version than the oral-performance version. In the corpus as a whole, the oral-performance version had the highest and most frequent use of both time references and conjunctions. This is an interesting finding as both of the audio-based communication modes had more time references and conjunctions than the written version. Other than the sequential marker 那 \text{jiu} ‘then’, the written version had few temporal markers, while the aural and oral versions had many more. The exact reason for this is unclear and warrants further
study. However, it is possible to speculate that the more usages and frequency of time references and conjunctions in the aural version and especially the oral version, has something to do with the nature of audio-based communication. It is possible to see explicit time-references and conjunctions as tools that audible media use as mental cues to help the listener track with the story and understand more clearly, and in real-time, what the connection of one clause or sentence with the one goes before or after it. Another possible reason for the increased usage of time reference phrases and conjunctions in the aural and oral versions could be to slow down the rate of information so that it is easier for the listener to process.

The fifth and final hypothesis stated:

5. There will be context-dependent interaction with the audience in the oral-performance, which will be unique to the oral-performance and in contrast to both the written and aural versions. The presence of the immediate audience in the oral-performance will cause the teller to interact with the audience in order to draw from or help build a mutual cognitive environment.

This was also confirmed. Band 5 Teller Intrusion represented 7.2% of the total oral-performance corpus. Band 5 Teller Intrusion only occurred in the oral-performance version given in front of a live audience. Band 5 Teller Intrusion seemed to be a tool that the teller of the story used to insure that the audience was actively listening to the story, and were engaged with the story. Band 5 also seemed to interact with the mutual cognitive environments of the audience at times affirming shared knowledge, and at other times introducing Band 2 Background information which may have been needed to correct and/or built a correct mutual cognitive environment with the modern audience, allowing them to understand content which would have been implicit to the original audience of the source text. It is not yet determined if Mandarin Chinese utilized Teller Intrusion in native written texts. In this limited study it seems to be a feature only assigned to oral-performance in front of a live audience.

In addition to the findings of Band 5’s unique occurrence in the oral version, there were some other trends, which occurred in the salience scheme worth noting. There was content in the written version, which was sometimes omitted from the aural and oral versions. The exact reason for the omission is unknown as this time, but could be from, 1) teller error, or 2) intentional summarizing and omission of redundant, burdensome, and/or implicit information for the sake of optimal relevancy. Also in the salience scheme there were times were the aural and oral version would add a clause which did not occur explicitly in the written version. However, when the
aural and oral version make such additions, they seems to be making explicit
information left implicit in the written text. It was also discovered that the aural and
oral version at times re-ordered certain Bands to present the story with a different
flow of information, which could be interpreted as changing the story structure to a
more linear way which would be easier to process via audible content.

6.2 Evaluation of methodology
As can be seen from the above findings, there were discernable patterns of contrast
throughout in the areas of participant references, particle usages and distribution,
time references, and use of conjunctions. As seen above, the application of a subset
of Givón’s scale of iconicity indeed showed an increase in explicitness in the aural
and oral-performance reference of participants. However, more research is needed to
explore whether this trend continues and investigate other possible explanations for
this increase in explicitness.

As stated in chapter one, this study does not claim to be definitive in its analysis but
merely suggestive. This study was based on a small corpus of data, much of which
was specifically produced for the purpose of this study.

The use of colors to code the syllables for areas of contrast throughout the three
texts was indeed helpful, especially at the beginning of the research. It was the
color-coding of the data that allowed the researcher to identify hard statistical data
which showed real areas of contrast between the three versions. This color-coding
also made the data clear enough to show the possible patterns across the three
versions, and subsequently lead to the formation of the hypotheses of this study.
However, the color-coding was unable to be represented black and white text, which
make it impossible to show the color in the examples found in the body of this
thesis. This is not a major set back, as the color-coding assisted this researcher in the
study of the texts. The color-coding step was admittedly time consuming and future
researchers may find it overly burdensome and unneeded. The use of a computer
program which could color-code overlap and contrast the difference between two or
three texts would save a lot of time in applying this procedure in the future,
especially in a larger corpus, and make this step more practical for future research.
It should also be noted that this method of overlapping a story based on syllabic
overlap was helpful for Chinese which have a character based orthography in which
each character represented by monosyllabic unit, which can be wither an individual
work or part of a disyllabic word. Applying the syllabic contrastive color-coding
would probably not be helpful for a language which uses an alphabet. In such cases the color coding may best be applied on a word level instead of a syllable level. However, in a language with morphology, it may be beneficial to color-code the data bases on lexeme and morphological affixed.

This researcher also discovered that given the breadth of topics dealt with in this thesis, one method of formatting and presenting the data does not seem to be sufficient. For the study of initial contrast and overlap between the three versions a color coded horizontal interlinear of all three texts aligned according to corresponding clauses allowed for the clearest initial analysis, especially in isolating contrastive use and distribution of particles, time references, and conjunctions. It was also helpful for initial inquiry into whether the versions had any contrast in how they referred to participants. A weakness of this method of data formatting was that it made it more difficult to read each story on its own. Thus during the course of the analysis each story was reformatted to represent each individual on its own. However, even this is not enough. When it came to analyzing participant reference and salience scheme, the researcher found that a vertical 3-column interlinear with corresponding clauses marked, allowed for easier contrastive analysis. It is for this reasons that the appendix of this thesis contains all three methods of data representation. However, each of the methods of formatting and presenting the data were helpful for different parts of the study. The method of special usefulness was the 3-column interlinear used to display and analyze participant reference and salience scheme.

The overall procedure used in this study was very conducive to statistical analysis. This was helpful in exploring the hypotheses of this thesis, as the initial step in exploring the hypotheses required an examination of contrastive statistical data on a syllabic level. However, the procedure of this study would probably need to be adapted for further in-depth study of participant reference and salience scheme. The methodology was sufficient for the specific area of participant reference and salience scheme needed to explore the hypotheses. However, if a future researcher were to do further study using this procedure, yet conducting more in-depth discourse analysis, there may be areas that would need to be adapted. However, the overall framework laid out by the procedure in this study for exploring contrast between three media would most likely be useful, as the three-way contrast presented in this study can reveal unique features of discourse which other methods may not.
Concerning the study of salience scheme, the analytic tool used in this study would need further exploration. A difficulty in this study was discerning the reason for contrast in the salience scheme. The analytic tool was sufficient for finding areas of contrast, but there would need to be other mechanisms and further steps to help understand the reason for these contrasts. For example, in the case of addition and omission of information, it would be helpful to set up a test with other crafter/tellers to find out if the additions and omissions were teller error or personal style linked to a specific teller, or if the pattern also occurred with other crafter/tellers.

6.3 Significance of findings and further research
This study produced an aural and oral-performance version of a written source text. The aural version and oral performances produced were contrastive with the written source. The oral-performance corpus was 22.8% unique. When the material that was shared by both the aural and oral-performance, as well as the unique oral-performance were combined, it revealed that the oral-performance version was 65.5% unique and contrastive to the written version throughout the entire corpus. This contrast consisted of, but was not limited to, the areas of participant references, particles, time references and conjunctions. This study has contributed to understanding how a message which is transferred from written source, to aural version, to oral-performance, and what kinds of contrast occurs in addition to where those areas of contrast occur. Also, this study has discovered some interesting findings in the area of discourse analysis in relation to contrastive features of a single story told in contrastive medium. Further study is needed, but the contrast in participant reference and salience scheme revealed in this study, has the potential to further the study of discourse analysis, adding a new way to process and understand features of a text.

Further study of the contrast between the oral-performance and the written version would be useful. Further study of the characteristics and patterns found in this study in a larger corpus would be profitable and serve to either affirm or refute the findings of this thesis. A possible next area of further analysis for this corpus would be to look at how each version marked boundaries and encoded peak, although they are hard to identify in shorter stories. Also, more in-depth study of participant reference through more common means of participant reference analysis would most likely continue to reveal interesting contrast.
Additional further study that could supplement this study would be examining the oral-performance as it is retold by the same teller on different occasions to different audiences. As well as look at how different tellers tell the same story orally. These areas of further study would help to clarify if the data represented in this data was the anomaly of the crafter/teller used, or if it does represent wider patterns and trends in Mandarin Chinese.

In addition to exploring the patterns discovered and analyzed during this study, it would be also interesting to explore other areas, such as grammar and other areas of discourse. With questions such as: Are there a difference in word order among the versions? What is the default word order and grammatical structure of each version? Are there some grammatical constructions unique to any of the versions?

The testing of these hypotheses in other languages would be a worthwhile study. It would be interesting to test related languages to see if the patterns and trends in this study were also represented. It would also be interesting to apply this methodology to languages which are not related to Mandarin Chinese to see if the methodology could continue to be used to discover contrast between written, aural, and oral communication. If this methodology applied throughout related and unrelated languages, among multiple crafters/tellers, the results would possibly provide a better understanding of general trends and characteristics of written, aural and oral discourse features across language.

Lastly, a study which started from the opposite starting point would be interesting. This study essentially looked at the en-‘live’-ning, of a written source text ultimately into a ‘live’ oral-performance. Thus this study looked at area of contrast that occurred as features were added and modified form written source, to radio script to live performance. This is essentially the analyzed ‘oralization’ of a written source text. It would be a very worthwhile study to start with native (un-translated) oral-performances, and then seek through various means to ‘reduce’ that oral-performance to a radio script/recording, and then finally reduce it further into a written text. This would essentially be the ‘textualization’ of a live performance. It would be interesting to see how the findings of such a study would compare to the findings of this thesis. It would also be profitable to do intelligibility testing between ‘textualized’ and ‘oralized’ stories among different audiences.

The areas of further study mentioned above would add to the world’s linguistic knowledge of the interaction between medium and message as well as documenting area of discourse contrast between written and oral forms of language and discourse.
BIBLIOGRAPHY


Barnwell, Katharine. 1980. Introduction to semantics and translation. Dallas, TX: SIL.


One approach commonly used in Bible translation is called functional equivalence, or sometimes dynamic equivalence; it was formulated by Eugene Nida. The idea behind this theory of Bible translation is to have an equivalent impact on the new audience as the source text had on its original audience. Xinyi Zhao (2004), who did a Master’s thesis concerning translations of the Chinese Bible, summarized Nida’s view when she said, “The functional approach says that forms can be different, but ‘the functional significance (the meaning) of these forms’ should be closely equivalent” (2004:33). Others have expanded and parsed out this theory more for cross-cultural translation, such as John Beekman and John Callow’s Translating the Word of God (1974), Katharine Barnwell’s Bible Translation: An introductory course in Translation Principles (1975), and Mildred Larson’s Meaning-Based Translation: A Guide to Cross-language Equivalence (1984). As Xinyi Zhao comments, Beekman and Callow used the term “idiomatic translation” and Barnwell first introduced the term “meaning-based translation” (2004:34). All of these linguists and authors have shown the need for translating the meaning of words and not just their forms in a word for word fashion. This is definitely a step in the right direction. However, the authors above have not commented on the meaning being not only in the words and phrasing being translated but also in the medium in which the message is translated.

In attempting to have a true “meaning-based” and “functionally equivalent” translation of the Bible, the larger “meaning” and “function” of Scripture must be taken into consideration. One of the main thrusts of the message of the Christian Bible is that God, in His grace, has reached out and sought to communicate with humanity in a form they could understand. In the Christian view, God spoke to the audience of His revelation in Scripture through varied means, but it was always equally accessible to His people, and came with the command to communicate it among the community (Ernst Wendland 1993:27).

Even though the Judeo-Christian Scriptures were written down, they were not transmitted primarily through written means until after the invention of the printing press. Before the advent of the printing press, especially in ancient Israel and the early Christian Church, the ‘text’ of Judeo-Christian Scripture was interacted with
through oral means, such as memorization, chant, song, and performance. Thus the original medium of the Bible in a community of believers was not primarily written in nature (Ernst Wendland 1993:27). Ernst Wendland has written about the oral aspects of the composition and communication of the Judeo-Christian scriptures. He stated that oral presentation was the kind of presentation the “original authors had in mind when they composed their works” (Wendland 1993:27).

There were several reasons for the oral nature of Scripture in the ancient world. One was the time and expense related to reproducing written texts. Before the printing press, books had to be copied by hand. Being hand written made them both expensive and relatively few in comparison to the post-Gutenberg world. The expense related to the production and distribution of books, along with socio-economic reasons, made it impossible for most of the people in the ancient world to become literate (Harris 1989:7). Thus most people took part in a predominantly oral society. The ancient custom of oral use and distribution of Scripture is an area worthy of consideration when attempting to create a translation, especially if a translation seeks to be truly “meaning-based” and “functionally equivalent”. This is because a translation which is “meaning-based” and “functionally equivalent” at a linguistic level, may still not be understood if there is a contextual mismatch in the medium through which that communication is given.

In short, an allegedly good translation, which is not accessible to the audience for which it is intended, is not a good translation. Furthermore a faithful translation, should take into consideration the authorial intent for how the message was originally meant to be used and transmitted. In the next section, the interplay of medium and audience is briefly explored as it relates to this topic and the study of this thesis.
APPENDIX B  
MEDIUM AND AUDIENCE

The world has been divided by many people into two categories of people: literates and non-literates. However, Walter Ong (1982), among others, realized that to define an entire people by a foreign ability they lack is neither respectful nor helpful. In particular he discovered that many of these non-literate/illiterate societies have a rich literary tradition; however, this tradition was in oral form passed down generation to generation. Thus words were coined and concepts proposed, such as ‘orality’ and ‘oral learners’, in an attempt to define in a positive way (as opposed to negative) the peoples of the world who learn and live within an oral world.

Others such as Grant Lovejoy have started to research the extent of these oral learners. In *The extent of orality* (2008), Lovejoy analyzed literacy statistics of *A First Look at the Findings of the National Adult Literacy Survey* (NALS) along with other published definitions of the levels of literacy. He concludes that most of the people in the modern world are either primary oral communicators or secondary oral communicators. Primary oral learners are oral by necessity. They may speak languages which have not yet been written down, or they may lack access to literacy resources. Secondary oral learners are oral by choice. They have learned to read and write to a certain degree, but have chosen to interact with the world and new information primarily through non-print means. Lovejoy showed that standards for defining a person as ‘literate’ vary widely between different governments and agencies (Lovejoy 2008:8). He found that many government organizations don’t take into consideration reading comprehension and have a deeply flawed methodology leading to the required high ‘literacy’ rates (Lovejoy 2008:8-10). One example Lovejoy provides is Denmark, which is a highly developed and literate society, and claims 100% literacy; however, upon further investigation it was revealed by an NALS that “every second person has a problem with reading” and “every third person does not read anything significantly” (2008:9). Similarly, an NALS showed that while only 4-6% of the Adults in the United States were completely illiterate, 46-53% were functionally illiterate and unable to function adequately in a highly literate society or process lengthy written information (Lovejoy 2005:18). Thus even
in developed nations the proportion of orality and oral learners is much higher than originally thought and much higher than government statistics usually show.

Lovejoy also contributed to the book *Making Disciples of Oral Learners* (MDOL) (2005) In MDOL Lovejoy stated, “two-thirds of the world’s people, can’t, won’t or don’t read and write” (Lovejoy 2005:54). If this statement is accurate, then this means that the majority of the world would be considered either primary oral learners or secondary oral learners (Lovejoy 2005: 18-30, 54-60). In more recent times, because of digital media, a new dynamic has been emerging among secondary oral learners. Today, there are a large group of people who are functionally-literate however the scope of their reading is primarily restricted to the field of digital media, such as websites, blogs, and descriptions of videos. These areas of digital media utilize ‘writing’ (more literally ‘typing’, as a keyboard is used instead of a writing utensil), but often digital media and the written world play by different rules. Content in digital media is often more colloquial and shorter in length than average literary works. Also, it does not require editing before ‘publication’, and the relatively low-cost of publishing digital content has increased the rate of its production. Lovejoy states that the process of learning and recalling information among oral communicators (primary and even secondary) is different than their literate counterparts. (Lovejoy 2005:18-30, 54-60). Literate forms are acquired forms of learning and communicating, and unless a person learns to communicate using literate forms, it is often impossible for him or her to understand literate communication. Even when a person does acquire the skills needed to read and write, he often may choose not to utilize them, and over time he can lose the literate skills he acquired. On the other hand, all humans are likely to acquire oral forms of communication during their natural cognitive development. In contrast to literate forms of learning, which need to be learned, oral forms of communication are intuitive forms of learning.

Although, there are professional websites such as Wikipedia which employ some forms editing before and after works are “published”, much of digital publications do not have a set standard or procedure for editing content prior to publication. This is the case with most independent publications such as blogs and personal websites. In the cases of blogs and ‘non-professional’ websites, the digital medium allows people to freely ‘publish’ their works digitally with a click of a button. In the past there also was independent publications, however because of the cost associated with printing and publication, as well as the inability to correct changes in published works after their publication (other than with printing of a new addition), works went through a process of proofing, editing, and often fact checking. Also the scope of these independent publications pales to the scope current independent publications through digital media. The low cost of digital publication and its relative autonomy, now allows for a prolific amount of unedited digital publications.
Thus the communicator, if the communication is to be successful and intelligible, must take into consideration the type of communication the audience can most readily process and retain. Most of the remaining Bibleless peoples in the world will most likely need some form of oral communication medium if they are to interact with Scripture.
## APPENDIX C

### MARK 2:1-12

<table>
<thead>
<tr>
<th>Ln#</th>
<th>B/S Notes</th>
<th>Written</th>
<th>B/S Notes</th>
<th>Aural</th>
<th>B/S Notes</th>
<th>Oral</th>
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<td>2.01a</td>
<td>Absent</td>
<td></td>
<td></td>
<td>Absent</td>
<td></td>
<td>B5 那 / 大家 / 都 / 知道 na4 / da4jia1 / dou1 / zhi1dao4 &lt;na&gt; Everyone all knows</td>
</tr>
<tr>
<td>2.01b</td>
<td>B1 S:Intr o NP 过 / 了 / 些 / 日子 / 耶稣 / 又 / 进 / 了 / 迦百农 guo4／le／xie1／ri4zi／ye1su1／you4／jin4／le／jia1 bai3 nong2</td>
<td></td>
<td>B1 S:Intr o NP 有 / 一 / 天 / 耶稣 / 从 / 别 / 的 / 地方。。。 / 回来 you3 / yi1 / tian1 / ye1su1 / cong4 / bie2 / de / di4fang . . . hui2lai</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>2.01b</td>
<td>B6 S1- Zero 回到 / 他 / 之前 / 住 / 过 / 的 / 地方 hui2dao4 / ta1 / zhi1qian2 / zhu4 / guo4 / de / di4fang</td>
<td></td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>2.01b</td>
<td>Absent</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.01b</td>
<td>B2 S1- Zero 讲道 / 和 / 医治 / 病人 jiang3dao4 / he2 / yi1zhi4 / bing4ren2 (where he was) preaching and healing people</td>
<td></td>
<td></td>
<td>B2 S1- Zero 讲道 / 还有 / 医治 / 完 / 病人 jiang3dao4 / hai2you3 / yi1zhi4 / wan2 / bing4ren2 / (where he was) preaching (and) also healing people,</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

One day, Jesus returned from another place.

One day, after Jesus he returned.
(he) returned to the place he was previously living.

02:01c B1 Intro-NP
人／听见／他／
在／房子／里
ren2／ting1jian4／
ta1／zai4／
fang2zi／li3
People heard he was in house

02:02a B3 S1-NP
就／有／许多／
人／聚集
jiu4／you3／
xu3duo1／
ren2／ju4ji2
so <jiu> there were a lot of people gather together

02:02b B3 S1-Zero
甚至／连／进／
门前／都／没有／
kong1 de
(some many people that) even in front of the door had no empty space

02:02c Absent
Absent
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<th>02:02d</th>
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<th>Absent</th>
<th>B6</th>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>门／都／满／了／人／men2kou3／dou1／man3／le／ren2／even the entrance was full of people</td>
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</table>

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<th>Absent</th>
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<td>耶稣／就／对／他们／讲道／ye1su1／jiu4／dui4／ta1men／jiang3dao4／Jesus then to them preach</td>
<td></td>
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<table>
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<tr>
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<th>B3 Intro-NP</th>
<th>B3 Intro-NP</th>
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<td>有／人／带着／一个／瘫子／来／见／耶稣／you3／ren2／da1i4 zhe／yi1／ge4／tan1zi／lai2／jian4／ye1su1／there was men came with a paralyzed man to come see Jesus</td>
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<td></td>
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<table>
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<th>Articulation Difference</th>
<th>Articulation Difference</th>
</tr>
</thead>
<tbody>
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<td></td>
<td>是／用／四个／个人／抬／来／的／shi4／yong4／si4／ge4／ren2／tai2／lai2／de／there was 4 men being used to carry (the man)</td>
<td></td>
<td></td>
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<tr>
<td>02:04a</td>
<td>B3</td>
<td>B3</td>
<td>B3</td>
<td>B3</td>
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<tr>
<td>-------</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td>----</td>
</tr>
<tr>
<td>因为/人/多</td>
<td>拆了/房顶</td>
<td>但是/因为/人/太</td>
<td>但是/当时/人/太</td>
<td></td>
</tr>
<tr>
<td>yin1wei4/ren2/duo1</td>
<td>chai1 le/fang2 ding3</td>
<td>/多/了</td>
<td>/多/了</td>
<td></td>
</tr>
<tr>
<td>because people much</td>
<td>because people much</td>
<td>but because people too much</td>
<td>but at that time people too much</td>
<td></td>
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</tbody>
</table>

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<th>02:04b</th>
<th>B6</th>
<th>B4</th>
<th>B4</th>
<th>B4</th>
</tr>
</thead>
<tbody>
<tr>
<td>不/得/进/前</td>
<td>他们/没有/办法/</td>
<td>他们/没有/办法/</td>
<td>那/怎么/办/呢？</td>
<td></td>
</tr>
<tr>
<td>bu4/de2/jin4/qian2</td>
<td>可以/接近/他</td>
<td>可以/接近/他</td>
<td>na4/zen3me/ban4/ne</td>
<td></td>
</tr>
<tr>
<td>(They) can not enter the front,</td>
<td>ta1men/mei2you3/ban4fa3/ke3yi3/jie1jin4/ta1</td>
<td>ta1men/mei2you3/ban4fa3/ke3yi3/jie1jin4/ta1</td>
<td>&lt;na&gt;what to do &lt;ne&gt;？</td>
<td></td>
</tr>
<tr>
<td>他们没有办法可以接近他</td>
<td>他们没有办法可以接近他</td>
<td>他们没有办法可以接近他</td>
<td>他们没有办法可以接近他</td>
<td></td>
</tr>
<tr>
<td>there was no way for them to get close to Him</td>
<td>there was no way for them to get close to Him</td>
<td>there was no way for them to get close to Him</td>
<td>there was no way for them to get close to Him</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>02:04c</th>
<th>B1</th>
<th>B1</th>
<th>B1</th>
<th>B1</th>
</tr>
</thead>
<tbody>
<tr>
<td>就/把/耶稣/所在/的房子</td>
<td>于是/他们/就/把</td>
<td>于是/他们/就/把</td>
<td>抬/到/房顶/上/去</td>
<td></td>
</tr>
<tr>
<td>then (they) to the house that Jesus was in,</td>
<td>(so) as a result they then took the paralyzed man</td>
<td>(so) as a result they then took the paralyzed man</td>
<td>(they) and carried (him) to the roof</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>02:04c</th>
<th>B1</th>
<th>B1</th>
<th>B1</th>
</tr>
</thead>
<tbody>
<tr>
<td>拆了/房顶</td>
<td>抬/到/房顶/上/去</td>
<td>拆了/房顶/上/去</td>
<td></td>
</tr>
<tr>
<td>(they) and carried (him) to the roof</td>
<td>(they) and carried (him) to the roof</td>
<td>(they) and carried (him) to the roof</td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>Sentence</td>
<td>Translation</td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td>---------------------------------------------------------------------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------</td>
<td></td>
</tr>
</tbody>
</table>
| 02:04d| (they) tear/took apart the roof  
then <jiu> (they) made a hole in the roof.                               | 那／你们／都／要／知道／哦
na4／ni3men／
dou1／yao4／
zhi1dao4／o
<na> you (pl) all need to know <o>                                           |
| 02:04e| 剛／個／時候／的／房子／呢
na4／na4／ge4／
shi2hou／de／
fang2zi／ne
<na> homes at that time <ne>                                                             |
| 02:04f| 都／是／用／粘土／做／的
dou1／shi4／yong4／
nian2tu3／zuo4／de
all were made with mud                                                                 |
| 02:04g| 而且／房頂／都／是／平／的
er2qie3／fang2
ding3／dou1／shi4／
ping2／de/
furthermore the roofs were all flat                                         |
| 02:04g| 房子／是／用／粘土／做／的
fang2zi／shi4／
yong4／nian2tu3／
zuo4／de
houses were made with mud,                                                     |
| 02:04h| 所以／他們／才／可以／挖／洞
suo3yi3／ta1men／
cai2／ke3yi3／wa1／
don4                    | 所以／他們／才／能夠／在／上面／挖／洞
suo3yi3／ta1men／
cai2／neng2gou4／ |

02:04d (Re-ordered)
02:04e (Re-ordered)
<table>
<thead>
<tr>
<th>Time</th>
<th>B1</th>
<th>B3</th>
<th>B5</th>
</tr>
</thead>
<tbody>
<tr>
<td>02:04h</td>
<td></td>
<td></td>
<td>ok?</td>
</tr>
<tr>
<td>02:04i</td>
<td>B3</td>
<td>B3</td>
<td>ok?</td>
</tr>
<tr>
<td>02:04j</td>
<td>B1</td>
<td>B1</td>
<td></td>
</tr>
<tr>
<td>02:05j</td>
<td>B1</td>
<td>B1</td>
<td></td>
</tr>
<tr>
<td>02:05a</td>
<td>B1</td>
<td>B1</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Time</th>
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<th>B5</th>
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<tbody>
<tr>
<td>02:04h</td>
<td></td>
<td></td>
<td>ok? ok?</td>
</tr>
<tr>
<td>02:04i</td>
<td>B3</td>
<td>B3</td>
<td></td>
</tr>
<tr>
<td>02:04j</td>
<td>B1</td>
<td>B1</td>
<td></td>
</tr>
<tr>
<td>02:05j</td>
<td>B1</td>
<td>B1</td>
<td></td>
</tr>
<tr>
<td>02:05a</td>
<td>B1</td>
<td>B1</td>
<td></td>
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<tr>
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<td></td>
<td></td>
</tr>
<tr>
<td>02:04i</td>
<td>B3</td>
<td>B3</td>
<td></td>
</tr>
<tr>
<td>02:04j</td>
<td>B1</td>
<td>B1</td>
<td></td>
</tr>
<tr>
<td>02:05j</td>
<td>B1</td>
<td>B1</td>
<td></td>
</tr>
<tr>
<td>02:05a</td>
<td>B1</td>
<td>B1</td>
<td></td>
</tr>
</tbody>
</table>

---

so (that way) they could dig a hole (in the roof)

zai4 / shang4mian / wa1 / dong4 ok
so (that way) they able to up there dig a hole (in the roof).

ok?
oke:j

ok?

后来/洞/挖/好/了/以后
Later (they) after the hole was dug

所以／那／后来／他们／把／洞／挖／好／了／以后
So <na> Later they after the hole was dug

他们／就／把／瘫子／ba3／tanlzi／they then took the paralyzed man

耶稣／见／他们／有／信心
Jesus see <jia4> their faith,
<table>
<thead>
<tr>
<th>Time</th>
<th>B1</th>
<th>S1</th>
<th>S2</th>
<th>B1</th>
<th>S1</th>
<th>S2</th>
<th>B1</th>
<th>S1</th>
<th>S2</th>
</tr>
</thead>
<tbody>
<tr>
<td>02:05b</td>
<td>195</td>
<td>jiu4</td>
<td>dui4</td>
<td>tan1zi</td>
<td>shuo1</td>
<td>then (he) to the paralyzed man says</td>
<td>195</td>
<td>jiu4</td>
<td>dui4</td>
</tr>
<tr>
<td>02:05c</td>
<td>小子／，你／的／罪／赦／了</td>
<td>xiao3zi</td>
<td>ni3</td>
<td>de</td>
<td>zui4</td>
<td>she4</td>
<td>le</td>
<td>Child &lt;xiao3zi&gt;, your sins are forgiven &lt;she4&gt;.</td>
<td>孩子／你／的／罪／得到／赦免／了</td>
</tr>
<tr>
<td>02:06a</td>
<td>有／几／个／文士／坐／在／那里</td>
<td>you3</td>
<td>ji3</td>
<td>ge4</td>
<td>wen2 shi4</td>
<td>zuo4</td>
<td>zai4</td>
<td>na4li</td>
<td>there had several scholars sitting there,</td>
</tr>
<tr>
<td>02:06b</td>
<td>他们／听到／耶稣／说／这样／的／话／以后</td>
<td>ta1men</td>
<td>ting1dao4</td>
<td>ye1su1</td>
<td>shui4/shuo1</td>
<td>zhe4yang4</td>
<td>de</td>
<td>hua4</td>
<td>yi3hou4</td>
</tr>
</tbody>
</table>

195
<table>
<thead>
<tr>
<th>Time</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
</table>
| 02:06c | 心里议论 | 他们心里议论 (

<p>| 02:06c | 说 | (They) said (to themselves) |
| 02:07a | 这个/人/为什么/这样/说/呢 | This man how can speak like this words except for God |
| 02:07b | 他/说/僭妄的/话/了 | He is speaking Blasphemy |
| 02:07c | 除了/神/以外,谁/能/赦罪/呢/ | except for God, who can forgive sin &lt;ne&gt; |
| 02:07d | 他/居然/把自己/当作/神/了 | He is considering himself as God &lt;ne&gt; |</p>
<table>
<thead>
<tr>
<th>Time</th>
<th>Tag</th>
<th>Chinese Text</th>
<th>English Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>02:08a</td>
<td>B1 S4-NP</td>
<td>耶稣／心／中／知道／他们／的／心／里／这样／议论</td>
<td>he (Jesus) is going as far as to consider himself God</td>
</tr>
<tr>
<td></td>
<td>B1 S4-NP</td>
<td>青／知道／他们／心／里／的／想法</td>
<td>he (Jesus) thinks he as far as to consider himself is God</td>
</tr>
<tr>
<td></td>
<td>B1 S4-NP</td>
<td>Jesus knew the thoughts in their hearts</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>耶稣在心知道他们的想法</td>
<td>Jesus in the heart knew the thoughts in their hearts,</td>
</tr>
<tr>
<td>02:08b</td>
<td>B1 S1-zero</td>
<td>就／说</td>
<td>as a result he then said</td>
</tr>
<tr>
<td></td>
<td>B1 S1-zero</td>
<td>于是／就／说</td>
<td>as a result (he) then said</td>
</tr>
<tr>
<td></td>
<td>B1 S1-pro</td>
<td>于是／他／就／说</td>
<td></td>
</tr>
<tr>
<td>02:09a</td>
<td>Q</td>
<td>你们／心／里／为什么／这样／议论／吧</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Q</td>
<td>你／心／里／的／想法</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Q</td>
<td>in your hearts why like this discuss?</td>
<td></td>
</tr>
<tr>
<td>02:09b</td>
<td>Q</td>
<td>成／对／瘫子／说</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Q</td>
<td>对／这／个／人／说</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Q</td>
<td>对／这／个／人／说</td>
<td>to this person say</td>
</tr>
<tr>
<td></td>
<td>Q</td>
<td>to this paralyzed man say</td>
<td></td>
</tr>
</tbody>
</table>
| 02:09c | Q | 你/的/罪/赦/了  
i3 / de / zui4 / she4 / le  
your sins are forgiven |
| 02:09d | Q | 或/说/起来/拿/你/的/褥子/行走/，  
huo4 / shuo1 / qilai / na2 / ni3 / de / ru4zi / xing2zou3  
or <cheng> say get up take your mat and walk. |
| 02:09e | Q | 那/一样/容易/呢  
ya4 / yi1yang4 / rong2yi4 / ne  
Which one is easier <ne> |
| 02:10a | Q | 但/要/叫/你们/知道/人子/在/地上/有/赦罪/的/权柄  
But want to let you know son of man on earth has forgive sin authority. |

| 02:09c | Q | 你/的/罪/赦免/了  
i3 / de / zui4 / she4mian3 / le  
your sins are forgiven <she mian> |
| 02:09d | Q | 或是/治/好/他/的/病  
huo4shi4 / zhi4 / hao3 / ta1 / de / ing4  
and <cheng>shi heal his illness |
| 02:09e | Q | 你们/觉得/哪/一样/更/容易/呢  
i3men / jue2de / na3 / yi1yang4 / geng4 / rong2yi4 / ne  
which do you (pl) think is easier more <ne>? |
| 02:10a | Q | 但是/为了/让/你们/知道/我/说/的/话/是/真的/的  
But for the sake of letting you (pl) know (what) I say is true, |

| 02:09c | Q | 你/的/罪/赦/了  
i3 / de / zui4 / she4 / le  
your sins are forgiven |
| 02:09d | Q | 和/治/好/他/的/病  
he2 / zhi4 / hao3 / ta1 / de / bing4  
and <he> heal his illness |
| 02:09e | Q | 你们/觉得/哪/一样/更/加/容易  
i3men / jue2de / na3 / yi1yang4 / geng4 / jia1 / rong2yi4  
which do you (pl) think is more easier |
<p>| 02:10b | B1 S1-zero | 就 / 对 / 瘫子 / 说 / jiu4 / dui4 / tan1zi / shuo1 (he) then to the paralyzed man said, | Q | 我 / 现在 / 就 / 医治 / wo3 / xian4zai4 / jiu4 / yilzh4 / ta1 I now then &lt;jiu&gt; heal him | Q | 我 / 现在 / 我 / 要 / 医治 / 他 / wo3 / xian4zai4 / wo3 / yao4 / yilzh4 / ta1 I now will heal him |
| 02:11a | Q | 我 / 吩咐 / 你 / 起来 / wo3 / fen1fu4 / ni3 / qilai I instructed you to get up | B1 S1-NP | 于是 / 耶稣 / 吩咐 / 那 / 个 / 瘫子 / 起来 / yu2shi4 / ye1su1 / fen1fu4 / na4 / ge4 / tan1zi / qilai then Jesus instructed that paralyzed man to get up | B1 S1-NP | 于是 / 耶稣 / 吩咐 / 那 / 个 / 瘫子 / 起来 / yu2shi4 / ye1su1 / fen1fu4 / na4 / ge4 / tan1zi / qilai then Jesus instructed that paralyzed man to get up |
| 02:11b |  |  | B1 S1-zero | 拿 / 你 / 的 / 褥子 / 回 / 家 / 去 / na2 / ni3 / de / ru4zi / hui2 / jia1 / qu4 / ba and take your mat and return home &lt;ba&gt; | B1 S1-zero | 拿 / 他 / 的 / 褥子 / 回家 / 去 / na2 / ta1 / de / ru4zi / hui2jia1 / qu4 and (he instructed him) take his mat and return home |
|  | B1 S2-NP | 他 / 就 / 立刻 / 起来 / 照 / 做 / 了 / ta1 / jiu4 / li4ke4 / qilai / zha4o4 / zuo4 / le he then &lt;jiu&gt; |</p>
<table>
<thead>
<tr>
<th>Time</th>
<th>Segment</th>
<th>Chinese Text</th>
<th>English Translation</th>
</tr>
</thead>
</table>
| 02:12b | ru4zi  
that man then  
got up  
immediately <li2ke4>  
took the mat, | /qilai /zhao4 zhe  
/ye1su1 /de  
hua4 /zu04 /le  
That paralyzed  
man then <jiu>  
immediately <ma3shang4> got  
up according to  
what) Jesus said  
to do | immediately <li2ke4> got up  
immediately got up  
accordingly |
| 02:12c |  | 所有/在场/的/人  
/都/说/从来/没  
有/见过/这样/的  
/事  
suo3you3 /zai4  
chang3 /de /ren2  
/dou1 /shuo1 /  
cong2lai2 /  
mei2you3 /  
jian4/xian4 guo4 /  
zhe4yang4 /de /  
shi4  
All the people on  
the scene all said  
(they) had never  
seen anything like  
this, | At that time, All  
the people on  
the scene all said  
(they) had never  
seen anything like  
this |
| 2:12d |  | 当/众人/面前  
/出去/了  
dang1/dang4 /  
zhong4ren2 /  
mian4qian2 /  
chu1qu4 /le  
(He)in front of  
the people went  
out |  |
| 02:12e |  | 归/荣耀/与/  
神/说  
|  |  | 于是/大家/都/赞美  
神/yu2shi4 /  
|  |  | 于是/大家/都/赞美  
神 |
gu1 / rong2 yao4 / yu3 / shen2 / shuo1 (they) give glory to God said

da4 jia1 / dou1 / zan4 mei3 / shen2 as a result everyone all worshiped God

yu2 shi4 / da4 jia1 / dou1 / zan4 mei3 / shen2 as a result everyone all worshiped God

<table>
<thead>
<tr>
<th>Ln#</th>
<th>guo4 / le / xie1 / ri4 zi / ye1 su1 / you4 / jin4 / le / jia1 bai3 nong2 After some days, Jesus again entered Capernaum.</th>
<th>ren2 / ting1 jian4 / ta1 / zai4 / fang2 zi / li3 People heard he was in house</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.02a</td>
<td>jiu4 / you3 / xu3 duo1 / ren2 / ju4 ji2 so &lt;jiu&gt; there were a lot of people gather together</td>
<td></td>
</tr>
<tr>
<td>2.02b</td>
<td>shen4 zhi4 / lian2 / jin4 / men2 qian2 / dou1 / mei2 you3 / kong1 de (so many people that )even in front of the door had no empty space</td>
<td></td>
</tr>
<tr>
<td>2.02e</td>
<td>ye1 su1 / jiu4 / dui4 / ta1 men / jiang3 dao4 Jesus then to them preach</td>
<td></td>
</tr>
<tr>
<td>2.03a</td>
<td>you3 / ren2 / dai4 zhe / yi1 / ge4 / tan1 zi / lai2 / jian4 / ye1 su1 there was men came with a paralyzed man to come see Jesus</td>
<td></td>
</tr>
<tr>
<td>2.03b</td>
<td>shi4 / yong4 / si4 / ge4 / ren2 / tai2 / lai2 / de there was 4 men being used to carry (the man)</td>
<td></td>
</tr>
<tr>
<td>2.04a</td>
<td>yin1 wei4 / ren2 / dou1 because people much</td>
<td></td>
</tr>
<tr>
<td>02:12f</td>
<td>wo3 men / cong2 lai2 / mei2 you3 / jian4 / guo4 / zhe4 yang4 / de / shi4 we had never seen things like this</td>
<td>da4 jia1 / dou1 / zan4 mei3 / shen2 as a result everyone all worshiped God</td>
</tr>
</tbody>
</table>
(They) can not enter the front,

They took apart the roof

now that it was tore through (by them)

then (they) took the paralyzed man along with the mat that he was lying on

and (they) and put all down.

Jesus see <jian4> their faith,

then (he) to the paralyzed man says

Child <xiao3zi> your sins are forgiven <she4>.

there had several scholars sitting there,

(They) in (their) hearts discuss

his man why like this speak <ne>

He is speaking Blasphemy

except for God, who can forgive sin <ne>
<table>
<thead>
<tr>
<th>Time</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>02:07d</td>
<td>Jesus in the heart knew in of their hearts like this discuss</td>
</tr>
<tr>
<td>02:08a</td>
<td>Jesus in the heart knew in of their hearts like this discuss</td>
</tr>
<tr>
<td>02:08b</td>
<td>(he) then said</td>
</tr>
<tr>
<td>02:09a</td>
<td>in your hearts why like this discuss? &lt;ne&gt;</td>
</tr>
<tr>
<td>02:09b</td>
<td>or to the paralyzed man say</td>
</tr>
<tr>
<td>02:09c</td>
<td>your sins are forgiven</td>
</tr>
<tr>
<td>02:09d</td>
<td>or &lt;cheng&gt; say get up take your mat and walk.</td>
</tr>
<tr>
<td>02:09e</td>
<td>Which one is easier &lt; ne&gt;</td>
</tr>
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<td>But want to let you know son of man on earth has forgive sin authority,</td>
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</tr>
<tr>
<td>02:11a</td>
<td>I instructed you to get up</td>
</tr>
<tr>
<td>02:11b</td>
<td>and take your mat and return home &lt;ba&gt;</td>
</tr>
<tr>
<td>02:12a</td>
<td>and take your mat and return home &lt;ba&gt;</td>
</tr>
</tbody>
</table>
that man then got up immediately took the mat.

2:12c 当／众人／面前／出去／了
当/众人/面前/出去了

2:12d 致／众人／都／惊奇
众人/都/惊奇

2:12e 归／荣耀／与／神／说
(they) give glory to God said

我们／从来／没有／见过／这样／的事
we had never seen things like this

Mark 2:1-12 Aural

<table>
<thead>
<tr>
<th>Ln#</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.01b1</td>
<td>有／一／天／耶稣／从／别／的／地方。。／回来&lt;br&gt;you3 / yi1 / tian1 / ye1su1 / cong4 / bie4 / de / di4fang... hui2lai&lt;br&gt;One day, Jesus returned from another place</td>
</tr>
<tr>
<td>2.01b2</td>
<td>讲道／和／医治／病人&lt;br&gt;jiang3dao4 / he2 / yi1zhi4 / bing4ren2 /&lt;br&gt;(where he was) preaching and healing people</td>
</tr>
<tr>
<td>2.01b3</td>
<td>回到／他／之前／住／过／的／地方&lt;br&gt;hui2dao4 / ta1 / zhi1qian2 / zhu4 / guo4 / de / di4fang&lt;br&gt;(he) returned to the place he was previously living.</td>
</tr>
<tr>
<td>02:01c</td>
<td>那里／的／人／听说／耶稣／来／了&lt;br&gt;na4li3 / de / ren2 / ting1shuo1 / ye1su1 / lai2 / le&lt;br&gt;the people there heard that Jesus had returned</td>
</tr>
<tr>
<td>2.02a</td>
<td>就／都／到／他／那里／去&lt;br&gt;jiu4 / dou1 / dao4 / ta1 / na4li / qu4&lt;br&gt;so &lt;jiu&gt; all of them went to his place</td>
</tr>
<tr>
<td>02:02b</td>
<td>连／门口／都／满／了／人&lt;br&gt;lian2 / men2kou3 / dou1 / man3 / le / ren2&lt;br&gt;(so many people that) even the entrance was full of people.</td>
</tr>
<tr>
<td>02:03a</td>
<td>那／那／个／时候／有／四／个／人／抬着／一／个／瘫子／要／来／见／耶稣&lt;br&gt;na4 / na4 / ge4 / shi2hou / you3 / si4 / ge4 / ren2 / tai2 / zhe2 / yi1 / ge4 / tan1zi / yao4 / lai2 / jian4/xian4 / ye1su1&lt;br&gt;&amp;na&gt;, at that time there was 4 men carrying a paralyzed man(they) wanted to come see Jesus,</td>
</tr>
<tr>
<td>02:04a</td>
<td>但是／因为／人／太／多了／了&lt;br&gt;dan4shi4 / yin1wei4 / ren2 / tai4 / dou1 / le&lt;br&gt;but because people too much</td>
</tr>
<tr>
<td>02:04b</td>
<td>他们／没有／办法／可以／接近／他&lt;br&gt;ta1men / mei2you3 / ban4fa3 / ke3yi3 / jie1jin4 / ta1&lt;br&gt;there was no way for them to get close to Him</td>
</tr>
</tbody>
</table>
于是/他们/就/把/瘫子(yu2shi4)/ta1men/jiu4/ba3/tan1zi/(so) as a result they then took the paralyzed man

(tai2/dao4/fang2 ding3/shang4/qu4)(they) and carried (him) to the roof

(jiu4/zai4/fang2 ding3/shang4/wa1/dong4) then <jiu> (they) made a hole in the roof.

na4/na4/ge4/shi2hou/de/fang2zi/ne<h> homes at that time <ne>

dou1/shi4/yong4/mian2tu3/zuo4/de all were made with mud

er2qe3/fang2 ding3/dou1/shi4/ping2/de/ furthermore the roofs were all flat

so (that way) they could dig a hole (in the roof)

hou4lai2/dong4/wa1/hao3/le/yi3hou4 Later (they) after the hole was dug

they then took the paralyzed man

zhui4/le/xia4/qu4 (they) and put (him) down (the hole)

ye1su1/kan4jian4/talmen/you3/xin4xin1 Jesus see <kan4jian4> their faith

jiu4/dui4/tan1zi/shuo1 then (he) to the paralyzed man says

hai2zi/ni3/de/zui4/de2dao4/she4mian3/le Child <hai2zi>, your sins have received forgiveness

ke3shi4/dang1shi2/zhai4/chang3/de/na4xie1/zong1jiao4/ling3xiu4/men/ting1/le/yi3hou4 but at that time, on the scene (there were) those religious leaders after hearing <le>,

xin1/li3/jiu4/xiang3zhe/shuo1 (They) in (their) hearts then <jiu>
They said (to themselves)

(They) said (to themselves)

He (Jesus) is going as far as to consider himself God

Jesus knew the thoughts in their hearts

as a result (he) then said

to this person say

your sins are forgiven

He (Jesus) is going as far as to consider himself God

for the sake of proving I have authority on earth to forgive people's sin

But for the sake of letting you (pl) know (what) I say is true,

I now then heal him
then Jesus instructed that paralyzed man to get up

2:11b
拿／他／的／褥子／回家／去
na2／ta1／de／ru4zi／hui2jia1／qu4
and (he instructed him) take his mat and return home

2:12a
那／个／瘫子／就／马上／起来／照着／耶稣／的／话／做／了
na4／ge4／tan1zi／jiu4／ma3shang4／qilai／zhao4／ye1su1／de／hua4／le
That paralyzed man then <jiu> immediately <ma3shang4> got up according to (what) Jesus said to do

2:12b
所有／在场／的／人／都／说／从来／没有／见过／这样／的／事
suo3you3／zai4／chang3／de／ren2／dou1／shuo1／cong2／ma3shang4／yi1zhi4
All the people on the scene all said (they) had never seen anything like this,

2:12e
于是／大家／都／赞美／神／yu2shi4／da4jia1／dou1／zan4mei3／shen2
as a result everyone all worshiped God

Mark 2:1-12 Oral

Ln#   Oral

2.01a  那／大家／都／知道
na4／da4jia1／dou1／zhi1dao4
Everyone all knows

2.01b1  有／一／天／耶稣／他。。。回来／以后
you3／yi1／tian1／ye1su1／ta1／hui2lai／yi3hou4
One day, after Jesus he returned

2.01b2  讲道／还有／医治／完／病人
jiang3dao4／hai2you3／yi1zhi4／wan2／bing4ren2／(Where he was) preaching (and) also healing people,

2.01b3  他／回到／他／之前／住／的／地方
ta1／hui2dai4／ta1／zhi1qian2／zhu4／de／di4fang
he returned to the place he was previously living,

2.01c  那／当时／那里／的／人／呢／听说／耶稣／来／了／以后
na4／dang1shi2／na4li／de／ren2／ne／ye1su1／lai2／le／yi3hou4
<n> at that time, after the people there <ne>,
heard that Jesus had returned

2.02a  就／都／到／他／那里／去
jiu4／dou1／dao4／ta1／na4li／qu4
so <jiu> all of them went to his place

2.02b  那／入口／都／满／了／人
lian2／men2kou3／dou1／man3／le／ren2
(so many people that) even the entrance was full of people.

2.02c  现在／是／我／在／讲／故事／ok?
xian4／shishi4／wo3／zai4／jiang3／gu4shi／okej
right now I am telling a story <ok>?

2.02d  门口／都／满／了／人
even the entrance was full of people

02:03

that / this / a / time / when / there / is / four / a / man / who / was / able / to / come <na>, at this time <ne> there was 4 men carrying a paralyzed man(they) wanted to come

02:04a

but at that time people too much

02:04b

there was no way for them to get close to Him

02:04c

what to do <ne>?

02:04c

they took the that paralyzed man

02:04d

(they) and carried (him) to the roof

02:04d

then <ranhou> (they) made a hole in the roof.

02:04d

you (pl) all need to know <o>

02:04e

homes at that time <ne>

02:04g

the roofs were flat

02:04g

houses were made with mud,
<table>
<thead>
<tr>
<th>Time</th>
<th>Text</th>
</tr>
</thead>
</table>
| 02:04j | 就/把/瘫子/
 then (they) took the paralyzed man and |
| 02:05j | 坠/下/去
 (They) put (him) down (the hole), |
| 02:05a | 耶稣/看见/他们/有/信心
 Jesus see <kan4jian4> they have faith |
| 02:05b | 所以/就/对/瘫子/说
 so (he) then to the paralyzed man says |
| 02:06a | 孩子/你/的/罪/得到/赦/免/了
 Child <hai2zi>, your sins have received forgiveness |
| 02:06b | 但/时/有/一些/那/宗教/领袖/在场
 But at that time, have some <na xie> religious leaders on the scene |
| 02:06c | 他/心里/就/想
 they in (their) hearts then<jiu> thought (to themselves) |
| 02:07a | 这/个人/怎么/可以/说/这样/话
 This man How can speak like this words except for God |
| 02:07c | 除了/神/以外/没有/人/能/赦免/人的/罪
 except for God no person can forgive people's sin |
| 02:07d | 他/居然/以为/他/自己/是/神/ta1/ju1ran2/yi3wei2/tai1/zhi4ji3/shi4/shen2
 he (Jesus) thinks he as far as to consider himself is God |
| 02:08a | 那/耶稣/他/心/里/知道/这/一些/人/心/里/的/想法
 <na>Jesus he in heart knew these peoples the thoughts in hearts, |
| 02:08b | 于是/他说
 as a result he then <jiu> said |
| 02:09a | 对/这/一个人/说
 to this person say |
| 02:09c | 你的/罪/赦免了
 you/zi4/she4mian3/le |
2:08d your sins are forgiven <she mian>

2:09a 和／治／好／他／的／病
he2／zhi4／hao3／ta1／de／bing4
and <che> he heal his illness

2:09b 你们／觉得／哪／一样／更／加／容易
ni3men／jue2de／na3／yi1yang4／geng4／jia1／rong2yi4
which do you (pl) think is more easier ?

2:09c 但是／为了／证明／我／说／的／话／是／真／的
dan4shi4／wei4／zheng4ming2／wo3／shuo1／de／hua4／shi4／zhen1／de
But for the sake of proving (what) I say is true

2:10a 我／现在／我／要／医治／他
wo3／xian4zai4／wo3／yao4／yi1zhi4／ta1
I now will heal him

2:10b 好叫／你／们／知道／我在／地上／有／赦免／人／罪／的／权柄
to let you (pl) know I have authority on earth to forgive <she mian> people's sin

Mark 2:1-12 All three texts interlinear

2:01a
W : (absent)

A : (absent)

O : 那／大家／都／知道 w:4/s:6
na4／da4jia1／dou1／zhi1dao4
<na> Everyone all knows

2:01b
2:1 After some days, Jesus again entered Capernaum.

O: 有 / 一 / 天 / 耶稣 / 他 / 从 / 别 / 的 / 地方 / 讲道 / 和 / 医治 / 病人 / 回来 / 以后

02:01c

W: 人 / 听见 / 他 / 在 / 房子 / 里

A: 回到 / 他 / 之前 / 住 / 过 / 的 / 地方

O: 那 / 当时 / 他 / 之前 / 住 / 的 / 地方

02:02a

W: 就 / 有 / 许多 / 人 / 聚集

A: 就 / 都 / 到 / 他 / 那里 / 去

O: 就 / 都 / 到 / 他 / 那里 / 去

02:02b

W: 甚至 / 连 / 进 / 门前 / 都 / 没有 / 空地

A: 连 / 门口 / 都 / 满 / 了 / 人
(so many people that) even the entrance was full of people.

O: 连门都满了人 w:6/s:7
(so many people that) even the entrance was full of people.

02:02c
W: (absent)
A: (absent)

O: 现在我在讲故事 ok? w:7/s:9
right now I am telling a story <ok>?

02:02d
W: (absent)
A: (absent)

O: 门口都满了人 w:5/s:6
(so many people that) even the entrance was full of people

02:02e
W: 耶稣就对他们讲道。 w:5/s:8
Jesus then to them preach

A: Absent
O: Absent

02:03a
W: 有一个人带着一个瘫子来见耶稣 w:9/s:12
2:3 there was men came with a paralyzed man to come see Jesus

A: 那个时候有四个人抬着一个瘫子要来见耶稣 w:16/s:20
<n> at that time there was 4 men carrying a paralyzed man(they) wanted to come see Jesus,

O: 那个时候呢有四个人抬着一个瘫子要来见耶稣 w:17/s:21
<n> at this time <ne> there was 4 men carrying a paralyzed man(they) wanted to come see Jesus

02:03b
W: 是用四个人抬来的的 w:8/s:8
there were 4 men being used to carry the man
A: (present in line above)

O: (present in line above)

02:04a
W: 因为／人／多／了 w:3/s:4
yin1wei4 / ren2 / duo1
2:4 because people much

A: 但是／因为／人／太／多／了 w:6/s:8
dan4shi4 / yin1wei4 / ren2 / tai4 / duo1 / le
but because people too much,

O: 但是／当时／人／太／多／了 w:6/s:8
dan4shi4 / dang1shi2 / ren2 / tai4 / duo1 / le
but at that time people too much

02:04b
W: 不／得／进／前 w:4/s:4
bu4 / de2 / jin4 / qian2
(they) can not enter the front,

A: 他们／没有／办法／可以／接近／他 w:6/s:11
ta1men / mei2you3 / ban4fa3 / ke3yi3 / jie1jin4 / ta1
there was no way for them to get close to Him

O: 他们／没有／办法／可以／接近／他 w:6/s:11
ta1men / mei2you3 / ban4fa3 / ke3yi3 / jie1jin4 / ta1
there was no way for them to get close to Him

02:04c
W: 就／把／耶稣／所在／的房子／拆了／房顶 w:8/s:13
then (they) to the house that Jesus was in, tear/took apart the roof

A: 于是／他们／就／把／瘫子／抬／到／房顶／上／去 w:10/s:14
(so) as a result they then took the paralyzed man and carried (him) to the roof

O: 那／怎么／办／呢？ w:4/s:5
na4 / zen3me / ban4 / ne
<na> what to do <ne>?

02:04d
W: (absent)

A: 就／在／房顶／上／挖／洞 w:6/s:7
jiu4 / zai4 / fang2 ding3 / shang4 / wa1 / dong4
then <jiu> (they) made a hole in the roof.
然后/在/房顶/上/挖/洞 w:6/s:8
ran2hou4 / zai4 / fang2 ding3 / shang4 / wa1 / dong4
then <ranhou> (they) made a hole in the roof.

02:04d
W: (absent)
A: (absent)
O: 那/你们/都/要/知道/哦 w:6/s:8
na4 / ni3men / dou1 / yao4 / zhi1dao4 / o
<na> you (pl) all need to know <o>

02:04e
W: (absent)
A: 那/那/个/时候/的/房子/呢 w:7/s:9
na4 / na4 / ge4 / shi2hou / de / fang2zi / ne
<homes at that time <ne>
O: 那/那/个/时候/的/房子/呢 w:7/s:9
na4 / na4 / ge4 / shi2hou / de / fang2zi / ne
<homes at that time <ne>

02:04f
W: (absent)
dou1 / shi4 / yong4 / nian2tu3 / zuo4 / de
all were made with mud
O: (Re-ordered)

02:04g
W: (absent)
A: 而且/房顶/都/是/平/的 w:6/s:8
er2qie3 / fang2 ding3 / dou1 / shi4 / ping2 / de/
furthermore the roofs were all flat
O: 房顶/是/平/的 w:4/s:5
fang2 ding3 / shi4 / ping2 / de
the roofs were flat
O: 房子/是/用/粘土/做/的 w:6/s:8
fang2zi / shi4 / yong4 / nian2tu3 / zuo4 / de
houses were made with mud,

02:04h
W: (absent)
suo3yi3 / ta1men / cai2 / ke3yi3 / wa1 / dong4
so (that way) they could dig a hole (in the roof)
suo3yi3 / ta1men / cai2 / neng2gou4 / zai4 / shang4nian / wa1 / dong4 ok
so (that way) they able to up there dig a hole (in the roof). ok?
2:04i
W: 既/拆/通/了 w:4/s:4
ji4 / chai1 / tong4 / le
(they) now that it’s tore through,

A: 后来/洞/挖/好/了/以后 w:6/s:8
hou4lai2 / dong4 / wa1 / hao3 / le / yi3hou4
Later (they) after the hole was dug

O: 所以/那/后来/他们/把/洞/挖/好/了/以后 w:10/s:14
So <na> Later they after the hole was dug,

2:04j
then (they) took the paralyzed man along with the mat that he was lying on and put all down.

A: 他们/就/把/瘫子/坠/了/下/去 w:8/s:10
ta1men / jiu4 / ba3 / tan1zi / zhui4 / le / xia4 / qu4
they then took the paralyzed man and put (him) down (the hole)

O: 就/把/瘫子/坠/下/去 w:6/s:7
jiu4 / ba3 / tan1zi / zhui4 / xia4 / qu4
then (they) took the paralyzed man and put (him) down (the hole),

2:05a
W: 耶稣/见/他们/的/信心 w:s:8
ye1su1 / jian4 / ta1men / de / xin4xin1
2:5 Jesus see <jian4> their faith,

A: 耶稣/看见/他们/有/信心 w:5/s:9
ye1su1 / kan4jian4 / ta1men / you3 / xin4xin1
Jesus see <kan4jian4> they have faith

O: 耶稣/看见/他们/有/信心 w:5/s:9
ye1su1 / kan4jian4 / ta1men / you3 / xin4xin1
Jesus see <kan4jian4> they have faith

2:05b
W: 就/对/瘫子/说 w:4/s:5
jiu4 / dui4 / tan1zi / shuo1
then (he) to the paralyzed man said

A: 就/对/瘫子/说 w:4/s:5
jiu4 / dui4 / tan1zi / shuo1
then (he) to the paralyzed man said

O: 所以/就/对/瘫子/说 w:5/s:7
suo3yi3 / jiu4 / dui4 / tan1zi / shuo1
so then (he) to the paralyzed man said.

2:05c
Child xiao3zi, your sins are forgiven <she4>.

A : 孩子／你／的／罪／得到／赦免／了 w:7/s:10
hai2zi / ni3 / de / zui4 / de2dao4 / she4mian3 / le
Child xhai2zi> , your sins have received forgiveness

O : 孩子／你／的／罪／得到／赦／免／了 w:7/s:10
Child xhai2zi> , your sins have received forgiveness

02:06a
W : 有／几／个／文士／坐／在／那里 w:7/s:9
2:6 there had several scholars sitting there,

A : 可是／当时／在场／的／那些／宗教／领袖／们／听／了／以后 w:11/s:18
ke3shi4 / dang1shi2 / zai4 chang3 / de / na4xie1 / zong1jiao4 / ling3xiu4 / men / ting1 / le / yi3hou4
but at that time, on the scene (there were) those religious leaders after hearing <le>,

O : 可是／当时／有／一／些／那／个／宗教／领袖／在场 w:10/s:15
ke3shi4 / dang1shi2 / you3 / yi1 / xie1 / na4 / ge4 / zong1jiao4 / ling3xiu4 / zai4 chang3
But at that time, have some <na xie> religious leaders on the scene

02:06b
W : (absent)
A : (absent)

O : 他们／听到／耶稣／说／这样／的／话／以后 w:8/s:13
ta1men / ting1dao4 / ye1sui4 / zhe4shui / zhe4yang4 / de / hua4 / yi3hou4
They after hearing <dao4> Jesus say this

02:06c
W : 心／里／议论／说 w:4/s:5
xin1 / li3 / yi4lun4 / shuo1
(they) in (their) hearts discuss and said (to themselves)

A : 心／里／就／想着／说 w:4/s:6
xin1 / li3 / jiu4 / xiang3 zhe / shuo1
(they) in (their) hearts then<jiu> thought (and) said (to themselves)

O : 他们／心／里／就／想 w:5/s:6
ta1men / xin1 / li3 / jiu4 / xiang3
they in (their) hearts then<jiu> thought (to themselves)

02:07a
W : 这／个／人／为什么／这样／说／呢 w:7/s:10
zhe4 / ge4 / ren2 / wei4shen2me / zhe4yang4 / shuo1 / ne
2:7 This man why like this speak <ne>

A : 他／怎么／可以／说／这样／的／话／呢 w:8/s:11
ta1 / zen3me / ke3yi3 / shuo1 / zhe4yang4 / de / hua4 / ne
How can he speak like this words <ne>

O: 这／个／人／怎么／可以／说／这样／话 w:8/s:11
zhe4 / ge4 / ren2 / zen3me / ke3yi3 / shuo1 / zhe4yang4 / hua4
This man how can speak like this words except for God

02:07b
W: 他／说／僭妄／的／话／了 w:6/s:7
ta1 / shuo1 / jian4 wang4 / de / hua4 / le
He is speaking Blasphemy

A: Explained

O: Explained

02:07c
W: 除了／神／以外，谁／能／赦罪／呢 w:7/s:10
chu2le / shen2 / yi3wai4 / shei2 / neng2 / she4 zu4i4 / ne
except for God, who can forgive sin <ne>

A: 除了／神／以外／没有／谁／可以／赦免／人／的／罪 w:10/s:15
except for God no one can forgive people's sin

O: 除了／神／以外／没有／人／能／赦免／人／的／罪 w:10/s:14
chu2le / shen2 / yu3wai4 / mei2you3 / ren2 / neng2 / she4mian3 / ren2 / de / zu4i4
except for God no person can forgive people's sin

02:07d
W: (absent)
A: 他／居然／把／自己／当作／神／了 w:7/s:10
ta1 / ju1ran2 / ba3 / zi4ji3 / dang4zuo4 / shen2 / le
he (Jesus) is going as far as to <ba> consider himself God

O: 他／居然／以为／他／自己／是／神 w:7/s:10
ta1 / ju1ran2 / yi3wei2 / ta1 / zi4ji3 / shi4 / shen2
he (Jesus) thinks he as far as to consider himself is God

02:08a
W: 耶稣／心／中／知道／他们／的／心／里／这样／议论 w:9/s:15
ye1su1 / xin1 / zhong1 / zhi1dao4 / ta1men / de / xin1li3 / zhe4yang4 / yi4lun4
2:8 Jesus in the heart knew in of their hearts like this discuss

A: 耶稣／知道／他们／心／里／的／想法 w:7/s:11
ye1su1 / zhi1dao4 / ta1men / xin1 / li3 / de / xiang3fa3
Jesus knew the thoughts in their hearts

O: 那／耶稣／他／心／里／知道／这些／人／心／里／的／想法 w:13/s:16
xiang3fa3
Jesus he in heart knew these peoples the thoughts in hearts,

02:08b
W: 就／说 w:2/s:2
jiu4 / shuo1
then <jiu> (he) said

A : 于是／就／说
yu2shi4／jiu4／shuo1
as a result (he) then <jiu> said

O : 于是／他／就／说
yu2shi4／ta1／jiu4／shuo1
as a result he then <jiu> said

02:09a
W : 你们／心／里／为什么／这样／议论／呢
ni3men／xin1／li3／wei4shen2me／zhe4yang4／yi4lun4／ne
2:9 in your hearts why like this discuss? <ne>

A : absent

O : absent

02:09b
W : 或／对／瘫子／说
huo4／dui4／tan1zi／shuo1
or to the paralyzed man say

A : 对／这／个／人／说
dui4／zhe4／ge4／ren2／shuo1
to this person say

O : 对／这／个／人／说
dui4／zhe4／ge4／ren2／shuo1
to this person say

02:09c
W : 你／的／罪／赦／了
ni3／de／zui4／she4／le
your sins are forgiven

A : 你／的／罪／赦免／了
ni3／de／zui4／she4mian3／le
your sins are forgiven <she mian>

O : 你／的／罪／赦免／了
ni3／de／zui4／she4mian3／le
your sins are forgiven <she mian>

02:09d
W : 或／说
huo4／shuo1
or <cheng> say

A : 或／治／好／他／的／病
huo4shi4／zhi4／hao3／ta1／de／bing4
and <cheng>shi heal his illness

O : 和／治／好／他／的／病
w:6/s:6
he2 / zhi4 / hao3 / ta1 / de / bing4
and <he> heal his illness

02:09e
W：起来／拿／你／的／褥子／行走／，那／一样／容易／呢 w:10/s:15
qilai / na2 / ni3 / de / ru4zi / xing2zou3 / , na4 / yi1yang4 / rong2yi4 / ne
get up take your mat and walk. Which one is easier <ne>?

A：你们／觉得／哪／一样／更／容易／呢 w:7/s:11
ni3men / jue2de / na3 / yi1yang4 / geng4 / rong2yi4 / ne
which do you (pl) think is easier <ne>?

O：你们／觉得／哪／一样／更／加／容易 w:7/s:11
ni3men / jue2de / na3 / yi1yang4 / geng4 / jia1 / rong2yi4
which do you (pl) think is more easier ?

02:10a
W：但／要／叫／你们／知道／人子／在／地／上／有／赦罪／的／权柄 w:13/s:18
zui4 / de / quan2bing3
2:10 But want to let you know son of man on earth has forgive sin authority,

A：但是／为／了／让／你们／知道／我／说／的／话／是／真／的 w:12/s:16
dan4shi4 / wei4le / jia1 / ni3men / zhui1dao4 / ren2zi / zai4 / de / she4
zui4 / de / quan2bing3
But for the sake of letting you (pl) know (what) I say is true,

O：但是／为／了／证明／我／说／的／话／是／真／的 w:10/s:13
dan4shi4 / wei4le / zheng4ming2 / wo3 / shui4 / she4 / zhen1 / de
But for the sake of proving (what) I say is true

02:10b
W：就／对／瘫子／说 w:4/s:5
jiu4 / dui4 / tan1zi / shuo1
then (he) to the paralyzed man said,

A：我／现在／就／医治／他 w:5/s:7
wo3 / xian4zai4 / jiu4 / yi1zhi4 / ta1
I now then <jiu> heal him

O：我／现在／我／要／医治／他 w:6/s:7
wo3 / xian4zai4 / wo3 / yao4 / yi1zhi4 / ta1
I now will heal him

02:10c
W：（above）

A：为了／证明／我／在／地／上／有／赦免／人／罪／的／权柄 w:12/s:16
for the sake of proving I have authority on earth to forgive <she mian> people's sin

O：好叫／你们／知道／我／在／地／上／有／赦免／人／罪／的／权柄 w:13/s:18
to let you (pl) know I have authority on earth to forgive <she mian> people's sin
2:11 a
W：我吩咐你起来 w:4/s:6
wo3  fen1fu4  ni3  qilai
2:11 I instructed you to get up

A：于是耶稣吩咐那瘫子起来 w:7/s:12
yu2shi4  ye1su1  fen1fu4  na4  ge4  tan1zi  qilai
then Jesus instructed that paralyzed man to get up

O：于是耶稣吩咐那瘫子起来 w:7/s:12
yu2shi4  ye1su1  fen1fu4  na4  ge4  tan1zi  qilai
then Jesus instructed that paralyzed man to get up

2:11 b
W：拿你的褥子回家去吧 w:8/s:9
na2  ni3  de  ru4zi  hui2  jia1  qu4  ba
and take your mat and return home <ba>

A：拿他垫子回家去 w:6/s:8
na2  ta1  de  dian4zi  hui2jia1  qu4
and take his mat and return home

O：拿起他垫子回家去 w:8/s:9
na2  qi3  ta1  de  dian4zi  hui2jia1  qu4
and take up his mat and return home

2:12 a
W：那人就起来拿着褥子 w:7/s:11
na4  ren2  jiu4  qilai  ru4zi
2:12: that man then got up immediately <li2ke4> took the mat,

A：那个瘫子就马上起来照着耶稣的话做了 w:12/s:17
na4  ge4  tan1zi  jiu4  zhao4  zhe  ye1su1  de  hua4  zuo4  le
That paralyzed man then <jiu> immediately <ma3shang4> got up according to (what) Jesus said to do

O：他就立刻起来照做了一 w:7/s:9
ta1  jiu4  li4ke4  qilai  zhao4  zuo4  le
he then <jiu> immediately <li2ke4> got up accordingly

2:12 b
W：（缺席）

A：所有在场的入都说从来没见过这样的事 w:12/s:18
suo3you3  zai4  chang3  de  ren2  dou1  shuo1  cong2lai2  mei2you3  jian4/xian4
guo4  zhe4yang4  de  shi4
All the people on the scene all said (they) had never seen anything like this,

O：当时所有在场的人都说了从来没见过这样事 w:13/s:20
dang1shi2  suo3you3  zai4  chang3  de  ren2  dou1  shuo1  cong2lai2  mei2you3  jian4/xian4
guo4  zhe4yang4  de  shi4
At that time, All the people on the scene all said (they) had never seen anything like this

2:12 c
当众人面前出去了。w:5/s:8
dang1/dang4  zhong4ren2  mian4qian2  chu1qu4  le
(he) in front of the people went out

以致众人也都惊奇。yi3zhi4  zhong4ren2  dou1  jing1qi2
it made people all amazed

归荣耀与神说。gui1  rong2yao4  yu3  shen2  shuo1
(they) give glory to God said

因此大家都赞美神了。yu2shi4  da4jia1  dou1  zan4mei3  shen2
as a result everyone all worshiped God

我们从来没见过这样的事。wo3men  cong2lai2  mei2you3  jian4  guo4  zhe4yang4  de  shi4
we had never seen things like this

All the people on the scene all said (they) had never seen anything like this,

At that time, All the people on the scene all said (they) had never seen anything like this
### APPENDIX D
#### MARK 5:1-20

#### Salience Scheme and Participant Reference Chart

<table>
<thead>
<tr>
<th>Ln#</th>
<th>B/S Notes</th>
<th>Written</th>
<th>B/S Notes</th>
<th>Aural</th>
<th>B/S Notes</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:01a</td>
<td>B S</td>
<td>他们来到/海边，格拉森人/的/地方ta1men/ lai2dao4/ hai3bian1， ge2 la1 sen1 ren2/ de/ di4fang  they came to the sea shore, Gerarenes’ s place</td>
<td>B S</td>
<td>有/一次/耶稣/坐/船/去到/一个/地方you3/ yi1ci4/ ye1su1/ zuo4/ chuan2/ qu4 dao4/ yi1ge4/ di4fang One time Jesus took boat to a place</td>
<td>B: 5 S:NA</td>
<td>那/我们/知道na4/ wo3men/ zhi1dao4 so we know</td>
</tr>
<tr>
<td>05:01b</td>
<td>B:1 S Intro- Pronoun</td>
<td>耶稣/一下/船Jesus just got off the boat</td>
<td>B S</td>
<td>(reordered)</td>
<td>B S</td>
<td>(reordered)</td>
</tr>
<tr>
<td>05:02a</td>
<td>B:1 SS1- NP</td>
<td>就/有/一个/被/污鬼/附着/的/人then has a demon possessed man</td>
<td>B S</td>
<td>那/在/那个/地方/呢/有/一个/被/鬼/附身/的人so at that place there was a demon possessed man</td>
<td>B: 3 S: Intro-NP</td>
<td>那/在/那个/地方/呢/有/一个/人na4/ zai4/ na4ge/ di4fang/ ne/ you3/ yi1ge4/ ren2 so at that place there was a man</td>
</tr>
<tr>
<td>05:02c</td>
<td>B S</td>
<td></td>
<td>B S</td>
<td></td>
<td>B: 5 S:1- Pro</td>
<td>他/怎么样/呢ta1/ zen3meiyang4/ ne what was he like?</td>
</tr>
</tbody>
</table>
he was possessed by a demon

<p>| 05:02e | B:1 S1-Zero | 从/坟茔/里/出来/迎着/他 zong4/ fen2 ying2/ li3/ chu1lai2/ ying2 zhe/ ta1 (he) came out from the grave toward him | B S | 05:03 | B: 2 S1-Pro | 他/住在/坟地/里面 ta1/ zhu4 zai4/ fen2 de/ li3mian4 he lived in the grave | B S |
| 05:03a | B: F2 S1-NP | 那人/常/住在/坟茔里 na4 ren2/ chang2/ zhu4 zai4/ fen2 ying2/ li3 that man often lived in the grave | B:2 S1-Pro | 05:03b | B:2 S4-NP | 人们/很多次/ 试着/用/手铐/ 和/ 脚镣/ 想要/ 纠住/ 他. ren2men/ hen3duo1 ci4/ shi4 zhe/ yong4/ shou3 kao4/ he2/ jiao3liao4/ xiang3 yao4/ bang3zhu4/ ta1 people many times try to use hand chuffs and foot chain want to tie him up | B:2 S4-NP |
| 05:03c | B: F2 S1-Zero | 就是/用/铁链/ jiu4shi4/ yong4/ tie3 lian4 (people) even used iron chain | B:2 S4- | 05:03d | B: F4 S1-Zero | 也/ 不能 ye3/ bu4 neng2 still (they) couldn’t (tie him up) | B:4 S1-Zero |
| 05:03e | B: 2 S4-3-Pro | 整天在墓地里面 ta1 zheng3tian1 zai4 mu4di4 li3mian4 he all day in the grave | B:2 S4-3-Pro | 他/整天/在/那个/坟地 ta1 zheng3tian1 zai4 na4ge fen2 de he all day in that |
| 05:03h |  | B:1 S4- NP | 那耶稣下了船以后 na/ ye1su1/ xia4le/ chuan2/ yi3hou4 &lt;na&gt; Jesus got out of the boat after | B:1 S4- NP | 那后来耶稣他一下船 na/ hou2lai2/ ye1su1/ ta1/ yi2/ xia4/ chuan2 &lt;na&gt; later Jesus when got out of the boat |
| 05:04a | B:F2 S1-- NP | 因为/人/屡次/用/脚镣/和/铁链/捆锁/他 yin1wei4/ ren2/ yong4/ jie4/ he2/ tie3 lian4/ kun3 suo3/ ta1 because people many times use foot chain and iron chain to lock him |
| 05:04b | B:F2 S4- Pro | 铁链/竟/被/他/挣断了 tie3 lian4/ jing4/ bei4/ ta1/ zheng4 duan4 le the iron chain was tore apart |  |  |</p>
<table>
<thead>
<tr>
<th>Time</th>
<th>Tag</th>
<th>Chinese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:04c</td>
<td>B:F2 S1-Pro</td>
<td>脚镣/也/被/他/弄碎了</td>
<td>foot chain was broken by him</td>
</tr>
<tr>
<td>05:04d</td>
<td>B:F4 S4-NP</td>
<td>总/没有/人/能/制伏/他</td>
<td>always no one could subdue him</td>
</tr>
<tr>
<td>05:05a</td>
<td>B:F4 S4-Pro</td>
<td>他/昼夜/常在/坟茔/里/和/山中/喊叫</td>
<td>he day and night often in the grave and the mountain yelling /scream</td>
</tr>
<tr>
<td>05:05b</td>
<td>B:F2 S4-zero</td>
<td>又/用/石头/砍/自己。</td>
<td>also (he) use stone to cut himself</td>
</tr>
<tr>
<td>05:06a</td>
<td>B:1 S1-Pro</td>
<td>他/远远的/看见/耶稣</td>
<td>he from far away saw Jesus</td>
</tr>
<tr>
<td>05:06b</td>
<td>B:1 S1-Zero</td>
<td>就/跑/过去/拜/他</td>
<td>then ran over to</td>
</tr>
<tr>
<td>Time</td>
<td>Action</td>
<td>Speech</td>
<td>Object</td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>05:06c</td>
<td>then (he) ran over to worship him</td>
<td>B:1 S3-NP</td>
<td>B:1 S3-NP</td>
</tr>
<tr>
<td>05:07a</td>
<td>*Reordered</td>
<td>大声/呼叫/， (he) loudly shouted</td>
<td>B:1 S3-NP</td>
</tr>
<tr>
<td>05:07b</td>
<td>05:06c</td>
<td>说/， said (he) said</td>
<td>B:1 S4-NP</td>
</tr>
<tr>
<td>05:07c</td>
<td>至/高/神/的/儿子/耶稣 zhi4/gao1/ shen2/ de/ er2zi/ ye1su1 the most high God’s son Jesus</td>
<td>Q</td>
<td>Q</td>
</tr>
<tr>
<td>05:07d</td>
<td>我/与/你/有/什么/关系/呢 wo3/ yu3/ ni3/ you3/ shen2me/ guan1xi4/ ne what do we have to do with you</td>
<td>Q</td>
<td>Q</td>
</tr>
<tr>
<td>05:07e</td>
<td>我/指着/神/恳求/你 wo3/ zhi3 zhe/ shen2/ ken3qiu2/ ni3, I swear to God and beg you</td>
<td>Q</td>
<td>Q</td>
</tr>
<tr>
<td>05:07j</td>
<td>不要/叫/我/受苦。 bi4yao4/ jiao4/ wo3/ shou4ku3, Don’t make us suffer</td>
<td>Q</td>
<td>Q</td>
</tr>
<tr>
<td>Time</td>
<td>Level</td>
<td>Content</td>
<td>Time</td>
</tr>
<tr>
<td>-------</td>
<td>--------</td>
<td>----------------------------------------------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>05:08a</td>
<td>B:F2</td>
<td>是/因/耶稣/曾/吩咐/他 Shi4/ yin1/ ye1su1/ bing/ feng1fu4/ ta` it was because Jesus had ordered him</td>
<td>05:08b</td>
</tr>
<tr>
<td>05:08c</td>
<td>Q</td>
<td>污鬼/阿, 从/这/人/身上/出来/吧。 wu1 gui3/ a/ zong4/ zhe4/ ren2/ shen1 shang4/ chu1lai2/ ba evil demon, come out from this man’s body</td>
<td>05:09a</td>
</tr>
<tr>
<td>05:09b</td>
<td>B:1</td>
<td>说 shuo1 (he) said,</td>
<td></td>
</tr>
<tr>
<td>05:09a</td>
<td>B:1</td>
<td>然后耶稣就问他说 then Jesus then asked him</td>
<td></td>
</tr>
<tr>
<td>05:09d</td>
<td>Q</td>
<td>我/叫/群, wo3/ ming2/ jiao4/ qun2, my name called group</td>
<td></td>
</tr>
<tr>
<td>05:09e</td>
<td>Q</td>
<td>因为/我们/多/的/缘故</td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>Segment</td>
<td>Chinese Text</td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td>--------</td>
<td>-----------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>05:10</td>
<td>B:2</td>
<td>就/再/三/的/求/耶稣，不要叫/他们/离开/那/地方。</td>
<td></td>
</tr>
</tbody>
</table>
|       | S1-zero| 因为我们是/多/的/。
|       | B:3    | 因为我们的/数/是/多/的。                                                   |
|       | S      | absent                                                                      |
|       | B:3    | absen                                                                       |
| 05:11a| B:3    | 那时候/刚好/有/一大群/猪                                         |
|       | S: intro-NP | 那时候/刚好/有/一大群/猪                                           |
|       | S:  | 然后/当时/那/时候/刚好/有/一大群/猪                               |
|       |  | ran2hou4/ dang1shi2/ na4shi2 hou4/ gang1hao3/ you3/ yi1 dai4 qun2/ zhu1     |
|       |  | then at the moment at that time happen to have a big group of pigs          |
|       |  | then at the moment at that time happen to have a big group of pigs          |
| 05:11b| B:3    | 大约/有/两/千/只                                                 |
|       | S1-zero| 大约/有/两/千/只                                                 |
|       | B:3    | 数目/大约/有/两/千/只                                              |
|       | S1-Zero| 数目/大约/有/两/千/只                                              |
|       |  | (the pigs were) about have two thousand                               |
|       |  | (the pig’s) number was about have two thousand                           |
| 05:11c| B:2    | 在/山上/吃/东西                                              |
|       | S1-Zero| in the mountain and eat things                                           |
|       | B:2    | 在/山上/吃/东西                                              |
|       | S1-Zero| in the mountain and eat things                                           |
|       | B:1    | 所以/他们/就/求/耶稣                                  |
|       | S4-NP  | 所以/他们/就/求/耶稣                                  |
|       | B:1    | 所以/他们/就/求/耶稣                                  |
|       | S4-NP  | 所以/他们/就/求/耶稣                                  |

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<p>| 05:12b | B S1-Zero | qiu2/ ye1su1 demon then beg Jesus | demon then beg Jesus | qiu2/ ye1su1 so they then beg Jesus |
| 05:13a | B:1 S2-NP | 耶稣/准了/他们。 ye1su1/ zhun3 le/ ta1men Jesus allowed them | 耶稣/准了/他们。 ye1su1/ zhun3 le/ ta1men Jesus allowed them | 耶稣/就/准了/他们 ye1su1/ jiu4/ zhun3 le/ ta1men Jesus then allowed them |
| 05:13b | B:1 S4-NP | 污鬼/就/出来。 wu1 gui3/ jiu4/ chu1lai2 evil demons then came out | absent | absent |
| 05:13c | B:1 S1-Zero | 进入/猪/里/去。 jin4ru4/ zhu1/ li3/ qu4。 (evil demons) went into the pigs | 他们/就/进到/猪群/里 ta1men/ jiu4/ jin4/ dao4/ zhu1 qun2/ li3 they then went into the pig group | 于是/他们/就/一起/去到/猪群/里地面/去。 yu2shiy4/ ta1men/ jiu4/ yi1qi3/ qu4 dao4/ zhu1 qun2/ li3mian4/ qu4 so they then together went into the pig group |
| 05:13d | B:1 S4-NP | 于是/那/群/猪/闯下/山崖/ yu2shiy4/ na4/ qun2/ zhu1/ chang3 xia4/ shan1ya2/ zhu1/ de/ shu4mu4 so that group of pigs rushed down the cliff, | 那/群/猪/就/突然间/闯下山崖 that group of pigs then suddenly rushed down the cliff, | 那/时候/那/群/猪/就/突然间/冲下山崖, at this time that group of pigs then suddenly rushed down the cliff |
| 05:13e | B:3 S1- NP | 猪的/数目，约/有/二/千。 pig’s number, about have two thousand | B S | B:1 S1- NP | 掉到/水/里/全/淹死/了 dao4 dao4/ shui4/ li3/ yan1 si3/ le (pigs) fall in the water and all drowned | B:1 S1- Zero | 掉到/水/里面/全/都/淹死/了 dao4 dao4/ shui4/ li3mian4/ quan2/ dou1/ yan1 si3/ le (pigs) fall in the water all drowned |
| 05:13f | B:1 S1- Zero | 投在海里，淹死了 tou2 zai4/ hai3li3/ , yan1 si3/ le (pigs) fall in the sea, drowned | B:1 S1- Zero | 掉到/水/里/全/淹死了 dao4 dao4/ shui4/ li3/ yan1 si3/ le (pigs) fall in the water and all drowned |
| 05:13g | B S | | B S | B:5 S | (啊)/ a/ a |
| 05:13h | B S | | B S | B:5 S | 嗯/ en/ en |
| 05:14a | B:1 Sintro-PN | 放猪的/就/逃跑/了, fang4 zhu1 de/ jiu4/ tao2pao3/ le (people) tending the pigs then fled | B:1 Sintro-PN | 放猪的/人/看到/以后 fang4 zhu1 de/ ren2/ kan4dao4/ yi3hou4 after people tending the pigs saw | B:1 S1- Zero | 然后/放猪的/看到/以后 ran2hou4/ fang4 zhu1 de/ kan4dao4/ yi3hou4 then after (people) tending the pigs saw |
| 05:14a | B S | 就/急忙/跑 jiu4/ ji2mang2/ pao3 then (they) hurry ran off | B:1 S1- zero | 就/急忙/跑 jiu4/ ji2mang2/ pao3 then (they) hurry ran off |
| 05:14a | B:1 S1- Zero | 去/告诉/城里/ qu4/ gao4su/ cheng2 li3 (they) went and told the people from the city | B:1 S1- zero | 回/城里/ hui2/ cheng2 li3/ (they) return to city |
| 05:14a | B:1 S1- zero | 和/乡下/的/人。 he2/ xiang1 cun1/ li3 and (they told) the village | B:1 S1- zero | 回/乡里/ hui2/ cheng2 li3(they) return to village |
| 05:14c | B:1 Sinto-NP | 众人/就/来/要/看/是/什么/事。 | B:1 Sinto-NP | 们/听了/以后/就/都出来/要/看/所发生的/事 | B:1 Sinto-NP | 那/人/听了/以后/就/都/出来/要/看/到底/发生的/是/什么/事 | 05:15a | B:1 S1-Pro | 他们/来到/耶稣/那里 | B:1 S1-Pro | 那/他们/到了/耶稣/那里 | B:1 S1-Pro | 他们/来到/耶稣/那里 | 05:15b | B:1 S1-Zero | 看见/那/被/鬼/附着的/人， | B:1 S1-Zero | 看到/ | B:1 S1-Zero | 看到/ | 05:15c | B:1 S4-NP | 就是/从前/被/群鬼/所附的， | B:1 S4-NP | 那个/之前/被/鬼/附身的/人 | B:1 S4-NP | 那个/之前/被/鬼/附着的人 | 05:15d | B:3 S1-zero | 坐着/， | B:3 S1-zero | 坐在/那里 | B:3 S1-zero | 现在/坐在/那里 | 05:15e | B:3 S1-zero | 穿上/衣服/，wearing clothes | B:3 S1-zero | 穿着/衣服 | B:3 S1-zero | 穿着/衣服 | 05:15f | B:3 S1- | 脑里/明白/过来 | B:3 S1- | 头脑/清醒 | B:3 S1- | 头脑/很/清醒 |</p>
<table>
<thead>
<tr>
<th>Time</th>
<th>Text</th>
<th>Text</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:15g</td>
<td>(He was) in the right mind</td>
<td>(he was) in the right mind</td>
<td>(he was) in a very right mind</td>
</tr>
<tr>
<td></td>
<td>(He was) in the right mind</td>
<td>(he was) in the right mind</td>
<td>(he was) in a very right mind</td>
</tr>
<tr>
<td></td>
<td>他们就害怕。They then afraid</td>
<td>他们就害怕。They then very afraid</td>
<td>他们就非常害怕。They then very afraid</td>
</tr>
<tr>
<td>05:16a</td>
<td>他们就害怕。They then very afraid</td>
<td>他们就害怕。They then very afraid</td>
<td>他们就非常害怕。They then very afraid</td>
</tr>
<tr>
<td></td>
<td>他们就害怕。They then very afraid</td>
<td>他们就非常害怕。They then very afraid</td>
<td>他们就非常害怕。They then very afraid</td>
</tr>
<tr>
<td></td>
<td>他们就害怕。They then very afraid</td>
<td>他们就非常害怕。They then very afraid</td>
<td>他们就非常害怕。They then very afraid</td>
</tr>
<tr>
<td></td>
<td>他们就害怕。They then very afraid</td>
<td>他们就非常害怕。They then very afraid</td>
<td>他们就非常害怕。They then very afraid</td>
</tr>
<tr>
<td></td>
<td>他们就害怕。They then very afraid</td>
<td>他们就非常害怕。They then very afraid</td>
<td>他们就非常害怕。They then very afraid</td>
</tr>
<tr>
<td></td>
<td>他们就害怕。They then very afraid</td>
<td>他们就非常害怕。They then very afraid</td>
<td>他们就非常害怕。They then very afraid</td>
</tr>
<tr>
<td></td>
<td>他们就害怕。They then very afraid</td>
<td>他们就非常害怕。They then very afraid</td>
<td>他们就非常害怕。They then very afraid</td>
</tr>
<tr>
<td></td>
<td>他们就害怕。They then very afraid</td>
<td>他们就非常害怕。They then very afraid</td>
<td>他们就非常害怕。They then very afraid</td>
</tr>
</tbody>
</table>

They then very afraid. They then very afraid. They then very afraid. They then very afraid.
### 05:18b

<table>
<thead>
<tr>
<th>05:18b</th>
<th>B:2 S4-NP</th>
<th>那/从前/被/鬼/附着的/人/，</th>
<th>那/个/人/也/要求/跟/耶稣/一起/走</th>
<th>那/个/人/呢/他/也/要求/跟/耶稣/一起/走</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>that man also asked to go with Jesus</td>
<td>that man also asked to go with Jesus</td>
<td>now that man he also asked to go with Jesus</td>
</tr>
</tbody>
</table>

### 05:19a

<table>
<thead>
<tr>
<th>05:19a</th>
<th>B:4 S3-NP</th>
<th>耶稣/不许，</th>
<th>但是/耶稣/没有/答应/他</th>
<th>但是/耶稣/没有/答应了/没有</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>S3-NP</td>
<td>ye1su1/ bu4xu3</td>
<td>dan4shi4/ ye1su1/ mei2you3/ da1ying/ ta1</td>
<td>dan4/ ni3men/ cai1/ ye1su1/ da1ying le/ mei2you3/</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Jesus didn’t allow</td>
<td>but Jesus did not let him</td>
<td>but you guys guess did Jesus let him?</td>
</tr>
</tbody>
</table>

### 05:19b

<table>
<thead>
<tr>
<th>05:19b</th>
<th>B:5 S3-NP</th>
<th>耶稣没有/答应/他</th>
<th>耶稣没有/答应/他</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>S3-NP</td>
<td>ye1su1/ mei2you3/ da1ying/ ta1</td>
<td>ye1su1/ mei2you3/ da1ying/ ta1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Jesus did not let him</td>
<td>Jesus did not let him</td>
</tr>
</tbody>
</table>

### 05:19c

<table>
<thead>
<tr>
<th>05:19c</th>
<th>B:1 S1-pro</th>
<th>却/对他/说</th>
<th>反而/对/他/说</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>S1-pro</td>
<td>que4/ dui4/ ta1/ shuo1 , (Jesus)but said to him</td>
<td>fan3er2/ dui4/ ta1/ shuo1 but (he) said to him</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Jesus)but said to him</td>
<td>then Jesus said to him</td>
</tr>
</tbody>
</table>

### 05:19d

<table>
<thead>
<tr>
<th>05:19d</th>
<th>Q</th>
<th>你/回家/去/到/你的/亲属/那里</th>
<th>你/回家/去</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Q</td>
<td>ni3/ hui2jia1/ qu4 you go home</td>
<td>ni3/ hui2jia1/ qu4 you go home</td>
</tr>
</tbody>
</table>

### 05:19e

<table>
<thead>
<tr>
<th>05:19e</th>
<th>Q</th>
<th>将/主/在/你/身上/</th>
<th>把/主/在/你/身上/</th>
</tr>
</thead>
</table>
| 05:19c | Q | 是/怎样/怜悯/你, and how (the Lord) have mercy on you, Tell about what did the Lord do for you, and how big it is, for you, and did the Lord do what a big thing he told about
| 05:19c | Q | 都/告诉/他们, Tell them all
| 05:20a | B:1 S2-NP | 那人/就/走了, the man then left
| 05:20a | B:1 S2-Pro | 他/就/回家/去了, he then went home
| 05:20b | B:1 S1-pro | 在/低加波利/, at Decapolis,
| 05:20b | B:1 S1-pro | (he) went around told people about what Jesus had done for him
| 05:20c | B:3 S4-NP | 众人/都/惊奇。 all/very surprised
| 05:20c | B:3 S4-NP | 所有/听到的/人/都/非常/惊奇 all/very surprised
<table>
<thead>
<tr>
<th>Ln#</th>
<th>People all amazed</th>
<th>MARK 5:1-20 Written</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:01b</td>
<td>他们/来到/海边，格拉森人/的/地方</td>
<td>他们 came to the sea shore, Gerarenes’ s place</td>
</tr>
<tr>
<td></td>
<td>ta1men/ lai2dao4/ hai3bian1 , ge2 la1 ren2/ de/ di4fang</td>
<td></td>
</tr>
<tr>
<td>05:02a</td>
<td>耶稣/一/下/船</td>
<td>Jesus just got off the boat</td>
</tr>
<tr>
<td>05:02b</td>
<td>就/有/一个/被/污鬼/咐着/的/人</td>
<td>then has a demon possessed man</td>
</tr>
<tr>
<td>05:02e</td>
<td>从/坟茔/里/出来/迎着/他</td>
<td>(he) came out from the grave toward him</td>
</tr>
<tr>
<td></td>
<td>zong4/ fen2 ying2/ li3/ chu1lai2/ ying2 zhe/ ta1</td>
<td></td>
</tr>
<tr>
<td>05:03a</td>
<td>那人/常/住在/坟茔/里</td>
<td>that man often lived in the grave</td>
</tr>
<tr>
<td></td>
<td>na4 ren2/ chang2/ zhu4 zai4/ fen2 ying2/ li3</td>
<td></td>
</tr>
<tr>
<td>05:03b</td>
<td>没有/人/能/捆住/他，</td>
<td>no one could tie him up</td>
</tr>
<tr>
<td></td>
<td>mei2you3/ ren2/ neng2/ kun3 zhu4/ ta1</td>
<td></td>
</tr>
<tr>
<td>05:03c</td>
<td>就是/用/铁链/</td>
<td>(people) even used iron chain</td>
</tr>
<tr>
<td></td>
<td>jiu4shi4/ yong4/ tie3 lian4</td>
<td></td>
</tr>
<tr>
<td>05:03d</td>
<td>也/不能</td>
<td>still (they) couldn’t (tie him up)</td>
</tr>
<tr>
<td></td>
<td>ye3/ bu4 neng2</td>
<td></td>
</tr>
<tr>
<td>05:04a</td>
<td>因为/人/屡次/用/脚链/和/铁链/捆锁/他</td>
<td>because people many times use foot chain and iron chain to lock him</td>
</tr>
<tr>
<td></td>
<td>yin1wei4/ ren2/ lu3ci4/ yong4/ jiao3liao4/ he2/ tie3 lian4/ kun3 suo3/ ta1</td>
<td></td>
</tr>
<tr>
<td>05:04b</td>
<td>铁链/竟/被/他/挣断了</td>
<td>the iron chain was tore apart by him</td>
</tr>
<tr>
<td></td>
<td>tie3 lian4/ jing4/ bei4/ ta1/ zheng4 duan4 le</td>
<td></td>
</tr>
<tr>
<td>05:04c</td>
<td>脚链/也/被/他/弄碎了</td>
<td>foot chain was broken by him</td>
</tr>
<tr>
<td></td>
<td>jiao3liao4/ ye3/ bei4/ ta1/ nong4sui4 le</td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>Text</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td></td>
</tr>
</tbody>
</table>
| 05:04d | 总没有/人/能/制服/他  
zong3/mei2you3/ren2/neng2/zh1i4 fu2/t1a1  
always no one could subdue him |
| 05:05a | 他昼夜/常在/坟墓/里/和/山中/喊叫  
t1a1/zh1ou4ye4/chang2 zai4/fen2 ying2/li3/he2/shan1 zhong1/han3jiao4  
he day and night often in the grave and the mountain yelling /scream |
| 05:05b | 又/用/石头/砍/自己。  
you4/yong4/shi2tou/kan3/zi4ji3 。  
also (he) use stone to cut himself |
| 05:06a | 他/远远的/看见/耶稣  
t1a1/yuan4 yuan4 de/kan4jie4/ji2/ye1su1  
he from far away saw Jesus |
| 05:06b | 就/跑/过去/拜/他  
j1ou4/pao3/gu04qu/bai4/t1a1  
then (he) ran over to worship him |
| 05:07a | 大声/呼叫/，  
da4sheng1/hu1jiao4/  
(he) loudly shouted |
| 05:07b | 说/，  
shuo1/  
and (he) said |
| 05:07c | 至/高/神/的/儿子/耶稣  
zhi4/gao1/shen2/ de/er2zi/ye1su1  
the most high God’s son Jesus |
| 05:07d | 我/与/你/有/什么/相干  
w03/yu3/ni3/you3/shen2me/ xiang1 gan1 。  
What do I have to do with you |
| 05:07e | 我/指着/神/恳求/你  
w03/zh1i3 zhe/shen2/ken3jiao2/ni3,  
I swear to God and beg you |
| 05:07j | 不要/叫/我/受苦。  
bu4yao4/jiao4/w03/shou4ku3 。  
Don’t make us suffer |
| 05:08a | 是/因/耶稣/曾/吩咐/他  
Sh1i4/yin1/ye1su1/bing/feng1fu4/ta1`  
it was because Jesus had ordered him |
| 05:08b | 说/，  
shuo1  
(he) said, |
| 05:08c | 污鬼/阿，从这/人/身上/出来/吧。  
w03 gui3/a/zhong4/zhe4/ren2/shen1 shang4/chu1lai2/ba  
evil demon, come out from this man’s body |
| 05:09a | 耶稣/问/他/  
ye1su1/wen4/t1a1/shuo1  
Jesus asked him |
| 05:09b | 说/  
shuo1 |
<table>
<thead>
<tr>
<th></th>
<th>(he) said</th>
</tr>
</thead>
</table>
| 05:09b | 你/名/叫/什么  <i>ni3/ ming2/ jiao4/ shen2me</i> 
what are you called? |
| 05:09e | 回答/ <i>hui2/da2/</i> (he) replied |
| 05:09c | 说 <i>shuo1</i> (he) said |
| 05:09d | 我/名/叫/群,  <i>wo3/ ming2/ jiao4/ qun2,</i>  
my name called group |
| 05:09e | 因为/我们/多/的缘故 <i>yin1wei4/ wo3men/ du01/ de/ yuan2gu4</i>  
because we are many |
then again and again (demon) beg Jesus, don’t make them leave that place |
| 05:11a | 在/那里/山坡/上有/一大群/猪/吃/食。 <i>zai4/ na4li/ shan1po1/ shang4/ you3/ yi1 dai4 qun2/ zhu1/ chi1/ shi2</i>  
at that hill there had a big group of pigs eating food |
| 05:12a | 鬼/就/央求/耶稣 <i>gui3/ jiu4/ yang1 qi2u/ ye1su1</i>  
demon then beg Jesus |
| 05:12b | 说 <i>shuo1/</i> (demon) said |
(we) beg you send us to the pig group and possess pigs |
| 05:13a | 耶稣/准了/他们。 <i>ye1su1/ zhun3 le/ ta1men</i>  
Jesus allowed them |
| 05:13b | 污鬼/就/出来,  <i>wu1 gui3/ jiu4/ chu1lai2</i>  
evil demons then came out |
| 05:13c | 进入/猪/里/去。 <i>jin4ru4/ zhu1/ li3/ qu4 ,</i>  
(evil demons) went into the pigs |
so that group of pigs rushed down the cliff, |
<p>| 05:13e | 猪/的/数目，约/有/二/千。  &lt;i&gt;pig’s number, about have two thousand&lt;/i&gt; |</p>
<table>
<thead>
<tr>
<th>Time</th>
<th>Chinese (Simplified)</th>
<th>Chinese (Traditional)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:13f</td>
<td>投在海里，淹死／了</td>
<td>投在海里，淹死／了</td>
<td>pigs fall in the sea, drowned</td>
</tr>
<tr>
<td>05:14a</td>
<td>放猪的／就／逃跑／了</td>
<td>放猪的／就／逃跑／了</td>
<td>(people) tending the pigs then fled</td>
</tr>
<tr>
<td>05:14a</td>
<td>去／告诉／城里／</td>
<td>去／告诉／城里／</td>
<td>(they) went and told the people from the city</td>
</tr>
<tr>
<td>05:14a</td>
<td>和乡下／的人。</td>
<td>和乡下／的人。</td>
<td>and (they told) the village</td>
</tr>
<tr>
<td>05:14c</td>
<td>众人／就／来／要／看／是／什么／事。</td>
<td>众人／就／来／要／看／是／什么／事。</td>
<td>people then came wanting to see what it is</td>
</tr>
<tr>
<td>05:15a</td>
<td>他们／来到／耶稣／那里</td>
<td>他们／来到／耶稣／那里</td>
<td>they came to Jesus’ place</td>
</tr>
<tr>
<td>05:15b</td>
<td>看见／那／被／鬼／附着的／人，</td>
<td>看见／那／被／鬼／附着的／人，</td>
<td>(they)saw that demon possessed man</td>
</tr>
<tr>
<td>05:15c</td>
<td>就是／从前／被／群鬼／所附的，</td>
<td>就是／从前／被／群鬼／所附的，</td>
<td>that man was possessed by demons before</td>
</tr>
<tr>
<td>05:15d</td>
<td>坐着／</td>
<td>坐着／</td>
<td>(he was) sitting</td>
</tr>
<tr>
<td>05:15e</td>
<td>穿上／衣服／</td>
<td>穿上／衣服／</td>
<td>wearing clothes</td>
</tr>
<tr>
<td>05:15f</td>
<td>心里／明白／过来。</td>
<td>心里／明白／过来。</td>
<td>(He was) in the right mind</td>
</tr>
<tr>
<td>05:15g</td>
<td>他们／就／害怕。</td>
<td>他们／就／害怕。</td>
<td>They then afraid</td>
</tr>
<tr>
<td>05:16a</td>
<td>看见／这／事／的， 便／将／鬼／附／之／人／所／遇见的， 和／那／群／猪／的事，</td>
<td>看见／这／事／的， 便／将／鬼／附／之／人／所／遇见的， 和／那／群／猪／的事，</td>
<td>(those who) saw this event, what had happened to the demon possessed man and that group of pigs</td>
</tr>
<tr>
<td>05:17a</td>
<td>众人／就／央求／耶稣／离开／他们的／境界</td>
<td>众人／就／央求／耶稣／离开／他们的／境界</td>
<td>People then beg Jesus to leave their area</td>
</tr>
<tr>
<td>Ln#</td>
<td>Text</td>
<td></td>
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<tr>
<td>-------</td>
<td>----------------------------------------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:01b</td>
<td>One time Jesus took boat to a place</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:02b</td>
<td>so at that place there was a demon possessed man</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:03a</td>
<td>he/住在/坟地/里面</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>Text</td>
<td></td>
<td></td>
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<tr>
<td>-------</td>
<td>----------------------------------------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:03b</td>
<td>人们很次/ 试着/用/手铐/和/脚镣/想要/绑住/他。people many times try to use hand chuffs and foot chain want to tie him up</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:03c</td>
<td>人们很多次/ 试着/用/手铐/和/脚镣/想要/绑住/他。people many times try to use hand chuffs and foot chain want to tie him up</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:03d</td>
<td>但是/都不能 but (they) couldn’t</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:03e</td>
<td>整天在墓地里面 he all day in the grave</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:03f</td>
<td>还有/在/山/里面/大喊大叫 and (he) in the mountain yelling/scream</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:03g</td>
<td>但是/就是/没有/人/可以/制服/他 but there had no one could subdue him</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:03h</td>
<td>那耶稣下了船以后 but there had no one could subdue him</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:06a</td>
<td>他/远远的/看见/耶稣/来了 he from far away saw Jesus coming</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:06b</td>
<td>就/跑/过去/拜/他 then ran over to worship him</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:06c</td>
<td>耶稣/叫/鬼/从/那个/人/身上/出来 Jesus told demon to come out of that man’s body</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:07b</td>
<td>鬼/就说/ demon then said</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:07c</td>
<td>至高/神/的儿子 most high God’s son</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:07d</td>
<td>我们/跟/你/有/什么/关系/呢 what do we have to do with you</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:07e</td>
<td>求/你/不要/折磨/我们 (demon) beg you do not torture us</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:09a</td>
<td>耶稣/就/问/他/ Jesus then asked him</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>Chinese</td>
<td>Translation</td>
<td></td>
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<tr>
<td>------</td>
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<td>-------------</td>
<td></td>
</tr>
<tr>
<td>05:09b</td>
<td>说 &lt;br&gt; (he) said</td>
<td>说 &lt;br&gt; (he) said</td>
<td></td>
</tr>
<tr>
<td>05:09b</td>
<td>你叫什么名字？ &lt;br&gt; ni3/ jiao4/ shen2me/ ming2zi</td>
<td>What is your name called?</td>
<td></td>
</tr>
<tr>
<td>05:09e</td>
<td>他/说 &lt;br&gt; ta1/ shuo1 &lt;br&gt; he said</td>
<td>他/说 &lt;br&gt; ta1/ shuo1 &lt;br&gt; he said</td>
<td></td>
</tr>
<tr>
<td>05:09d</td>
<td>我们/叫/群 &lt;br&gt; wo3men/ jiao4/ qun2 &lt;br&gt; we called group</td>
<td>我们/叫/群 &lt;br&gt; wo3men/ jiao4/ qun2 &lt;br&gt; we called group</td>
<td></td>
</tr>
<tr>
<td>05:09e</td>
<td>因为/我们/的/数目/很多 &lt;br&gt; yin1wei4/ wo3men/ de/ shu4mu4/ hen3duo1 &lt;br&gt; because our number many</td>
<td>因为/我们/的/数目/很多 &lt;br&gt; yin1wei4/ wo3men/ de/ shu4mu4/ hen3duo1 &lt;br&gt; because our number many</td>
<td></td>
</tr>
<tr>
<td>05:11a</td>
<td>那时候/刚好/有/一大群/猪 &lt;br&gt; na4shi2 hou4/ gang1hao3/ you3/ yi1 dai4 qun2/ zhu1 &lt;br&gt; that time happen to have a big group of pigs</td>
<td>那时候/刚好/有/一大群/猪 &lt;br&gt; na4shi2 hou4/ gang1hao3/ you3/ yi1 dai4 qun2/ zhu1 &lt;br&gt; that time happen to have a big group of pigs</td>
<td></td>
</tr>
<tr>
<td>05:11b</td>
<td>大约/有/两/千/只 &lt;br&gt; da4yue1/ you3/ liang3/ qian1/ zhi3 &lt;br&gt; (the pigs were) about have two thousand</td>
<td>大约/有/两/千/只 &lt;br&gt; da4yue1/ you3/ liang3/ qian1/ zhi3 &lt;br&gt; (the pigs were) about have two thousand</td>
<td></td>
</tr>
<tr>
<td>05:11c</td>
<td>在/山上/吃/东西 &lt;br&gt; zai4/ shan1 shang4/ chi1/ dong1xi &lt;br&gt; (the pigs were) on the hill eating things</td>
<td>在/山上/吃/东西 &lt;br&gt; zai4/ shan1 shang4/ chi1/ dong1xi &lt;br&gt; (the pigs were) on the hill eating things</td>
<td></td>
</tr>
<tr>
<td>05:12a</td>
<td>鬼/就/求/耶稣 &lt;br&gt; gui3/ jiu4/ qiu2/ ye1su1 &lt;br&gt; demon then beg Jesus</td>
<td>鬼/就/求/耶稣 &lt;br&gt; gui3/ jiu4/ qiu2/ ye1su1 &lt;br&gt; demon then beg Jesus</td>
<td></td>
</tr>
<tr>
<td>05:12c</td>
<td>让/他们/去/附在/猪/的/身上 &lt;br&gt; rang4/ ta1men/ qu4/ fu4 zhu1 de/ shen1 shang4 &lt;br&gt; let them go possess on pigs’ body</td>
<td>让/他们/去/附在/猪/的/身上 &lt;br&gt; rang4/ ta1men/ qu4/ fu4 zhu1 de/ shen1 shang4 &lt;br&gt; let them go possess on pigs’ body</td>
<td></td>
</tr>
<tr>
<td>05:13a</td>
<td>耶稣/准了/他们。 &lt;br&gt; ye1su1/ zhun3 le/ ta1men &lt;br&gt; Jesus allowed them</td>
<td>耶稣/准了/他们。 &lt;br&gt; ye1su1/ zhun3 le/ ta1men &lt;br&gt; Jesus allowed them</td>
<td></td>
</tr>
<tr>
<td>05:13c</td>
<td>他们/就/进到/猪群/里 &lt;br&gt; ta1men/ jiu4/ jin4/ dao4/ zhu1 qun2/ li3 &lt;br&gt; they then went into the pig group</td>
<td>他们/就/进到/猪群/里 &lt;br&gt; ta1men/ jiu4/ jin4/ dao4/ zhu1 qun2/ li3 &lt;br&gt; they then went into the pig group</td>
<td></td>
</tr>
<tr>
<td>05:13d</td>
<td>那/群/猪/就/突然间/冲下/山崖 &lt;br&gt; na4/ qun/ zhu1 jiu4/ tong4jian1/ chong3xia4/ shan1yai &lt;br&gt; that group of pigs then suddenly rushed down the cliff</td>
<td>那/群/猪/就/突然间/冲下/山崖 &lt;br&gt; na4/ qun/ zhu1 jiu4/ tong4jian1/ chong3xia4/ shan1yai &lt;br&gt; that group of pigs then suddenly rushed down the cliff</td>
<td></td>
</tr>
<tr>
<td>05:13f</td>
<td>掉到/水/里/全/淹死了 &lt;br&gt; diao4 dao4/ shui3/ li3/ yan2/ le &lt;br&gt; (pigs)fall in the water and all drowned</td>
<td>掉到/水/里/全/淹死了 &lt;br&gt; diao4 dao4/ shui3/ li3/ yan2/ le &lt;br&gt; (pigs)fall in the water and all drowned</td>
<td></td>
</tr>
<tr>
<td>05:14a</td>
<td>放猪的/人/看到/以后 &lt;br&gt; fang4 zhu1 de/ ren2/ kan4/ yi4hou4 &lt;br&gt; after people tending the pigs saw</td>
<td>放猪的/人/看到/以后 &lt;br&gt; fang4 zhu1 de/ ren2/ kan4/ yi4hou4 &lt;br&gt; after people tending the pigs saw</td>
<td></td>
</tr>
<tr>
<td>05:14a</td>
<td>就/急忙/跑 &lt;br&gt; jiu4/ ji2mang2/ pao3 &lt;br&gt; then (they) hurry ran off</td>
<td>就/急忙/跑 &lt;br&gt; jiu4/ ji2mang2/ pao3 &lt;br&gt; then (they) hurry ran off</td>
<td></td>
</tr>
</tbody>
</table>
| 05:14a  | 回/城里/   
|         | hui2/ cheng2 li3/   
|         | (they) return to city |
| 05:14a  | 和/乡村/里   
|         | he2/ xiang1 cun1/ li3   
|         | (they) return and village |
| 05:14b  | 把/发生/的/事情/告诉/人   
|         | ba3/ fa1sheng1/ de/ shi4qing2/ gao4su/ ren2   
|         | (they) told people about what happened |
| 05:14c  | 人们/听了/以后/就/都/出来/要/看看/所发生的/事   
|         | after people heard then all came out wanting to see what happened |
| 05:15a  | 那/他们/到了/耶稣/那里   
|         | na4/ ta1men/ dao4le/ ye1su1/ na4li   
|         | so they arrived at Jesus’ place |
| 05:15b  | 看到/   
|         | kan4jian4/   
|         | (they) saw |
| 05:15c  | 那个/之前/被/鬼/附身的/人   
|         | that man who was demon possessed before |
| 05:15d  | 坐在/那里   
|         | (he was) sitting there |
| 05:15e  | 穿着/衣服   
|         |  |
| 05:15f  | 头脑/清醒   
|         | (he was) in the right mind |
| 05:15g  | 他们/就/很/害怕   
|         | they then very afraid |
| 05:17a  | 于是/叫/耶稣/赶快/走/离开/他们   
|         | shi4/ jiao4/ ye1su1/ li2kai1/ ta1men   
|         | so then (they) asked Jesus leave them |
| 05:18a  | 耶稣/就/上船/走了   
|         | ye1su1/ jiu4/ shang4 chuan2/ zou3 le   
|         | Jesus then left on the boat |
| 05:18b  | 那/个人/也/要求/跟/耶稣/一起/走   
|         | na4/ ge ren2/ ye3/ yao1qiu2/ gen1/ ye1su1/ yi1qi3/ zou3   
|         | that man also asked to go with Jesus |
| 05:19a  | 但是/耶稣/没有/答应/他   
|         | dan4shi4/ ye1su1/ mei2you3/ da1ying/ ta1   
|         | but Jesus did not let him |
| 05:19c  | 反而/对/他/说   
|         | fan3er2/ dui4/ ta1/ shuo1   
|         | but (he) said to him |
| 05:19d  | 你/回家/去   
|         | ni3/ hui2jia1/ qu4   
<p>| | |
|         |  |</p>
<table>
<thead>
<tr>
<th>Ln#</th>
<th>Sentence</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:01a</td>
<td>那/我们/知道\nna4/ wo3men/ zhi1dao4\nso we know</td>
</tr>
<tr>
<td>05:01b</td>
<td>有/一次,耶稣/他/坐/船/去/一个/地方\nyou3/ yi1ci4/ ye11/ chuan2/ qu4 dao4/ di4fang\nOne time, Jesus he took boat to a place</td>
</tr>
<tr>
<td>05:02b</td>
<td>那/在/那个/地方/呢/有/一个/人\nnan/ na4/ yi1/ di4fang/ ne/ you3/ yi1ge4/ ren2\nso at that place there was a man</td>
</tr>
<tr>
<td>05:02c</td>
<td>他/怎么样/呢\nta1/ zen3meyang4/ ne\nwhat was he like?</td>
</tr>
<tr>
<td>05:02d</td>
<td>他/是/被/鬼/附着/的\nta1/ shi4/ bei4/ gui3/ fuzhuo2/ de\nhe was possessed by a demon</td>
</tr>
<tr>
<td>05:03a</td>
<td>他/住在/坟地/里面\nta1/ zhu4 zai4/ fen2/ li3mian\nhe lived in the grave</td>
</tr>
<tr>
<td>Time</td>
<td>Sentence</td>
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<td>-------</td>
<td>--------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>05:03d</td>
<td>但是/都/不能 \nbut (they) couldn’t</td>
</tr>
<tr>
<td>05:03e</td>
<td>他/整天/在/那个/坟地 \nta1 zheng3tian1 zai4 na4ge fen2 de \nhe all day in that grave</td>
</tr>
<tr>
<td>05:03f</td>
<td>还有/山/里面/大喊大叫 \nhai2you3/ shan1/ li3mian4/ dai4 han3 dai4 jiao4 \nand (he) in the mountain yelling/scream</td>
</tr>
<tr>
<td>05:03g</td>
<td>但是/就是/没有/人/可以/制服/他 \ndan4shi4/ jiu4/ shi4/ mei2you3/ ren2/ ke3yi3/ zhi4fu2/ ta1 \nbut there had no one could subdue him</td>
</tr>
<tr>
<td>05:03h</td>
<td>那后来耶稣他一下船 \nna/ hou2lai2/ ye1su1/ ta1/ yi2/ xia4/ chuan2 \n&lt;na&gt; later Jesus when got out of the boat</td>
</tr>
<tr>
<td>05:06a</td>
<td>那个/人/大老远的/看到/耶稣/来了 \nna4ge/ ren2/ da4 lao3 yuan4 de/ kan4dao4/ ye1su1/ lai2 le \nthat man from far away saw Jesus coming</td>
</tr>
<tr>
<td>05:06b</td>
<td>就/马上/跑/过去/拜/他 \njiu4/ ma3shang4/ pao3/ guo4qu/ bai4/ ta1 \nthen immediately ran over to worship him</td>
</tr>
<tr>
<td>05:06c</td>
<td>耶稣/吩咐/他/从/那个/人/身上/出来 \nye1su1/ fen1fu4/ ta1/ cong4/ na4ge/ ren2/ shang4/ chu1lai2 \nJesus ordered him to come out of that man’s body</td>
</tr>
<tr>
<td>05:07b</td>
<td>他/就/说 \nhe then said</td>
</tr>
<tr>
<td>05:07c</td>
<td>至/高/神/的/儿子 \zhì4/gāo1/ shén2/ de/ zuì2zǐ/ \nmost high God’s son</td>
</tr>
<tr>
<td>05:07d</td>
<td>我们/跟你/有/什么/关系/呢 \nwǒ3men/ gēn1/ nǐ3/ yǒu3/ shen2me/ guan1xì4/ ne \nwhat do we have to do with you</td>
</tr>
<tr>
<td>05:07e</td>
<td>求/你/不要/折磨/我们 \nxíu2/ nǐ3/ bu4yāo4/ zhe2mo2/ wǒ3men \n(demon) beg you do not torture us</td>
</tr>
<tr>
<td>05:09a</td>
<td>然后耶稣就问他/说 \nthen Jesus then asked him</td>
</tr>
<tr>
<td>05:09b</td>
<td>(he) said</td>
</tr>
</tbody>
</table>
What is your name called?

He then said

I am call big group

because our number many

then at the moment at that time happen to have a big group of pigs

(pigs were) on the hill eating things

so they then beg Jesus

let them can possess on pigs body

Jesus then allowed them

so they then together went into the pig group

at this time that group of pigs then suddenly rushed down the cliff

(pigs) fall in the water all drowned

then after (people) tending the pigs saw
<table>
<thead>
<tr>
<th>Time</th>
<th>Text</th>
</tr>
</thead>
</table>
| 05:14a | 就/急忙/跑/jiu4/ ji2mang2/ pao3  
then (they) hurry ran off |
| 05:14a | 回/城里/hui2/ cheng2 li3/  
(they) return to city |
| 05:14a | 回/乡里/  
hui2/ cheng2 li3(they) return to village |
| 05:14b | 把/这/件/事情/告诉/人  
ba3/ zhe4/ jian4/ shi4qing2/ gao4su/ ren2  
(they) told tell people about this event |
| 05:14c | 那/人/听了/以后/就/都/出来/要/看/到底/发生的/是什么/事  
that after people heard then all came out wanting to look at the bottom of  
what happened |
| 05:15a | 他们/来到/耶稣/那里  
ta1men/ lai2dao4/ ye1su1/ na4li  
they came to Jesus’ place |
| 05:15b | 看到/  
kan4jian4/  
(they) saw |
| 05:15c | 那个/之前/被/鬼/附着的/人  
That man who was demon possessed before |
| 05:15d | 现在/坐在/那里/  
(he was) now sitting there |
| 05:15e | 穿着/衣服  
(his) wearing clothes |
| 05:15f | 头脑/很/清醒  
(he was) in a very right mind |
| 05:15g | 他们/就/非常/害怕  
they then very afraid |
| 05:17a | 于是/叫/耶稣/赶快/走/离开/他们  
shi4/ jiao4/ ye1su1/ li2kai1/ ta1men  
so then (they) asked Jesus leave them |
| 05:18a | 于是/耶稣/就/上了/船  
yu2shi4/ ye1su1/ jiu4/ shang4/ le/ chuan2  
so then Jesus then got on the boat |
| 05:18b | 那/那个人/呢/他/也/要求/跟/耶稣/一起/走  
nal/ na4/ ge/ ren2/ ne/ ta1/ ye3/ yao1laiyu/ yu/ ye1su1/ yu1qi3/ zou3  
now that man he also asked to go with Jesus |
| 05:19a | 但/你们/猜/耶稣/答应了/没有  
dan4/ ni3men/ cai1/ ye1su1/ dalying le/ mei2you3/  
but you guys guess did Jesus let him? |
| 05:19a | ( 没有） |
### Mark 05:1-20 All three texts interlinear

05:01a  
W:  

A:  
O: 那/我们知道
na4/ wo3men/ zhi1dao4

<na> so we know

05:01b  
W: 他们/来到/海边，格拉森人/的地方。
talmen/ lai2dao4/ hai3bian1,  ge2 la1 sen1 ren2/ de/ di4fang
they came to the sea shore，Gerarenes’ s place

A: 有/一次/耶稣/坐/船/去到/一个/地方
you3/ yi1ci4/ ye1su1/ zuo4/ chuan2/ qu4 dao4/ yi1ge4/ di4fang
One time Jesus took boat to a place

O: 有/一次, 耶稣/他/坐/船/去到/一个/地方
you3/ yi1ci4/ ye1su1/ ta1/ zuo4/ chuan2/ qu4 dao4/ yi1ge4/ di4fang
One time, Jesus he took boat to a place

05:02a
W: 耶稣/下/船
ye1su1/ xi1/ xia4/ chuan2
Jesus just got off the boat

A: [re-ordered]

O: [re-ordered]

05:02b
W: 就/有/一个/被/污鬼/附着/的/人。
jiu4/ you3/ yi1ge4/ bei4/ wu1 gui3/ fu4 zhe/ de/ ren2
then has a demon possessed man

A: 那/在/那个/地方/呢/有/一个/被/鬼/附身/的/人
so at that place there was a demon possessed man

O: 那/在/那个/地方/呢/有/一个/人
na4/ zai4/ na4ge/ di4fang/ ne/ you3/ yi1ge4/ ren2
so at that place there was a man

05:02c
W:

A:

O: 他/怎么样/呢
ta1/ zen3meyang4/ ne
what was he like?

05:02d
W:

A:

O: 他/是/被/鬼/附着的
ta1/ shi4/ bei4/ gui3/ fu4 zhuo2/ de
he was possessed by a demon

05:02e
W: 从/坟茔/里/出来/迎着/他
zong4/ fen2 ying2/ li3/ chu1uai2/ ying2 zhe/ ta1
(he) came out from the grave toward him

A:

O:

05:03a
W: 那人/常/住在/坟茔/里。
na4 ren2/ chang2/ zhu4 zai4/ fen2 ying2/ li3,
that man often lived in the grave
A: 他住在坟地里面
     ta1/ zhu4 zai4/ fen2 de/ li3mian4
     he lived in the grave

O: 他住在坟地里面
     ta1/ zhu4 zai4/ fen2 de/ li3mian4
     he lived in the grave

05:03b
W: 没有/人/能/捆住/他.
     mei2you3/ ren2/ neng2/ kun3 zhu4/ ta1
     no one could tie him up

    ren2men/ hen3duo1 ci4/ shi4 zhe/ yong4/ shou3 kao4/ he2/ jiao3liao4/ xiang3 yao4/ bang3zhu4/ ta1
    people many times try to use hand chuffs and foot chain want to tie him up

    so in the past many many times people try to use hand chuffs <a> and foot chain <ah> want to lock him up

05:03d
W: 就是/用/铁链/也/不能.
     jiu4shi4/ yong4/ tie3 lian4/ ye3/ bu4 neng2
     (people) even used iron chain also couldn’t (tie him up)

A: 但是/都/不能
    an4shi4/ dou1/ bu4neng2
    but (they) couldn’t

O: 但是/都/不能
    an4shi4/ dou1/ bu4neng2
    but (they) couldn’t

A: 他整天在墓地里面
     ta1 zheng3tian1 zai4 mu4di4 li3mian4
     he all day in the grave

O: 他整天/在/那个/坟地
     ta1 zheng3tian1 zai4 na4ge fen2 de
     he all day in that grave

A: 还有/在/山/里面/大喊大叫
     hai2you3/ zai4/ shan1/ li3mian4/ dai4 han3 dai4 jiao4
     and (he) in the mountain yelling/scream

O: 还有/在/山/里面/大喊大叫
     hai2you3/ shan1/ li3mian4/ dai4 han3 dai4 jiao4
     and (he) in the mountain yelling/scream

A: 但是就是没有人可以制服他
    but there had no one could subdue him
但是就是没有人可以制服他
but there had no one could subdue him

那耶稣下了船以后
Jesus got out of the boat after

那后来耶稣他一下船
later Jesus when got out of the boat

因为人屡次用脚链和铁链捆锁他
because people many times use foot chain and iron chain to lock him

因为人屡次用脚链脚链
because people many times use foot chain and iron chain to lock him

总没有能制伏他。
always no one could subdue him

他昼夜常在坟茔里和山中喊叫
he day and night often in the grave and the mountain yelling /scream
he all day in the grave

***O: 他整天在那个坟地
ta1 zheng3tian1 zai4 na4ge fen2 de
he all day in that grave

05:05b
W: 又用石头砍自己。
you4/ yong4/ shi2tou/ kan3/ zi4ji3 。
also use stone to cut himself

***A: 还有在山里面大喊大叫
hai2you3/ zai4/ shan1/ li3mian4/ dai4 han3 dai4 jiao4
and in the mountain yelling/scream

***O: 还有在山里面大喊大叫
hai2you3/ zai4/ shan1/ li3mian4/ dai4 han3 dai4 jiao4
and in the mountain yelling/scream

05:06a
W: 他远远的看见耶稣。
ta1/ yuan4 yuan4 de/ kan4jian4/ ye1su1
he from far away saw Jesus

A: 他远远的看见耶稣来了
ta1/ yuan4 yuan4 de/ kan4jian4/ ye1su1/ lai2 le
he from far away saw Jesus coming

O: 那个人大老远的看到耶稣来了
na4ge/ ren2/ da4 lao3 yuan4 de/ kan4 dao4/ ye1su1/ lai2 le
that man from far away saw Jesus coming

05:06b
W: 就跑去拜他。
jiu4/ pao3/ guo4qu/ bai4/ ta1
then ran over to worship him

A: 就跑去拜他
jiu4/ pao3/ guo4qu/ bai4/ ta1
then ran over to worship him

O: 就马上跑去拜他
jiu4/ ma3shang4/ pao3/ guo4qu/ bai4/ ta1
then immediately ran over to worship him

A: 耶稣叫鬼从那个人身上出来
ye1su1/ jiao4/ gui3/ cong4/ na4ge/ ren2/ shen1 shang4/ chu1lai2
Jesus told demon to come out of that man’s body

O: 耶稣吩咐他从那个人身上出来
ye1su1/ fen1fu4/ ta1/ cong4/ na4ge/ ren2shen1/ shang4/ chu1lai2
Jesus ordered him to come out of that man’s body

05:07a
W: 大声呼叫
da4sheng1/ hui4 jiao4/ shuo1 / ,  zhi4gao1/ shen2/ de/ er2/ ye1su1
(he) loudly shouted

A: [absent]
O: [absent]

05:07b
W: 说，
shuo1/
and (he) said

A: 鬼就/说
gui3/ jiu4/ shuo1
demon then said

O: 他就/说
ta1/ jiu4/ shuo1
he then said

05:07c
W: 至高/神的/儿子/耶稣，
zhi4/gao1/ shen2/ de/ er2zi/ ye1su1
the most high God’s son Jesus

A: 至高/神的/儿子
zhi4/ gao1/ shen2/ de/ er2zi
most high God’s son

O: 至高/神的/儿子
zhi4/ gao1/ shen2/ de/ er2zi
most high God’s son

05:07d
W: 我与/你/有/什么/相干。
wo3/ yu3/ ni3/ you3/ shen2me/ xiang1 gan1,
What do I have to do with you

A: 我们跟/你/有/什么/关系/呢
wo3men/ gen1/ ni3/ you3/ shen2me/ guan1xi4/ ne
what do we have to do with you

O: 我们跟/你/有/什么/关系/呢
wo3men/ gen1/ ni3/ you3/ shen2me/ guan1xi4/ ne
what do we have to do with you

05:07e
W: 我指着/神/恳求/你，
wo3/ zhi3 zhe/ shen2/ ken3qiu2/ ni3,
I swear to God and beg you

A: 求你/不要/折磨/我们
qiu2/ ni3/ bu4yao4/ zhe2mo2/ wo3men
(demon) beg you do not torture us

O: 求你/不要/折磨/我们
qiu2/ ni3/ bu4yao4/ zhe2mo2/ wo3men
(demon) beg you do not torture us
05:07j
W:不要叫/我受苦。
Don’t make us suffer
A:

05:08a
W:是因耶稣曾吩咐他/
it was because Jesus past order him

W:说。
shuo1
(he) said

W:污鬼阿，从这人身上出来吧。
wu1 gui3 / a / zong4 / zhe4 / ren2 / shen1 / shang4 / chu1 liai2 / ba
evil demon, come out from this man’s body

Note on reordering* This is the order that we talk

05:09a
W:耶稣问他/
ye1 su1 / wen4 / ta1 / shuo1
Jesus asked him

说。
shuo1
(he) said

A:耶稣问他/
ye1 su1 / jiu4 / wen4 / ta1 / shuo1
Jesus then asked him

说。
shuo1
(he) said

O:然后耶稣问他/
ran2 hou4 / ye1 su1 / jiu4 / wen4 / ta1 /
then Jesus then asked him

说。
shuo1
(he) said

05:09b
W:你叫什么。
ni3 / ming2 / jiao4 / shen2 me
What are you called?
A:你叫什么名字？
ni3 / jiao4 / shen2 me / ming2 zi
What is your name called?

O: 你叫什么名字？
ni3/jiao4/shen2me/ming2zi
what’s your name

05:09c
W: 回答/
hui2da2/
(he) replied

W: 说，
shuo1
(he) said

A: 他/说
ta1/shuo1
he said

O: 他/就/说
ta1/jiu4/shuo1
he then said

05:09d
W: 我/名/叫/群，
wo3/ming2/jiao4/qun2,
my name called group

A: 我们/叫/群
wo3men/jiao4/qun2
we called group

O: 我/叫/一大群
wo3/jiao4/yi1dai4/qun2
I am call big group

05:09e
W: 因为/我们/多/的缘故。
yin1wei4/wo3men/duo1/de/yuan2gu4
because we are many

A: 因为/我们的/数目/很多
yin1wei4/wo3men/de/shu4mu4/hen3duo1
because our number many

O: 因为/我们的/数目/很多
yin1wei4/wo3men/de/shu4mu4/hen3duo1
because our number many

05:10
W: 就/再三的/求/耶稣，不要/叫/他们离开/那/地方。
then again and again beg Jesus, don’t make them leave that place

A: [absent]
在山坡上，有一大群猪吃食。

那时候，有一大群猪。

大约有两千只。

在山上吃东西。

大约有千只。

所以，他们就求耶稣。

说，
W: 求/ 你/ 打发/ 我们/ 往/ 猪群/ 里/ 附着/ 猪/ 去。
beg you send us to the pig group and possess pigs

A: 让/ 他们/ 去/ 附在/ 猪/ 的/ 身上
rang4/ ta1men/ fu4 zai4/ zhu1/ de/ shen1 shang4
let them go possess on pigs’ body

O: 让/ 他们/ 可以/ 附在/ 猪/ 的/ 身上
rang4/ ta1men/ ke3yi3/ fu4 zai4/ zhu1/ de/ shen1 shang4
let them can possess on pigs body

05:13a
W: 耶稣/ 准了/ 他们。
ye1su1/ zhun3 le/ ta1men
Jesus allowed them

A: 耶稣/ 准了/ 他们
ye1su1/ zhun3 le/ ta1men
Jesus allowed them

O: 耶稣/ 就/ 准了/ 他们
ye1su1/ jiu4/ zhun3 le/ ta1men
Jesus then allowed them

05:13b
W: 污鬼/ 就/ 出来。
wu1 gui3/ jiu4/ chu1lai2
evil demons then came out

A: [absent]

O: [absent]

05:13c
W: 进入/ 猪/ 里/ 去。
jin4ru4/ zhu1/ li3/ qu4。
(evil demons) went into the pigs

A: 他们/ 就/ 进到/ 猪群/ 里
ta1men/ jiu4/ jin4/ dao4/ zhu1 qun2/ li3
they then went into the pig group

O: 于是/ 他们/ 就/ 一起/ 去到/ 猪群/ 里面/ 去。
yu2shi4/ ta1men/ jiu4/ yi1 qi3/ qu4 dao4/ zhu1 qun2/ li3 mian4/ qu4
so they then together went into the pig group

05:13d
W: 于是/ 那群/ 猪/ 闯下/ 山崖/。
yu2shi4/ na4/ qun2/ zhu1/ chuang3 xia4/ shan1ya2/ zhu1/ de/ shu4 mian4
so that group of pigs rushed down the cliff,

A: 那/ 群/ 猪/ 就/ 突然间/ 闯下/ 山崖。
na4/ qun2/ zhu1/ jiu4/ tu1 ran2/ jian4/ chuang3 xia4/ shan1ya2
that group of pigs then suddenly rushed down the cliff
这时那群猪就突然间冲下山崖，

那/这时/那/群/猪/就/突然/间/冲下/山崖，

at this time that group of pigs then suddenly rushed down the cliff

猪的数目，约有二千。

zhu1/ de/ shu4mu4, yue1/ you3/ er4/ qian1
pig's number, about have two thousand

掉到水里，淹死了。

(pigs) fall in the water and all drowned

掉到水里面全淹死了。

diao4 dao4/ shui3/ li3mian4/ quan2/ dou1/ yan1 si3/ le
(pigs) fall in the water all drowned

放猪的人就逃跑。

fang4 zhu1 de/ jiu4/ tao2pao3/ le
(people) tending the pigs then fled

(啊)/嗯/然后/放猪的/看到/以后

a/en/ ran2hou4/ fang4 zhu1 de/ kan4dao4/ yi3hou4
(a) en, then after (people) tending the pigs saw

就/急忙/跑

jiu4/ ji2mang2/ pao3
then (they) hurry ran off

(他们)告诉城里和乡下的人。

gao4su/ cheng2 li3/ he2/ xiang1xia4/ de/ ren2,
And (they) told the people from the city and the village
A: 回/城里/
hui2/ cheng2 li3/
(they) return to city

和/乡村/里
he2/ xiang1 cun1/ li3
(they) return and village

O: 回/城里
hui2/ cheng2 li3
return to city

05:14b
W:

A: 把/发生/的事情/告诉/人
ba3/ fa1sheng1/ de/ shi4qing2/ gao4su/ ren2
(they) told people about what happened

O: 回/乡里/
hui2/ xiang1 li3/
(they) return to village

把/这/件/事情/告诉/人
ba3/ zhe4/ jian4/ shi4qing2/ gao4su/ ren2
(t hey) told tell people about this event

05:14c
W: 众人/就/来/要/看/是/什么/事。
zhong4ren2/ jiu4/ lai2/ yao4/ kan4/ shen2me/ shi4。
people then came and wanting to see what it is

A: 人们/听了/以后/就/都/出来/要/看看/所发生的/事
after people heard then all came out and wanting to see what happened

O: 那/人/听了/以后/就/都/出来/要/看/到底/发生的/是/什么/事
na4/ ren2/ ting1 le/ yi3hou4/ jiu4/ dou1/ chulai2/ yao4/ kan4/ dao4di/ fa1sheng1/ de/ shen2me/
shi4
that after people heard then all came out wanting to look at the bottom of what happened

05:15a
W: 他们/来到/耶稣/那里。
tai1men/ lai2dao4/ ye1su1/ na4li
they came to Jesus’ place

A: 那/他们/到了/耶稣/那里
na4/ tai1men/ dao4le/ ye1su1/ na4li
so they arrived at Jesus’ place

O: 他们/来到/耶稣/那里
tai1men/ lai2dao4/ ye1su1/ na4li
they came to Jesus’ place
05:15b
W: 看见/ 那/ 被/ 鬼/ 附着的/ 人,
kan4jian4/ na4/ bei4/ gui3/ fu4zhuo2/ de/ ren2,
(they) saw that demon possessed man

A: 看到/ 那个/ 之前/ 被/ 鬼/ 附身的/ 人
kan4dao4/ na4ge/ zhi1qian2/ bei4/ gui3/ fu4shen1/ de/ ren2
(they) saw that man who was demon possessed before

O: 看到/ 那个/ 之前/ 被/ 鬼/ 附着的/ 人
kan4dao4/ na4ge/ zhi1qian2/ bei4/ gui3/ fu4zhe2/ de/ ren2
(they) saw that man who was demon possessed before

05:15c
W: 就是/ 从前/ 被/ 群鬼/ 所附的,
jiu4shi4/ cong2qian2/ bei4/ qun2 gui3/ suo3 fu4 de
(that man) was possessed by demons before

O:

05:15d
W: 坐着/, 穿上/ 衣服/, 心里/ 明白/ 过来。
zuo4 zhe2/, chuan1 shang4/ yi1 fu4/, xin1li/ ming2 bai/ guo4lai2,
sitting, put on clothes, in the right mind

A: 坐在/ 那里/, 穿着/ 衣服/, 头脑/ 清醒,
zuo4 zai4/ na4li/, chuan1 zhe/ yi1fu/, tou2nao3/ qing1xing3
sitting there, wore clothes, in the right mind

O: 现在/ 坐在/ 那里/, 穿着/ 衣服/, 头脑/ 很/ 清醒
xian4zai4/ zuo4 zai4/ na4li/, chuan1 zhe/ yi1fu/, tou2nao3/ hen3/ qing1xing3
now sitting there, wore clothes, in the very right mind

05:15e
W: 他们/ 就/ 害怕。
ta1men/ jiu4/ hai4pa4.
They then afraid

A: 他们/ 就/ 很/ 害怕
ta1men/ jiu4/ hen3/ hai4pa4
they then very afraid

O: 他们/ 就/ 非常/ 害怕
ta1men/ jiu4/ fei1chang2/ hai4pa4
they then very afraid

05:16a
看见/ 这事/ 的, 便/ 将/ 鬼附/ 之/ 人/ 所/ 遇见的,
(those who) saw this event, what had happened to the demon possessed man
和/ 鬼/ 的/ 事,
he2/ na4/ qun2/ zhu1/ de/ shi4/,
and that group of pigs
dou1/ gao4su/ le/ zhong4ren2
told people about
众人就央求耶稣离开他们的境界。
People then beg Jesus to leave their area

A: 于是叫耶稣离开他们
shi4/ jiao4/ ye1su1/ li2kai1/ ta1men
so then asked Jesus leave them

O: 于是叫耶稣赶快走离开他们
yu2shi4/ jiao4/ ye1su1/ gan3kuai4/ zou3/ li2kai1/ ta1men
so then asked Jesus quickly go leave them

05:18a
W: 耶稣上船的时后,
ye1su1/ shang4 chuan2/ de/ shi2 hou4
when Jesus got on the boat

A: 耶稣就上船走了
ye1su1/ jiu4/ shang4 chuan2/ zou3 le
Jesus then got on the boat and go

O: 于是耶稣就上了船
yu2shi4/ ye1su1/ jiu4/ shang4/ le/ chuan2
so then Jesus then got on the boat

05:18b
W: 那从前被鬼附着的人，
na4/ cong2qian2/ bei4/ gui3/ fu4zhuo2 de/ ren2/
that man who was demon possessed before, begged to be with Jesus

恳求和耶稣同在。
ken3qiu2/ he2/ ye1su1/ tong4 zai4。
(he) begged to be with Jesus

A: 那个人也要求跟耶稣一起走
na4/ ge ren2/ ye3/ yao1qiu2/ gen1/ ye1su1/ yi1qi3/ zou3
that man also asked to go with Jesus

O: 那那个人呢他/也/要求跟耶稣一起走
na4/ na4/ ge/ ren2/ he1/ ye3/ yao1qiu2/ gen1/ ye1su1/ yi1qi3/ zou3
now that man he also asked to go with Jesus

05:19a
W: 耶稣不许，
ye1su1/ bu4xu3
Jesus didn’t allow

A: 但是耶稣没有答应他
dan4shi4/ ye1su1/ mei2you3/ da1ying/ ta1
but Jesus did not let him

O: 但你们猜耶稣答应了没有（没有）没有
dan4/ ni3men/ cai1/ ye1su1/ da1ying le/ mei2you3/ (mei2you3) / mei2you3
but you guys guess did Jesus let him? (no) no

05:19b
W: 却对他说，
que4/ dui4/ ta1/ shuo1,
(Jesus) but said to him

A: 反而对他说
fan3er2/ dui4/ ta1/ shuo1
but (he) said to him

O: 耶稣没有答应他
ye1su1/ mei2you3/ da1ying/ ta1
Jesus did not let him

05:19c
W: 
A: 
O: 耶稣对他说
ran2hou4/ ye1su1/ dui4/ ta1/ shuo1
then Jesus said to him

05:19d
W: 你回家去，
ni3/ hui2jia1/ qu4,
you go home,

到你的亲属那里
dao4/ ni3/ hui2jia1/ qu4/
(you go) to your relatives' place

A: 你回家去
ni3/ hui2jia1/ qu4
you go home

O: 你回家去
ni3/ hui2jia1/ qu4
you go home

05:19e
W: 将主为你所作的，是何等大的事，
jiang1/ zhu3/ wei2/ ni3/ suo3 zuo4 de/,
Tell them all about what did the Lord do for you, and how big it is,

是怎样的怜悯你，
shi4/ he2deng3/ da4/ de/ shi4/,
and how (the Lord) have mercy on you,

都告诉他们。
, dou1/ gao4su/ ta1men/.
Tell them all

A: 把主在你身上为你做了怎样的大事告诉别人
tell people what a big thing that the Lord had done for you

O: 把主/在你/身上/为你/做的/事情/告诉/人
tell people the thing that the Lord had done for you

05:20a
W:那个人就走了。
a4/ ren2/ jiu4/ zou3 le,
that man then left

A:他/就回家去
ta1/ jiu4 /hui2jia1/ qu4
he then went home

O:于是那个人就回家去
yu2shi4/ na4/ ge/ ren2/ jiu4/ hui2jia1/ qu4
so then that man then went home

05:20b
W:在低加波利，传扬耶稣/为他/作了/何等/大的/事。
zai4/ di1 jia1 bo1 li4/ ,
chuan2 yang2/ ye1su1/ wei2/ ta1/ zuo4 le/ he2deng3/ da4/ de/ shi4,
at Decapolis, (he) told about what a big thing that Jesus had done for him

A:到处/跟别人/讲耶稣/为他/做了/怎样的/事
got around and told people about what Jesus had done for him

O:在/他/家/那一带/地区/到处/跟人/讲耶稣/为他/做了/怎样的/事
zen3yang4/ de/ shi4
in his home that region went round and told people about what a thing that Jesus had done for him

05:20c
W:众人/都/惊奇。
zhong4ren2/ dou1/ xi1 qi2.
People all amazed

A:所有/听到的/人都/很/惊奇
suo3you3/ ting1dao4 de/ dou1/ hen3/ jing1qi2
all people who heard were very amazed

O:所有/听到的/人都/非常的/惊奇
suo3you3/ ting1dao4 de/ dou1/ fei1chang2 de/ jing1qi2
all people who heard were very amazed
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<th>Ln#</th>
<th>B/S Notes</th>
<th>Written</th>
<th>B/S Notes</th>
<th>Aural</th>
<th>B/S Notes</th>
<th>Oral</th>
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<tbody>
<tr>
<td>05:21a</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>昨天 / 我们 / 的 / 故事 / 讲 / 到 / 耶稣 / 上了 / 船，zuo2tian1/ wo3men/ de/ gu4shi/ jiang3/ dao4/ ye1su1/ shang4 le/ chuan2 yesterday our story ended with Jesus went on the boat</td>
</tr>
<tr>
<td>05:21b</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>对吧 dui4 ba/ right?</td>
</tr>
<tr>
<td>05:21c</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>嗯 en/ en</td>
</tr>
<tr>
<td>05:21d</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>那 / 好 na4/ hao3 ok</td>
</tr>
<tr>
<td>05:21e</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>我们 / 今天 / 的 / 故事 / 是 / 接着 / 那个 / 故事 / 讲 / 哦 wo3men/ jin1tian1/ de/ gu4shi/ shi4/ jie1zhe /na4ge/ gu4shi/ jiang3/ o our story today is after that story &lt;o&gt;</td>
</tr>
</tbody>
</table>
| 05:21f | 耶稣 / 坐 / 船 / 又 / 渡到 / 那边 / 去, suo3yi3/ na4/ ye1su1/ shang4 le/ chuan2/ yi3hou4/ ne  
耶稣坐船后又渡到那边去。
 | B: S1-NP | 以后 / 向后 / 呢 suo3yi3/ na4/ ye1su1/ shang4 le/ chuan2/ yi3hou4/ ne
 | B: S1-NP | 所以 / 那 / 耶稣 / 上了 / 船 / 以后 / 呢 suo3yi3/ na4/ ye1su1/ shang4 le/ chuan2/ yi3hou4/ ne
 | B: S1-NP |
| 05:21g | 耶稣 / 坐 / 船 / 又 / 渡到 / 那边 / 去, suo3yi3/ na4/ ye1su1/ shang4 le/ chuan2/ yi3hou4/ ne  
耶稣坐船后又渡到那边去。
 | B: S1-NP | 后来 / 耶稣 / 坐 / 船 / 去到 / 海 / 的 / 另 / 一边 ye1su1/ zuo4/ chuan2/ you4/ du4 dao4/ na4bian/ qu4,
 | B: S1-NP | 后来耶稣坐船后又渡到海的另一边。
 | B: S1-Pro |
| 05:21h | 他 / 还 / 在 / 海边 / 的 / 时候 ta1/ hai2/ zai4/ hai3bian1/ de/ shi2hou4
 | B: S1-Pro | 他 / 还 / 在 / 海边 / 的 / 时候 when he was still at the sea shore ta1/ hai2/ zai4/ hai3bian1/ de/ shi2hou4
 | B: S1-Pro |
 | B: S1-NP | 就 / 有 / 很多 / 人 / 过来 / 聚集 / 到 / 他 / 那里 jiu4/ you3/ hen3duo1/ ren2/ ju4ji2/ ta1/ na4li
 | B: S1-NP | 就 / 有 / 很多 / 人 / 聚集 / 到 / 他 / 那里 jiu4/ you3/ hen3duo1/ ren2/ ju4ji2/ dao4/ ta1/ na4li
 | B: S1-NP |
| 05:21j | 他 / 正在 / 海边 / 上 ta1/ zheng4zai4/ hai3bian1/ shang4  
他正在海边。
 | B: S4-Pro | 他 / 正在 / 海边 / 上 ta1/ zheng4zai4/ hai3bian1/ shang4  
他正在海边。
 | B: S |

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<table>
<thead>
<tr>
<th>Time</th>
<th>Segment</th>
<th>Part of Speech</th>
<th>Chinese Characters</th>
<th>English Translation</th>
</tr>
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<tbody>
<tr>
<td>05:22a</td>
<td>B.3 S4Intr oNP</td>
<td>有 / 一个 / 管 / 会堂 / 的 / 人， you3/ yi1ge4/ guan3/ hui4 tang2/ de/ ren2</td>
<td>when he was in charge of synagogue</td>
<td></td>
</tr>
<tr>
<td></td>
<td>B.3 S4Intr oNP</td>
<td>有 / 一个 / 犹太人 / 会堂 / 的 / 领袖 / 也 / 来了 you3/ yi1ge4/ you2tai4ren2/ hui4 tang2/ de/ ling3xiu4/ ye3/ lai2 le</td>
<td>there was a man who was in charge of synagogue</td>
<td></td>
</tr>
<tr>
<td></td>
<td>B.3 S4Intr oNP</td>
<td>那 / 其中 / 有 / 一个 / 犹太人 / 会堂 / 的 / 领袖 / 也 / 来了 na4/ qi2zhong1/ you3/ yi1ge4/ you2tai4ren2/ hui4 tang2/ de/ ling3xiu4/ ye3/ lai2 le</td>
<td>amount them there was a leader of Jewish synagogue also came</td>
<td></td>
</tr>
<tr>
<td>05:22b</td>
<td>B.2 S1-NP</td>
<td>名 / 叫 / 颉鲁 ming2/ jiao4/ ya2 lu3， (his) name called Jairus</td>
<td>he called Jairus</td>
<td></td>
</tr>
<tr>
<td></td>
<td>B.2 S1-NP</td>
<td>他 / 叫 / 叶鲁 ta1/ jiao4/ ye4 lu3</td>
<td>he called Jairus</td>
<td></td>
</tr>
<tr>
<td></td>
<td>B.2 S1-NP</td>
<td>他 / 叫 / 叶鲁 ta1/ jiao4/ ye4 lu3</td>
<td>he called Jairus</td>
<td></td>
</tr>
<tr>
<td>05:23b</td>
<td>B.2 S1-Pro</td>
<td>他 / 有 / 一个 / 十二岁 / 的 / 女儿 / 得了 / 重病 / 快要 / 死了 ta1/ you3/ yi1ge4/ shi2er4 sui4/ de/ nu3er2/ de2le/ zhong4 bing4/ kuai4 yao4/ si3 le</td>
<td>he had a twelve year old daughter got sick and was dying</td>
<td></td>
</tr>
<tr>
<td></td>
<td>B.2 S1-Pro</td>
<td>他 / 有 / 一个 / 十二岁 / 的 / 女儿 / 得了 / 重病 / 快要 / 死了 ta1/ you3/ yi1ge4/ shi2er4 sui4/ de/ nu3er2/ de2le/ zhong4 bing4/ kuai4 yao4/ si3 le</td>
<td>he had a twelve year old daughter got sick and was dying</td>
<td></td>
</tr>
<tr>
<td>05:22c</td>
<td>B.1 S1-Zero</td>
<td>来 / 见 / 耶稣 lai2/ jian4/ ye1su1， (he) come to see Jesus</td>
<td>so he came to beg Jesus to heal his daughter</td>
<td></td>
</tr>
<tr>
<td></td>
<td>B.1 S1-Pro</td>
<td>所以 / 他 / 来 / 求 / 耶稣 / 医治 / 他的 / 女儿 suo3yi3/ ta1/ lai2/ qiu2/ ye1su1/ yi1zhi4/ ta1 de/ nu3er2</td>
<td>so he came to beg Jesus to heal his daughter</td>
<td></td>
</tr>
<tr>
<td></td>
<td>B.1 S1-Pro</td>
<td>所以 / 他 / 来 / 求 / 耶稣 / 去 / 医治 / 他的 / 女儿 suo3yi3/ ta1/ lai2/ qiu2/ ye1su1/ qu4/ yi1zhi4/ ta1 de/ nu3er2</td>
<td>so he came to beg Jesus to go to heal</td>
<td></td>
</tr>
<tr>
<td>05:22d</td>
<td>B:1 S1-Zero</td>
<td>his daughter</td>
<td></td>
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<td>-------</td>
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<td>--------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>就 / 伏在 / 他 / 脚 / 前， jiu4/ fu2 zai4/ ta1/ jue2/ qian2， then (he) fell in front of his feet</td>
<td></td>
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<table>
<thead>
<tr>
<th>05:23a</th>
<th>B:1 S1-Zero</th>
<th>(he) again and again beg him</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>再三的 / 求 / 他 / zai4san1 de/ qiu2/ ta1/</td>
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<thead>
<tr>
<th>05:23a</th>
<th>B:1 S1-Zero</th>
<th>(he) said</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>说， shuo1，</td>
<td></td>
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<table>
<thead>
<tr>
<th>05:23b</th>
<th>Q</th>
<th>my little daughter is dying</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>我的 / 小女儿 / 快要 / 死了， wo3de/ xiao3 nu3er2/ kuai4 yao4/ si3 le，</td>
<td></td>
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<thead>
<tr>
<th>05:23c</th>
<th>Q</th>
<th>beg you to go lay hands on her body, make her healed, and to live</th>
</tr>
</thead>
</table>

beg you to go lay hands on her body, make her healed, and to live
<p>| 05:24a | B:1 S2-NP | 耶稣 / 就 / 跟着 / 他 / 一起 / 去了耶稣, then went with him | B:1 S3-NP | 耶稣 / 就 / 跟着 / 他 / 一起 / 去了耶稣, then went with him | B:1 S3-NP | 耶稣 / 就 / 跟着 / 他 / 一起 / 去了耶稣, then went with him |
| 05:24b | B:3 Sintro-NP | 有 / 许多 / 人 / 跟随 / 拥挤 / 他 went with them | B:3 Sintro-NP | 那 / 一路上 / 有 / 一大群 / 人 / 拥挤着 / 耶稣 on the way there was a big group of people around Jesus | B:3 Sintro-NP | 那 / 一路上 / 有 / 一大群 / 人 / 拥挤着 / 耶稣 on the way there was a big group of people around Jesus |
| 05:24c | | | | | | |
| 05:24d | | | | | | |
| 05:25a | B:3 Sintro-NP | 有 / 一个 / 女人 there was a woman | B:3 Sintro-NP | 那个 / 地方 / 有 / 一个 / 女人 that place had a woman | B:3 Sintro-NP | 那个 / 地方 / 有 / 一个 / 女人 that place had a woman |
| 05:25a | B:5 S1-Pro | 她 / 怎么样 how about her? | | | | |</p>
<table>
<thead>
<tr>
<th>05:25b</th>
<th>05:25c</th>
<th>05:26b</th>
<th>05:26c</th>
<th>05:26d</th>
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</thead>
<tbody>
<tr>
<td>受了 / 很多的 / 苦。</td>
<td>她 / 去 / 看了 / 很多 / 医生</td>
<td>吴 / 去 / 看了 / 很多 / 医生</td>
<td>又 / 花光了 / 她 / 所有的 / 钱</td>
<td>但是 / 她的 / 病情 / 有没有 / 好转 / ？</td>
</tr>
<tr>
<td>shou4 le/ hen3duo1 de/ ku3.</td>
<td>she went to see many doctors</td>
<td>her period came for twelve years and never stop</td>
<td>also (she) spend all her money</td>
<td>danshi/ ta de/ bingqing/ you meiyou/</td>
</tr>
<tr>
<td>(She) suffered alot</td>
<td>(She) suffer a lot a lot</td>
<td>and (she) spend all she had</td>
<td>and (she) spend all her money</td>
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<tr>
<td>05:25c</td>
<td>05:25c</td>
<td>05:25c</td>
<td>05:25c</td>
<td>05:25c</td>
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<tr>
<td>受了 / 许多的 / 苦。</td>
<td>她 / 去 / 看了 / 很多 / 医生</td>
<td>她 / 去 / 看了 / 很多 / 医生</td>
<td>又 / 花光了 / 她 / 所有的 / 钱</td>
<td>但是 / 她的 / 病情 / 有没有 / 好转 / ？</td>
</tr>
<tr>
<td>shou4 le/ hen3duo1 de/ ku3.</td>
<td>she went to see many doctors</td>
<td>her period came for twelve years and never stop</td>
<td>also (she) spend all her money</td>
<td>danshi/ ta de/ bingqing/ you meiyou/</td>
</tr>
<tr>
<td>(She) suffered alot</td>
<td>(She) suffer a lot a lot</td>
<td>and (she) spend all she had</td>
<td>and (she) spend all her money</td>
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<tr>
<td>05:26b</td>
<td>05:26b</td>
<td>05:26b</td>
<td>05:26b</td>
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<td>268</td>
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<tr>
<td>Time</td>
<td>Character(s)</td>
<td>Pinyin</td>
<td>Translation</td>
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<tr>
<td>05:26d</td>
<td>B:5 S5</td>
<td>没有没 get better?</td>
<td></td>
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<tr>
<td>05:26d</td>
<td>B:4 S1- Zero</td>
<td>但是 / 她的 / 病情 / 不但 / 没有 / 任何的 / 好转 dan4shi4/ ta1 de/ bing4qing2/ bu4dan4/ mei2you3/ ren4he2 de/ hao3zhuan3 but her illness not only did not get any better</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:26d</td>
<td>B:4 S1- Pro</td>
<td>所以 / 她的 / 病情 / 不但 / 没有 / 好转 dan4shi4/ ta1 de/ bing4qing2/ bu4dan4/ mei2you3/ ren4he2 de/ hao3zhuan3 so her illness not only did not get better</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:26e</td>
<td>B:2 S1- Zero</td>
<td>病势 / 反倒 / 更 / 重 / 了。 bingshi/ fandao/ geng/ zhong/ le (her )illness on the contrary got worse</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:26e</td>
<td>B:2 S1- Pro</td>
<td>而且 / 反而 / 越来越 / 重了 erqie/ faner/ yuelaiyue/ yanzhong le but(she) on the contrary got worse</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:26e</td>
<td>B:2 S1- Zero</td>
<td>而且 / 还 / 越来越 / 重 Erqie/ hai/ yuelaiyue/ yanzhong But getting worse and worse</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:27a</td>
<td>B:1 S1-Pro</td>
<td>她 / 听见 / 耶稣的 / 事 ta/ tingjian/ Yesu/ de/ shi she heard about Jesus</td>
<td></td>
<td></td>
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<tr>
<td>05:27a</td>
<td>B:1 S1-Pro</td>
<td>她 / 听说了 / 耶稣的 / 事 ta/ tingshuo le/ Yesu de/ shi she heard about Jesus</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:27a</td>
<td>B:1 S1-Pro</td>
<td>但是 / 呢 / 她 / 听说过 / 耶稣的 / 事情 but &lt;ne&gt; she heard about Jesus</td>
<td></td>
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<tr>
<td>05:27b</td>
<td>B:1 S1-Zero</td>
<td>就 / 从 / 后头 / 来， then (she) came from behind</td>
<td></td>
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</tr>
<tr>
<td>05:27b</td>
<td>B:1 S1-Zero</td>
<td>于是 / 来 / 挤到 / 人群 / 里面 / 去 so then (she) came and got into the crowd</td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:27b</td>
<td>B:1 S1-Zero</td>
<td>所以 / 她 / 就 / 挤到 / 人群 / 里面 / 去 suoyi/ ta/ jiu/ ji dao/ renqun/ limian/ qu so she then got into the crowd</td>
<td></td>
<td></td>
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<tr>
<td>05:27c</td>
<td>B:3 S1-Zero</td>
<td>杂在 / 众人 / 中间，</td>
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<tr>
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<td>English</td>
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<tr>
<td>05:27d</td>
<td>B:1</td>
<td>摸 / 耶稣的 / 衣裳。mo/ Yesu de/ yishang。</td>
<td>(she) in among the people</td>
<td></td>
</tr>
<tr>
<td></td>
<td>S1-Zero</td>
<td>(she) touch Jesus’ clothes</td>
<td></td>
<td></td>
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<tr>
<td>05:28a</td>
<td>B:2</td>
<td>意思 / 说，yisi shuo1</td>
<td>(she) said to herself</td>
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<tr>
<td></td>
<td>S1-Zero</td>
<td>她 / 心里 / 想 / 啊ta/ xinli/ xiang/ a</td>
<td>she thought in heart</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>她 / 心里 / 想 / 啊ta/ xinli/ xiang/ a</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>她 / 心里 / 想 / 啊ta/ xinli/ xiang/ a</td>
<td></td>
<td></td>
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<tr>
<td>05:28b</td>
<td>Q</td>
<td>我 / 只 / 摸 / 他的 / 衣裳wo/ zhi/ mo/ ta de/ yishang</td>
<td>I just touch his clothes</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>我 / 只要 / 摸着 / 他的 / 衣服wo/ zhiyao/ mo zhe/ ta de/ yifu</td>
<td>I just need to touch his clothes</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>我 / 只要 / 能 / 摸到 / 他的 / 衣服wo/ zhiyao/ neng/ mo dao/ ta de/ yifu</td>
<td>I just need to be able to touch his clothes</td>
<td></td>
</tr>
<tr>
<td>05:28c</td>
<td>Q</td>
<td>就 / 必 / 疗愈。jiu/ bi/ quan yu。</td>
<td>then (I) must (be) healed</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>我的 / 病 / 就 / 一定 / 会 / 好的wo3de/ bing4/ jiu4/ yi1ding4/ hui4/ hao3 de</td>
<td>my illness then for sure will heal</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>我的 / 病 / 就 / 一定 / 会 / 好的wo3de/ bing4/ jiu4/ yi1ding4/ hui4/ hao3 de</td>
<td>my illness then for sure will heal</td>
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<tr>
<td>05:29b</td>
<td>B:1</td>
<td>于是 / 她 / 伸出 / 手 / 来 / 摸 / 耶稣的 / 衣服yu2shu4/ ta1/ shen1chual/ shou3/ lai2/ mo2/ ye1su1 de/ yifu</td>
<td>so then she reach out hands to touch Jesus’s clothes</td>
<td></td>
</tr>
<tr>
<td></td>
<td>S1-Pro</td>
<td>于是 / 她 / 伸出 / 手 / 来 / 摸 / 耶稣的 / 衣服yu2shu4/ ta1/ shen1chual/ shou3/ lai2/ mo2/ ye1su1 de/ yifu</td>
<td>so then she reach out hands to touch Jesus’s clothes</td>
<td></td>
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<tr>
<td></td>
<td>B1</td>
<td>以 / 她 / 就 / 伸出 / 手 / 去 / 摸 / 耶稣的 / 衣服 suo3yi3/ ta1/ jiu4/ shen1chual/ shou3/ qu4/ mo2/ ye1su1 de/ yifu</td>
<td>so she then reach out hands go touch Jesus’ clothes</td>
<td></td>
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<tr>
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<td>Text</td>
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<td>----------------------------------------------------------------------</td>
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</table>
| 05:29a | B:1 S1-Pro | 于是 / 她 / 血漏 / 的 / 源头，立刻 / 乾了 yu2shi4/ta1/xue4 lou4/de/ yuan2 tou2/，li4ke4/gan1 le/。  
so then the her bleeding source immediately dry |
|       | B:1 S1-Pro | 她 / 出血的 / 地方 / 立刻 / 就 / 干了 ta1/chu1/xue4/de/ di4fang/ li4ke4/jiu4/gan4 le  
her bleeding place immediately then dry out |
|       | B:1 S1-Pro | 那 / 她 / 出血的 / 地方 / 立刻 / 就 / 干了 suo3yi3/ta1/jiu4/shen1chu1/shou3/ qu4/mo2/ye1su1/de/ yi1fu  
<na> then her bleeding place immediately then dry out |
| 05:29c | B:1 S1-Pro | 她 / 便 / 觉得 / 身上的 / 灾病 / 好了。ta1/bian4/jue2de/shen1/shang4/de/ za1/bing4/hao3 le/。  
she felt in her body the illness was healed |
|       | B:1 S1-Pro | 她 / 知道说 / 她 / 自己 / 已经 / 好了 ta1/zh11dao4/shuo1/jia1/ji3/jing1/hao3 le  
she knew that herself already healed |
|       | B:1 S1-Pro | 她 / 心里 / 知道说 / 自己的 / 病 / 已经 / 好了 ta1/xin1li/zh11dao4/shuo1/jia1/ji3/de/bing4/yi3/jing1/hao3 le  
she in heart knew that self’s illness already healed |
| 05:30a | B:1 S4-NP | 耶稣 / 顿时 / 心里 / 觉得 / 有 / 能力 / 从 / 自己 / 身上 / 出去 ye1su1/ dun4shi2/ xin1li/ jue2de/ you3/neng2li4/ con2/ji4ji3/shen1/shang4/chu1/qu4/，  
Jesus at once in heart felt had power come out of self’s body |
<na> meanwhile, Jesus also felt had power come out from self’s body |
<na> meanwhile <ne> Jesus also felt that had power come out from self’s body |
| 05:30b | B:1 S1-Zero | 就 / 在 / 众人 / 中间 / 转过来 / (Jesus) then in  
so then the her bleeding source immediately dry |
|       | B:1 S1-Pro | 于是 / 他 / 回过头来 / jiu4/zai4/ zhong4/ren2/ zhong1/jian1/ zhuan4  
so then the her bleeding source immediately then dry out |
<na> then her bleeding place immediately then dry out |
the middle of people turned around

<table>
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<tr>
<th>Time</th>
<th>Speaker</th>
<th>Text</th>
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| 05:30b | B:1 S1-Zero | 说，（he said）
so then he turned around |
| 05:30c | Q | 谁 / 摸 / 我的 / 衣裳（who touch my clothes） |
| 05:31a | B:1 Sintro-NP | 门徒 / 对 / 他说（disciples to him said） |
| 05:31b | Q | 你 / 看 / 众人 / 拥挤 / 你，you see people pressed around you |
| 05:31c | Q | 你 / 怎么 / 还 / 问 / 谁 / 摸 / 你 / 呢（you still ask who touch you <ne>） |

so he then turned around

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<tr>
<th>Time</th>
<th>Speaker</th>
<th>Text</th>
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</table>
| 05:30b | B:1 S1-Zero | 说，（he said）
so then he turned around |
<p>| 05:30c | Q | 谁 / 摸 / 我的 / 衣裳（who touch my clothes） |
| 05:31a | B:1 Sintro-NP | 门徒 / 对 / 他就 / 说了（his disciples then said） |
| 05:31b | Q | 这里 / 这么 / 多 / 人 / 都 / 挤着 / 你（here so many people all pressed around you） |
| 05:31c | Q | 你 / 还 / 问 / 谁 / 摸 / 你 / 吗（you still ask who touch you &lt;ne&gt;） |</p>
<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>5:32a</td>
<td>B:1</td>
<td>耶稣 / 周围 / 观看 / ye1su1/ zhou1wei2/ guan1kan4,耶稣 looked around</td>
</tr>
<tr>
<td></td>
<td>B:1</td>
<td>耶稣 / 却 / 左右 / 看 / 周围的 / yelu1/ que4/ zuo3you4/ kan4/ zhou1wei2/ ren2,Jesus but left-right looked at the people around</td>
</tr>
<tr>
<td>5:32b</td>
<td>B:1</td>
<td>要 / 见 / 作 / 这事 / 的 / 女人。yao4/ jian4/ zuo4/ zhe4/ shi4/ de/ ren2,(he) wanted to see the woman who did this</td>
</tr>
<tr>
<td></td>
<td>B:1</td>
<td>要 / 看 / 到底 / 是 / 谁 / 摸了 / 他yao4/ kan4/ dao4 di/ shi4/ shei2/ mo2 le/ ta1,(he) wanted to look to the bottom of who touch him</td>
</tr>
<tr>
<td>5:33a</td>
<td>B:3</td>
<td>那 / 女人 / 知道 / 在 / 自己 / 身上 / 所成的 / 事，na4/ nu3ren2/ zhi1dao4/ zai4/ zi4ji3/ shen1 shang4/ de/ shi4,that woman she knew what had happened on self’s body</td>
</tr>
<tr>
<td></td>
<td>B:3</td>
<td>那 / 女人 / 知道 / 发生 / 在 / 自己 / 身上 / 的 / 事na4/ nu3ren2/ zhi1dao4/ fa1sheng1/ zai4/ zi4ji3/ shen1 shang4/ de/ shi4,that woman know what had happened on self’s body</td>
</tr>
<tr>
<td>5:33b</td>
<td>B:3</td>
<td>就 / 恐惧 / 战 / jiu4 kong3jiu4 zhan4 jing4,(she) with fear and trembling, came</td>
</tr>
<tr>
<td></td>
<td>B:3</td>
<td>就 / 害怕得 / 发抖 / 来 / 跌 / 在 / 耶稣的 / 面前jiu4/ hai4pa4 de/ fa1dou3/ lai2/ gui4/ zai4/ ye1su1 de/ mian4qian2/ then fearfully trembling come knee before Jesus</td>
</tr>
<tr>
<td></td>
<td>B:3</td>
<td>就 / 害怕得 / 直 / 发抖 / 来 / 跌 / 在 / 耶稣的 / 面前jiu4/ hai4pa4 de/ zhi2/ fa1dou3/ lai2/ gui4/ zai4/ ye1su1 de/ mian4qian2/ then fearfully continuously trembling come knee before Jesus</td>
</tr>
<tr>
<td>05:33b</td>
<td>B:1 S1-Zero</td>
<td>俯伏 / 在 / 耶稣 / 跟 / 前，lai² fu³ fu² zai⁴ ye1su1 gen1qian (she) fell in front of Jesus’ feet</td>
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<tr>
<td>05:34a</td>
<td>B:1 S1-Zero</td>
<td>将 / 实情 / / 全 / 告诉 / 他jiang1 shi² qing2 quan2 gao4su ta1 (she) told him all truth</td>
</tr>
<tr>
<td>05:34b</td>
<td>B:1 S4-NP</td>
<td>耶稣 / 对 / 她 / 说ye1su1/ dui4/ ta1/ shuo1 Jesus to her said</td>
</tr>
<tr>
<td>05:34c</td>
<td>Q</td>
<td>女儿 / ，你的 / 信 / 救了 / 你 / ，平平安安的 / 回去 / 吧。nu3er2/ ni3 de/ xin4/ jiu4 le/ ni3/ ，ping2 ping2an1 an1 de/ hui2ku3 ba/. Daughter, your faith saved you, (you) go in peace</td>
</tr>
<tr>
<td>5:34d</td>
<td>Q</td>
<td>你的 / 灾病 / Q</td>
</tr>
<tr>
<td>Time</td>
<td>Speaker</td>
<td>Action</td>
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<tr>
<td>05:35a</td>
<td>B:3 S1- Zero</td>
<td>ni3 de/ zai1 bing4/ quan2 yu4 le</td>
</tr>
<tr>
<td></td>
<td>B:3 S1- NP</td>
<td>ni3/ ping2 ping2an1an1 de/ hui2jia1/ qu4/ ba</td>
</tr>
<tr>
<td></td>
<td>B:3 S-NP</td>
<td>ni3/ ping2 ping2an1an1 de/ hui2jia1/ qu4/ ba</td>
</tr>
<tr>
<td>05:35a</td>
<td>B:3 Sintro</td>
<td>hai2/ shuo1 hua4/ de/ shi2hou4</td>
</tr>
<tr>
<td></td>
<td>B:3 Sintro</td>
<td>hai2/ shuo1 hua4/ de/ shi2hou4</td>
</tr>
<tr>
<td>5:35b</td>
<td>B:1 S1- Zero</td>
<td>ni3 de/ nu3er2/ si3 le/ he2bi4/ hai2/ lao3shi1/ ne.</td>
</tr>
<tr>
<td>05:35c</td>
<td>Q</td>
<td>ni3 de/ nu3er2/ yi1 tang4/ ne</td>
</tr>
<tr>
<td></td>
<td>Q</td>
<td>ni3 de/ nu3er2/ yi1 tang4/ ne</td>
</tr>
<tr>
<td></td>
<td>Q</td>
<td>ni3 de/ nu3er2/ yi1 tang4/ ne</td>
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<tr>
<td>Time</td>
<td>B:1</td>
<td>S2-</td>
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<tr>
<td>05:36a</td>
<td>耶稣 / 听见 / 所说的 / 话 /</td>
<td>耶稣 / 听了以后 ye1su1/ ting4 le yi3hou4/</td>
</tr>
</tbody>
</table>
|       | ye1su1/ ting1jian4/ suo3 shuo1 de/hua4/,
|       | After Jesus heard |                           | After Jesus heard |
|       | ye1su1/ ding 4 le yi3hou4/ |                           | ye1su1/ ding 4 le yi3hou4/ |
|       | 05:36b| B:1 zero | 就 / 对 / 管 / 会堂的 / 说 /  | 就 / 对 / 叶鲁 / 说 jiu4/ dui4/ ye4 lu3/ shuo1 | then (he) to Jairus said |
|       | jiu4/ dui4/ guan3/ hui4 tang2 de/ shuo1/,
<p>|       | then (he) to the one in charge of synagogue said |
|       | 05:36c| B:1 Pro | 他 / 说 ta1/shuo1            | 他 / 说 ta1/shuo1 |
|       | ni3/ bu4yao4/ pa4  | (you) don’t be afraid |
|       | (you) just believe  |                              | (you) just believe in me |
|       | (you) just believe in me  |                              | (you) just believe in me |
|       | 05:37a| B:1 Zero | 于是 / 带着 / 彼得 /  | 于是 / 带着 / 彼得 /  |
|       | 雅各， 和 / 雅各的 / 兄弟 / 约翰 / |                              | 雅各， 和 / 雅各的 / 兄弟 / 约翰 / |</p>
<table>
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<tr>
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<th>Speaker</th>
<th>Chinese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:37b</td>
<td>B:4 S1-Zero</td>
<td>不许 / 别人 / 跟随 / 他 (he) not allow other people follow him</td>
<td>然后 / 耶稣 / 就 / 不让 / 其他 / 人 / 再 / 跟 / 他 / 一起 / 走了, then Jesus did not let other people went with him anymore</td>
</tr>
<tr>
<td>05:37b</td>
<td>B:1 S1-zero</td>
<td>只 / 带上了 / 三个 / 门徒 / 跟 / 他 / 一起 / 去 (he) just took three disciples to go with him</td>
<td>只 / 带着 / 他的 / 三个 / 门徒 / 一起 / 去 / 叶鲁的 / 家 (he) just took his three disciples together went to Jairus’ home</td>
</tr>
<tr>
<td>05:38a</td>
<td>B:1 S4-Pro</td>
<td>他们 / 来到 / 管 / 会堂的 / 家里 they came to the one in</td>
<td>他们 / 到了 / 那里 they arrived there</td>
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<tr>
<td>Time</td>
<td>Sentence</td>
<td>Hanzi</td>
<td>Pinyin</td>
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<tr>
<td>05:38b</td>
<td>charge of the synagogue’s home</td>
<td>耶稣 / 看见 / 那里 / 乱嚷, ye1su1/ kan4jian4/ na4li/ luan4 nang1/</td>
<td><em>Jesus saw there commotion</em></td>
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<td></td>
<td></td>
<td>(Jesus) saw inside commotion</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>雨 / 里面 / 一片 / 乱嚷的 kan4dao4/ li3mian4/ yilpian4/ luan4 hong1 de</td>
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<th>Hanzi</th>
<th>Pinyin</th>
<th>Translation</th>
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</thead>
<tbody>
<tr>
<td>05:38c</td>
<td>并 / 有 / 人 / 大大的 / 哭泣 / 哀号 / 。 bing4/ you3/ ren2/ da4 da4 de/ ku1qi4/ ai1hao2/</td>
<td>个 / 个 / 人 / 都是 / 又 / 哭 / 又 / 闹 ge4/ ge4/ren2/ dou1 shi4/you4/you4/you4/ niao4</td>
<td>Everyone was both crying and wailing</td>
<td>Everyone there was crying and calling out <em>&lt;a&gt;</em> and calling out <em>&lt;a&gt;</em></td>
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<th>Pinyin</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:39a</td>
<td>进到 / 里面, jin4 dao4/ li3mian4/, (jesus) enter inside</td>
<td>于是 / 耶稣 / 走进去 yu2shi4/ye1su1/ zou3/ jin4qu4</td>
<td>so then Jesus walked in</td>
<td>then Jesus went in and said</td>
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<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(jesus) 进到 / 里面, jin4 dao4/ li3mian4/, (jesus) enter inside</td>
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</tr>
</tbody>
</table>

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<th>Pinyin</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:39b</td>
<td>就 / 对 / 他们 / 说 / jiu4/ dui4/ ta1men/ shuo1/, (he) then said to them.</td>
<td>对 / 他们 / 说 dui4/ ta1men/ shuo1, (he) then said to them.</td>
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<td></td>
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<tr>
<td></td>
<td></td>
<td>于是 / 耶稣 / 走进去 yu2shi4/ye1su1/ zou3/ jin4qu4</td>
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</tbody>
</table>

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<th>Hanzi</th>
<th>Pinyin</th>
<th>Translation</th>
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</thead>
<tbody>
<tr>
<td>05:39c</td>
<td>为什么 / 乱嚷 / 哭泣 / 呢 / . wei4/shen2me/ luan4 nang1/ ku1qi4/ nei/</td>
<td>你们 / 哭 / 什么 ni3men/ ku1/ shen2me</td>
<td>what are you crying about</td>
<td>what are you crying about</td>
</tr>
<tr>
<td>Time</td>
<td>Level/Tag</td>
<td>Sentence</td>
<td>Time</td>
<td>Level/Tag</td>
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<tr>
<td>05:39d</td>
<td>Q</td>
<td>孩子 / 不是 /死了 / hai2zi/ bu4shi/ si3 le/，child is not dead</td>
<td>05:39d</td>
<td>Q</td>
</tr>
<tr>
<td>05:39e</td>
<td>Q</td>
<td>是 / 睡着了 shi4/ shui4zhao2 le (she) is sleeping</td>
<td>05:39e</td>
<td>Q</td>
</tr>
<tr>
<td>05:40a</td>
<td>B:1 S2-Pro</td>
<td>他们 / 就 / 哄笑 / 耶稣 /。ta1men/ jiu4/ ch1 xiao4/ ye1su1/，they then laughed at Jesus</td>
<td>05:40a</td>
<td>B:1 S2-Pro</td>
</tr>
<tr>
<td>05:40b</td>
<td>B:1 S4-NP</td>
<td>耶稣 / 把 / 他们 / 都 / 掳 / 出去 /，ye1su1/ ba3/ ta1men/ dou1/ nian3 /chu1qu4/，Jesus drive them all out</td>
<td>05:40b</td>
<td>B:1 S4-NP</td>
</tr>
<tr>
<td>05:40c</td>
<td>B:1 S4-zero</td>
<td>就 / 带着 / 孩子的 /父母，和 /跟随的 / 人 / 进入了 / 孩子 / 所在的 /地方 jiu4/ dai4 zhe/ hai2zi de/ fu4mu3/ he2/ gen1sui2 de/ ren2/ jin4 dao4/ hai2zi de/ fang2jian1 Then (he)t took child’s parents and his three disciples went in child’s</td>
<td>05:40c</td>
<td>B:1 S4-zero</td>
</tr>
<tr>
<td>Time</td>
<td>B:1 S1- Zero</td>
<td>B:1 S1- NP</td>
<td>B:1 S1- NP</td>
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</tr>
<tr>
<td>05:41a</td>
<td>孩子的 / 手 jiu4/ la1 zhe/ hai2zi de/ shou3</td>
<td>耶稣 / 拉着 / 孩子的 / 手 ye1su1/ la1 zhe/ hai2zi de/ shou3</td>
<td>然后 / 耶稣 / 就 / 拉着 / 孩子的 / 手 ran2hou4/ ye1su1/ jiu4/ la1 zhe/ hai2zi de/ shou3</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(Jesus) then pulled the child’s hand</td>
<td>Jesus pulled the child’s hand</td>
<td>then Jesus then pulled the child’s hand</td>
<td></td>
</tr>
<tr>
<td>05:41b</td>
<td>说 shuo1</td>
<td>说 shuo1</td>
<td>(he) said</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(he) to her said</td>
<td>(he) said</td>
<td>(he) said</td>
<td></td>
</tr>
<tr>
<td>05:41c</td>
<td>大利古米 / 。 dai4 li4 dai4 gu3 mi3/。 Talathakum</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:41d</td>
<td>翻 / 出来 /。 就是 / 说 fan1/ chui1lai2/。 jiu4shi4/ shuo1</td>
<td></td>
<td></td>
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<td></td>
<td>translated it out, it’s said</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>05:41e</td>
<td>小女孩 / 我 / 命令 / 你 / 起来 xiao3 nu3hai2/ wo3/ fen1fu4/ ni3/ qilai</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>daughter, I ordered you to get up</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>小女孩 / 我 / 命令 / 你 / 起来 xiao3 nu3hai2/ wo3/ fen1fu4/ ni3/ qilai</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>little girl, I ordered you to get up</td>
<td>little girl, I ordered you to get up</td>
<td></td>
<td></td>
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<tr>
<td>Time</td>
<td>Sentence ID</td>
<td>Chinese Text</td>
<td>Sentence ID</td>
<td>English Translation</td>
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</tbody>
</table>
| 05:42a | B:1 S4-NP  | 那 / 个 / 小女孩 / 就 / 立刻 / 站了 / 起来
na4/ ge/ xiao3
nu3hai2/ jiu4/ li4ke4/
zhai4 le/ qilai

that little girl immediately stood up | B:1 S4-NP  | 那 / 个 / 小女孩 / 就 / 立刻 / 站了 / 起来
na4/ ge/ xiao3
nu3hai2/ jiu4/ li4ke4/
zhai4 le/ qilai

that little girl immediately stand up/and got up |
| 05:42a | B:1 S1-Zero | 而且 / 还 / 走来走去
er2qie3/ hai2/ zou3
lai2 zou3 qu4

(she) also walked around | B:1 S1-Zero | 而且 / 还 / 走来走去
er2qie3/ hai2/ zou3
lai2 zou3 qu4

(she) also walked around |
| 05:42b | B:3 S4-Pro | 他们 / 就 / 大大的 / 惊奇
/。ta1men/ jiu4/
da4da4 de/
jing1qi2 /。

they then greatly amazed | B:3 S4-Pro | 那些 / 人 / 看见
/以后 / 都 /
非常 / 惊奇
na4xie1/ ren2/
kan4jian4/ yi3hou4/
dou1/ fei1chang2/
jing1qi2

after those people saw all very amazed |
| 05:42c | B:3 S1-NP  | 女儿 / 已经 / 十二 / 岁了
gui1nu3/ yi3jing1/
shi2er4/ sui4 le/。

daughter already twelve years old | B:3 S1-NP  | 女儿 / 已经 / 十二 / 岁了
gui1nu3/ yi3jing1/
shi2er4/ sui4 le/。

daughter already twelve years old |
| 05:43a | B:1 S4-NP  | 耶稣 / 切切的 / 叫咐 / 他们
ye1su1/ qie1 qie1
de/ zhu3fu4/
ta1men/。

Jesus strictly told them | B:1 S4-NP  | 耶稣 / 切切的 / 叫咐 / 他们
dan4shi4/ ye1su1/
que4/ jiao4/ ta1men/
bu4yao4/ ba3/ zhe4
jian4/ shi4qing2/
gao4su/ ren2

but Jesus <ne>
<table>
<thead>
<tr>
<th>Time</th>
<th>Part</th>
<th>Chinese Text</th>
<th>English Translation</th>
</tr>
</thead>
</table>
| 05:43b | B:4   | 不要 / 叫 / 人 / 知道 / 这事。  
(they) don’t make people know about this | but Jesus told them do not tell people about this |
|       | S4-   | 告诉 / 这 / 事情 / 告诉 / 人  
zhi3shi4/ fen1fu4/ ta1men/ na2/ dong1xi/ lai2/ gei3/ xiao3 nu3hai2/ chi1  
(they) do not tell people about this | told them |
| 05:43c | B:1   | 又 / 吃 / 给 / 他 / 东西 /  
you4/ fen1fu4/ gei3/ ta1/ dong1xi/ chi/.1  
(he) also ordered to give her stuff to eat | 只是 / 吃 / 他们 / 拿 / 东西 / 来 / 给 /  
hou4lai2/ ta1/ jiu4/ li2kai1/ na4li/ hui2/ ta1/ zi4jiji3 de/ jial1xiang1/ qu4 le  
(he) just ordered them to bring stuff to give little girl to eat |
|       | S4-   | 告诉 / 别人  
zhi3shi4/ fen1fu4/ ta1men/ qu4/ na2/ dong1xi/ lai2/ gei3/ xiao3 nu3hai2/ chi1  
(they) do not tell people about this | 之后 / 他们 / 去 / 拿 / 东西 / 来 / 给 /  
na4/ zhi1hou4/ ta1/ jiu4/ li2kai1/ na4li/ hui2/ ta1/ zi4jiji3 de/ jial1xiang1/ qu4 le  
(He) just ordered them go bring stuff to give little girl to eat |
|       | S1-   | 后来 / 就 / 离开 / 那里 / 回 / 他 / 自己的 /  
hou4lai2/ ta1/ jiu4/ li2kai1/ na4li/ hui2/ ta1/ zi4jiji3 de/ jial1xiang1/ qu4 le  
later he then left there return to his hometown | 那 / 之后 / 就 / 离开 / 那里 / 回 / 他 / 自己的 / 家乡 / 去了  
na4/ zhi1hou4/ ta1/ jiu4/ li2kai1/ na4li/ hui2/ ta1/ zi4jiji3 de/ jial1xiang1/ qu4 le  
<na> then after that he left there return to his hometown |
| 05:43c | B:1   | 后来 / 就 / 离开 / 那里 / 回 / 他 / 自己的 /  
hou4lai2/ ta1/ jiu4/ li2kai1/ na4li/ hui2/ ta1/ zi4jiji3 de/ jial1xiang1/ qu4 le  
later he then left there return to his hometown |
<table>
<thead>
<tr>
<th>Ln#</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:21g</td>
<td>耶穌 / 坐 / 船 / 又 / 渡到 / 那边 / 去， suǒ3yi3/ na4/ ye1su1/ shāng4 le/ chuán2/ yǐ3hou4/ ne</td>
</tr>
<tr>
<td>05:21i</td>
<td>就 / 有 / 许多 / 人 / 到 / 他 / 那里 / 聚集。 jiù4/ you3/ xu3duō1/ dào2/ tā1/ nà4li/ jù4ji2.</td>
</tr>
<tr>
<td>05:21j</td>
<td>他 / 正在 / 海边 / 上 tā1/ zhèng4zài4/ hǎi3bian1/ shāng4。</td>
</tr>
<tr>
<td>05:22a</td>
<td>有 / 一个 / 管 / 会堂 / 的 / 人， you3/ yī1ge4/ guǎn3/ huì4táng2/ de/ rén2</td>
</tr>
<tr>
<td>05:22b</td>
<td>名 / 叫 / 疏鲁 míng2/ jiào4/ yū3 lu3， (his) name called Jairus</td>
</tr>
<tr>
<td>05:22c</td>
<td>来 / 见 / 耶穌 lái2/ jiàn4/ yě1su11，</td>
</tr>
<tr>
<td>05:22d</td>
<td>就 / 伏在 / 他 / 脚 / 前， jiù4/ fú2 zài4/ tā1/ jué2/ qián2， then (he) fell in front of his feet</td>
</tr>
<tr>
<td>05:23a</td>
<td>再三的 / 求 / 他 / zài3shān1 de/ qiú2/ tā1/</td>
</tr>
<tr>
<td>05:23a</td>
<td>说， shuō1， (he) said</td>
</tr>
<tr>
<td>05:23b</td>
<td>我的 / 小女儿 / 快要 / 死了， wǒ3de/ xiǎo3 nǚ3ér2/ kuài4 yào4/ sǐ3 le， my little daughter is dying</td>
</tr>
<tr>
<td>05:23c</td>
<td>求 / 你 / 去 / 按手 / 在 / 他身上， 使 / 他 / 疗愈， 得以 / 活了 qiú/ nǐ/ qù/ àn/shǒu/ zài/ tā shēnshàng， shǐ/ tā/ liáo/ yù， dé/ yǐ/ huó/ le</td>
</tr>
</tbody>
</table>
beg you to go lay hands on her body, make her healed, and to live

05:24a 耶稣 / 就 / 和 / 他 / 同 / 去，
yesu1 jiu4 he2 ta1 tong4 qu4/
Jesus then went with him

05:24b 有 / 许多 / 人 / 跟随 / 拥挤 / 他
you3 xudu1 ren2 gen1 sui2 yong1 ji3 ta1
there had a lot of people followed and pressed around him

05:25a 有 / 一个 / 女人
you3 yi1 ge4 ren2
there had a woman

05:25c 患了 / 十二 / 年 / 的 / 血淋
huan4 le shi2 er4 nian2 de xie3 lou4
(she) subjected to twelve years of bleeding

05:25b 在 / 好些 / 医生 / 手里
zai4 hao3 xie1 yi1 sheng1 li3
(she) in many doctors’ hands

05:25c 又 / 花 / 尽了 / 他 / 所有的,
you4 hua1 jin3 le ta1 suo3 you3 de
and (she) spend all she had

05:26b 受了 / 许多的 / 苦。
shou4 le hen3 duo1 de ku3.
(She) suffered alot

05:26c (She) suffered alot

05:26d 一点 / 也 / 不 / 见好
yi1 di3 an3 ye3 bu4 jian4 hao3
(she) not get a little better

05:26e 病势 / 反倒 / 更 / 重 / 了。
bingshi fa dao4 gen4 zhong4 le
(her) illness on the contrary got worse

05:27a 她 / 听见 / 耶稣的 / 事
ta1 tingjian1 Yesu/ de/ shi
she heard about Jesus

05:27b 就 / 从 / 后头 / 来，
then (she) came from behind

05:27c 杂在 / 众人 / 中间，
zai za1 zhongren/ zhongjian
(she) in among the people

<table>
<thead>
<tr>
<th>Time</th>
<th>Text</th>
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<tbody>
<tr>
<td>05:27d</td>
<td>你摸耶稣的衣服。mo/ Yesu de/ yishang。 (she) touch Jesus’ clothes</td>
</tr>
<tr>
<td>05:28a</td>
<td>意思说，yisi shuo1 (she) said to herself</td>
</tr>
<tr>
<td>05:28b</td>
<td>我只摸他的衣服wo/ zhi/ mo/ ta de/ yishang I just touch his clothes</td>
</tr>
<tr>
<td>05:28c</td>
<td>就必痊愈。jiu/ bi/ quan yu。 then (I) must (be) healed</td>
</tr>
<tr>
<td>05:29a</td>
<td>于是她血漏的源头，立刻乾了yu2shi4/ ta1/ xue4 lou4/ de/ yuan2 tou2/，li4ke4/ gan1 le/。so then the her bleeding source immediately dry</td>
</tr>
<tr>
<td>05:29c</td>
<td>她便觉得身上的灾病好了。ta1/ bian4/ jue2de/ shen1 shang4 de/ zai1 bing4/ hao3 le/。she felt in her body the illness was healed</td>
</tr>
<tr>
<td>05:30a</td>
<td>耶稣顿时心里觉得有能力从自己身上出去ye1su1/ dun4shi2/ xin1li/ jue2de/ you3/ neng2li4/ cong2/ zi4ji3/ shen1 shang4/ chu1qu4/，Jesus at once in heart felt had power come out of self’s body</td>
</tr>
<tr>
<td>05:30b</td>
<td>就在众人中间转过来。 (Jesus) then in the middle of people turned around</td>
</tr>
<tr>
<td>05:30b</td>
<td>他说，shuo1/ (he) said</td>
</tr>
<tr>
<td>05:30c</td>
<td>谁摸我的衣服shei2/ mo2/ wo3de/ yi1shang/。who touch my clothes</td>
</tr>
<tr>
<td>05:31a</td>
<td>门徒对他说话men2tu2/ dui4/ ta1/ shuo1/。disciples to him said</td>
</tr>
<tr>
<td>05:31b</td>
<td>你看见众人拥挤你，ni3/ kan4/ zhong4ren2/ yong1ji3/ ni3/。you see people pressed around you</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Time</th>
<th>Chinese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:32a</td>
<td>耶稣 / 周围 / 观看</td>
<td>Jesus looked around</td>
</tr>
<tr>
<td>05:32b</td>
<td>要 / 见 / 作 / 这事 / 的 / 女人。</td>
<td>(he) wanted to see the woman who did this</td>
</tr>
<tr>
<td>05:33a</td>
<td>那 / 女人 / 知道 / 在 / 自己 / 身上 / 所成的 / 事，</td>
<td>that woman she knew what had happened on self’s body</td>
</tr>
<tr>
<td>05:33b</td>
<td>就 / 恐惧 / 战竞， 来</td>
<td>(she) with fear and trembling, came</td>
</tr>
<tr>
<td>05:33b</td>
<td>俯伏 / 在 / 耶稣 / 跟 / 前，</td>
<td>(she) fell in front of Jesus’ feet</td>
</tr>
<tr>
<td>05:33b</td>
<td>将 / 实情 / / 全 / 告诉 / 他</td>
<td>(she) told him all truth</td>
</tr>
<tr>
<td>05:34a</td>
<td>耶稣 / 对 / 她 / 说</td>
<td>Jesus to her said</td>
</tr>
<tr>
<td>05:34c</td>
<td>女儿 / ， 你的 / 信 / 救了 / 你 / ， 乎乎安安的 / 回去 / 吧。</td>
<td>Daughter, your faith saved you, (you) go in peace</td>
</tr>
<tr>
<td>05:34d</td>
<td>你的 / 灾病 / 痊愈了</td>
<td>your illness healed</td>
</tr>
<tr>
<td>05:35a</td>
<td>还 / 说话 / 的 / 时候</td>
<td>when (Jesus) still talking,</td>
</tr>
<tr>
<td>05:35a</td>
<td>有 / 人 / 从 / 管 / 会堂的 / 家里 / 来</td>
<td>there had someone come from the house of who was in charge of the synagogue</td>
</tr>
<tr>
<td>5:35b</td>
<td>说</td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>Text</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>----------------------------------------------------------------------</td>
<td></td>
</tr>
</tbody>
</table>
| 05:35c | 你的 / 女儿 / 死了 /，何必 / 还 / 劳动 / 先生 / 呢ni3 de/ nu3er2/ si3 le/， he2bi4/ hai2/ lao2dong4/ xian1sheng/ ne/.  
your daughter died, why still bother the Mr <ne>?
| 05:36a | 耶稣 / 听见 / 所说的 / 话 /，ye1su1/ ting1jian4/ su03 shuo1 de/hua4/，  
Jesus heard what had said
| 05:36b | 就 / 对 / 管 / 会堂的 / 说 /，jiu4/ dui4/ guan3/ hui4 tang2 de/ shuo1/，  
then (he) to the one in charge of synagogue said
| 05:36d | 不要 / 怕。bu4yao4/ pa4  
(you)don’t be afraid
| 05:36e | 只要 / 信 /。zhi3yao4/ xin4/。  
(you) just believe
so (he) then took peter, james and James’ brother john together went,
| 05:37b | 不许 / 别人 / 跟随 / 他bu4xu3/ bie2ren2/ gen1 sui2/ ta1  
(not) not allow other people follow him
| 05:38a | 他们 / 来到 / 管 / 会堂的 / 家里ta1men/ lai2dao4/ guan3/ hui4 tang2 de/ jia1 li3/，  
they came to the one in charge of the synagogue’s home
| 05:38b | 耶稣 / 看见 / 那里 / 乱嚷，ye1su1/ kan4jian4/ na4li/ luan4 nang1/，  
Jesus saw there commotion
| 05:38c | 并 / 有 / 人 / 大大的 / 哭泣 / 哀号 /。bing4/ you3/ ren2/ da4 da4 de/ ku1qi4/ ai1hao2/。  
and had people greatly crying and anguished wailing
| 05:39a | 进到 / 里面，jin4 dao4/ li3mian4/，  
(jesus) enter inside
<table>
<thead>
<tr>
<th>Time</th>
<th>Chinese</th>
<th>English</th>
</tr>
</thead>
</table>
| 05:39b | 就 / 对 / 他们 / 说 /  jiu4/dui4/ta1men/ shuo1/,  
(he) then said to them. | (he) then said to them. |
| 05:39c | 为什么 / 乱嚷 / 哭泣 / 呢 / ,  
wei4shen2me/ luan4 nang1/ ku1qi4/ ne/,  
why shout in disorder and cry? | 为什么 / 乱嚷 / 哭泣 / 呢 / ,  
why shout in disorder and cry? |
| 05:39d | 孩子 / 不是 / 死了 /  
hai2zi/ bu4shi/ si3 le/,  
child is not dead | 孩子 / 不是 / 死了 /  
child is not dead |
| 05:39e | 是 / 睡着了  
shi4/ shui4zhao2 le  
(she) is sleeping | 是 / 睡着了  
(she) is sleeping |
| 05:40a | 他们 / 就 / 嘲笑 / 耶稣 / 。  
ta1men/ jiu4/ chi1 xiao4/ ye1su1/。  
they then laughed at Jesus | 他们 / 就 / 嘲笑 / 耶稣 / 。  
they then laughed at Jesus |
| 05:40b | 耶稣 / 把 / 他们 / 都 / 搬 / 出去 / ,  
ye1su1/ ba3/ ta1men/ dou1/ nian3 /chu1qu4/,  
Jesus drive them all out | 耶稣 / 把 / 他们 / 都 / 搬 / 出去 / ,  
Jesus drive them all out |
| 05:40c | 就 / 带着 / 孩子的 / 父母， 和 / 跟随的 / 人 / 进入了 / 孩子 / 所在的 / 地方  
jiu4/ dai4 zhe/ hai2zi de/ fu4mu3/,  he2/ gen1sui2 de/ ren2/ jin4ru4 le/ hai2zi/ suo3zai4 de/ di4fang  
then (he) took child’s parents, and the people who followed him entered the place where the child was | 就 / 带着 / 孩子的 / 父母， 和 / 跟随的 / 人 / 进入了 / 孩子 / 所在的 / 地方  
then (he) took child’s parents, and the people who followed him entered the place where the child was |
| 05:41a | 就 / 拉着 / 孩子的 / 手  
jiu4/ la1 zhe/ hai2zi de/ shou3  
(Jesus) then pulled the child’s hand | 就 / 拉着 / 孩子的 / 手  
(Jesus) then pulled the child’s hand |
| 05:41b | 对 / 他 / 说  
dui4/ ta1/ shuo1/,  
(he) to her said | 对 / 他 / 说  
(he) to her said |
| 05:41c | 大利大古米 / 。  
dai4 li4 dai4 gu3 mi3/。  
Talathakum | 大利大古米 / 。  
Talathakum |
| 05:41d | 翻 / 出来 / ， 就是 / 说  
fan1/ chu1lai2/， jiu4shi4/ shuo1  
translated it out, it’s said | 翻 / 出来 / ， 就是 / 说  
translated it out, it’s said |
| 05:41e | 闰女 / 我 / 吩咐 / 你 / 起来  
gui1nu3/， wo3/ fen1fu4/ ni3/ qilai | 闰女 / 我 / 吩咐 / 你 / 起来  
gui1nu3/， wo3/ fen1fu4/ ni3/ qilai |
daughter, I ordered you to get up

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>05:42a</td>
<td>那 / 闺女 / 立时 / 起来 / 走 / 。 na4/ gui1nu3/ li4 shi2/ qilai/ zou3/ 。</td>
<td>That at daughter immediately got up and walked</td>
</tr>
<tr>
<td>05:42b</td>
<td>他们 / 就 / 大大的 / 惊奇 / 。 ta1men/ jiu4/ da4da4 da4/ jing1qi2/ 。</td>
<td>they then greatly amazed</td>
</tr>
<tr>
<td>05:42c</td>
<td>闺女 / 已经 / 十二 / 岁了 gui1nu3/ yi3jing1/ shi2er4/ sui4 le/。</td>
<td>daughter already twelve years old</td>
</tr>
<tr>
<td>05:43a</td>
<td>耶稣 / 切切的 / 嘱咐 / 他们 / 。 ye1su1/ qie1 qie1 de/ zhu3fu4/ ta1men/。</td>
<td>Jesus strictly told them</td>
</tr>
<tr>
<td>05:43b</td>
<td>不要 / 叫 / 人 / 知道 / 这事。 bu4yao4/ jiao/ ren2/ zhi1dao4/ zhe4 shi4/。</td>
<td>(they) don’t make people know about this</td>
</tr>
<tr>
<td>05:43c</td>
<td>又 / 吩咐 / 给 / 他 / 东西 / 吃 you4/ fen1fu4/ gei3/ ta1/ dong1xi/ chi1/。</td>
<td>(he) also ordered to give her stuff to eat</td>
</tr>
</tbody>
</table>

**MARK 5:21-43 Aural**

<table>
<thead>
<tr>
<th>Ln#</th>
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<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:21g</td>
<td>后来 / 耶稣 / 坐 / 船 / 去到 / 海 / 的 / 另 / 一边 ye1su1/ zuo4/ chuan2/ you4/ du4 dao4/ na4bian/ qu4/。</td>
<td>later Jesus took the boat went to the other side of the sea</td>
</tr>
<tr>
<td>05:21h</td>
<td>他 / 还 / 在 / 海边 / 的 / 时候 ta1/ hai2/ zai4/ hai3bian1/ de/ shi2hou4</td>
<td>when he was still at the sea shore</td>
</tr>
<tr>
<td>05:21i</td>
<td>就 / 有 / 很多的 / 人 / 过来 / 聚集 / 到 / 他 / 那里 jiu4/ you3/ hen3duo1 de/ ren2/ jing1ji2/ dao4/ ta1/ na4li</td>
<td>there had a lot of people come gather at his place</td>
</tr>
<tr>
<td>05:22a</td>
<td>有 / 一个 / 犹太人 / 会堂 / 的 / 领袖 / 也 / 来了 you3/ yi1ge4/ you1tai4ren2/ hui4 tong2/ de/ ling3xiu4/ ye3/ lai2 le</td>
<td>there was a leader of Jewish synagogue also came</td>
</tr>
<tr>
<td>05:22b</td>
<td>他 / 叫 / 叶鲁 he/ jiao/ ye6lu</td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>Time</td>
<td>Text Content</td>
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<tr>
<td>------</td>
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</tr>
<tr>
<td>05:23b</td>
<td>他/有/一个/十二岁/的/女儿/得了/重病/快要/死了</td>
<td>he called Jairus</td>
</tr>
<tr>
<td>05:22c</td>
<td>所以/他/来/求/耶稣/医治/他的/女儿</td>
<td>he had a twelve year old daughter got sick and was dying</td>
</tr>
<tr>
<td>05:24a</td>
<td>耶稣/就/跟着/他/一起/去了</td>
<td>so he came to beg Jesus to heal his daughter</td>
</tr>
<tr>
<td>05:24b</td>
<td>那/一路上/有/一大群的/人/拥挤着/耶稣</td>
<td>so he came to beg Jesus to heal his daughter</td>
</tr>
<tr>
<td>05:25a</td>
<td>那个/地方/有/一个/女人</td>
<td>that place had a woman</td>
</tr>
<tr>
<td>05:25c</td>
<td>她的/例假/来了/十二/年/都/从来/没有/停过</td>
<td>on the way there had a big group of people pressed around Jesus</td>
</tr>
<tr>
<td>05:26b</td>
<td>她/去/看了/很多的/医生</td>
<td>her period came for twelve years and never stop</td>
</tr>
<tr>
<td>05:26c</td>
<td>(She) suffered alot</td>
<td>she went to see many doctors</td>
</tr>
<tr>
<td>05:26d</td>
<td>也/花光了/她/所有的/钱</td>
<td>(She) suffered alot</td>
</tr>
<tr>
<td>05:26e</td>
<td>但是/她的/病情/不但/没有/任何的/好转</td>
<td>but her illness not only did not get any better</td>
</tr>
<tr>
<td></td>
<td>但是/她的/病情/不但/没有/任何的/好转</td>
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<td>but her illness not only did not get any better</td>
</tr>
</tbody>
</table>
| 05:27a | 她 / 听说了 / 耶稣的 / 事  
|        | ta/ tingshuo le/ Yesu de/ shi  
|        | she heard about Jesus |
| 05:27b | 于是 / 来 / 挤到 / 人群 / 里面 / 去  
|        | so then (she) came and got into the crowd |
| 05:28a | 她 / 心里 / 想 / 啊  
|        | ta/ xinli/ xiang/ a  
|        | she thought in heart |
| 05:28b | 我 / 只要 / 摸着 / 他的 / 衣服  
|        | wo/ zhiyao/ mo zhe/ ta de/ yifu  
|        | I just need to touch his clothes |
| 05:28c | 我的 / 病 / 就 / 一定 / 会 / 好的  
|        | wo3de/ bing4/ jiu4/ yi1ding4/ hui4/ hao3 de  
|        | my illness then for sure will heal |
| 05:29a | 她 / 出血的 / 地方 / 立刻 / 就 / 干了  
|        | ta1/ chu1 xue4 de/ di4fang/ li4ke4/ jiu4/ gan4 le  
|        | her bleeding place immediately then dry out |
| 05:29b | 于是 / 她 / 伸出 / 手 / 来 / 摸 / 耶稣的 / 衣服  
|        | yu2shi4/ ta1/ shen1chu1/ shou3/ lai2/ mo2/ ye1su1 de/ yi1fu  
|        | so then she reach out hands to touch Jesus’s clothes |
| 05:29c | 她 / 知道说 / 她 / 自己 / 已经 / 好了  
|        | ta1/ zhi1dao4/ shuo1/ ta1/ zi4ji3/ yi3jing1/ hao3 le  
|        | she knew that herself already healed |
| 05:30a | 那 / 同时 / 呢 / 耶稣 / 也 / 觉得 / 有 / 能力 / 从 / 自己 / 身上 / 出去  
|        | <na> meanwhile, Jesus also felt had power come out from self’s body |
| 05:30b | 于是 / 他 / 回过头来 /  
|        | jiu4/ zai4/ zhong4ren2/ zhong1jian1/ zhuan4 guo4lai2/  
|        | so then he turned around |
| 05:30b | 说  
|        | shuo1/  
|        | then (he) asked |
| 05:30c | 谁 / 摸 / 我的 / 衣服  
|        | shei2/ mo2/ wo3de/ yi1fu  
|        | who touch my clothes |
他的 / 门徒 / 就 / 说了
ta1 de/ men2tu2/ jiu4/ shuo1 le

his disciples then said

这里 / 这么 / 多 / 人 / 都 / 挤着 / 你
zhe4li3/ zhe4me/ duo1/ ren2/ dou1/ ji3 zhe/ ni3

here so many people all pressed around you

你 / 怎么 / 还 / 问 / 谁 / 摸 / 你 / 呢
ni3/ zen3me/ hai2/ wen/ shei2/ mo2/ ni3/ ne

how come you still ask who touch you <ne>

耶稣 / 却 / 左右 / 看 / 周围的 / 人
ye1su1/ que4/ zuo4you4/ ren2/ ren2

Jesus but left-right looked at the people around

耶稣 / 却 / 左右 / 看 / 周围的 / 人
ye1su1/ que4/ zuo4you4/ ren2/ ren2

Jesus but left-right looked at the people around

耶稣 / 却 / 左右 / 看 / 周围的人
ye1su1/ que4/ zuo4you4/ ren2/ ren2

Jesus but left-right looked at the people around

耶稣 / 却 / 左右 / 看 / 周围的 / 人
ye1su1/ que4/ zuo4you4/ ren2/ ren2

Jesus but left-right looked at the people around

耶稣 / 对 / 说
ye1su1/ dui4/ shuo1

Jesus to her said

耶稣 / 对 / 说
ye1su1/ dui4/ shuo1

Jesus to her said

耶稣 / 对 / 说
ye1su1/ dui4/ shuo1

Jesus to her said

耶稣 / 对 / 说
ye1su1/ dui4/ shuo1

Jesus to her said

耶稣 / 对 / 说
ye1su1/ dui4/ shuo1

Jesus to her said

耶稣 / 对 / 说
ye1su1/ dui4/ shuo1

Jesus to her said

女儿 / 你 / 对 / 我 / 的 / 信心 / 治好了 / 你的 / 病 / 以后 / 不用 / 再
daughter, your confidence in me healed your illness, (you) don’t need to suffer anymore

女儿 / 你 / 对 / 我 / 的 / 信心 / 治好了 / 你的 / 病 / 以后 / 不用 / 再
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daughter, your confidence in me healed your illness, (you) don’t need to suffer anymore

女儿 / 你 / 对 / 我 / 的 / 信心 / 治好了 / 你的 / 病 / 以后 / 不用 / 再
daughter, your confidence in me healed your illness, (you) don’t need to suffer anymore

你 / 平平安安的 / 回家 / 去 / 吧
ni3/ ping2 ping2an1an1 de/ hui2/ jia1/ qu4/ ba

you go in peace
<table>
<thead>
<tr>
<th>Time</th>
<th>Chinese</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:35a</td>
<td>那 / 耶稣 / 还 / 在 / 说话 / 的 / 时候 / na4/ ye1su1/ hai2/ zai4/ shuo1 hua4/ de/ shi2hou4</td>
<td>that when Jesus was still talking</td>
</tr>
<tr>
<td>05:35a</td>
<td>就 / 有 / 人 / 从 / 叶鲁 / 家里 / 来 / jiu4/ you3/ ren2/ cong2/ ye4 lu3/ jia1 li3/ lai2/</td>
<td>then had someone from Jairus’ home came and said</td>
</tr>
<tr>
<td>5:35b</td>
<td>说 / shuo1, (he) said</td>
<td></td>
</tr>
<tr>
<td>05:35c</td>
<td>你的 / 女儿 / 已经 / 死了 / 何必 / 还 / 麻烦 / 老师 / 自走一趟 / 呢 ni3 de/ nu3er2/ yi3jing1/ si3le/ he2bi4/ hai2/ ma2fan/ lao3shi1/ bai2 zou3 y1i tang4/ ne</td>
<td>your daughter already died, why still bother teacher to go in vain? &lt;ne&gt;</td>
</tr>
<tr>
<td>05:36a</td>
<td>耶稣 / 听了 以后 / ye1su1/ ting4 le yi3hou4/</td>
<td>After Jesus heard</td>
</tr>
<tr>
<td>05:36b</td>
<td>就 / 对 / 叶鲁 / 说 jiu4/ dui4/ ye4 lu3/ shuo1</td>
<td>then (he) to Jairus said</td>
</tr>
<tr>
<td>05:36d</td>
<td>你 / 不要 / 怕 ni3/ bu4yao4/ pa4</td>
<td>you don’t be afraid</td>
</tr>
<tr>
<td>05:36e</td>
<td>只要 / 相信 / 我 zhi3yao4/ xiang1xin4/ wo3</td>
<td>(you) just believe in me</td>
</tr>
<tr>
<td>05:37b</td>
<td>然后 / 耶稣 / 就 / 不让 / 其他 / 人 / 再 / 跟 / 他 / 一起 / 走了, ran2hou4/ ye1su1/ jiu4/ bu4 rang4/ qi2ta1/ ren2/ zai4/ gen1/ ta1/ yi1qi3/ zou3 le</td>
<td>then Jesus did not let other people went with him anymore</td>
</tr>
<tr>
<td>05:37b</td>
<td>只 / 带上了 / 三 / 个 / 门徒 / 跟 / 他 / 一起 / 去 zhi3/ dai4 shang4 le/ san1/ ge4/ men2tu2/ gen1/ ta1/ yi1qi3/ qu4</td>
<td>(he) just took three disciples to go with him</td>
</tr>
<tr>
<td>05:38a</td>
<td>他们 / 到了 / 那里 ta1men/ dao4le/ na4li</td>
<td>they arrived there</td>
</tr>
<tr>
<td>05:38b</td>
<td>看到 / 里面 / 一片 / 乱哄哄的</td>
<td></td>
</tr>
</tbody>
</table>
| 05:38c | 个 / 个 / 人 / 都是 / 又 / 哭 / 又 / 闹 | ge4/ ge4/ren2/ dou1 shi4/ you4/ ku1/ you4/ nao4
| 05:38c | (Jesus)saw inside commotion |
| 05:39a | 于是 / 耶稣 / 走 / 进去 | yu2shi4 /ye1su1/ zou3/ jin4qu4
| 05:39a | so then Jesus walked in |
| 05:39b | 对 / 他们 / 说 | dui4/ ta1men/ shuo1
| 05:39b | (he) to them said |
| 05:39c | 你们 / 哭 / 什么 | ni3men/ ku1/ shen2me
| 05:39c | what are you crying about |
| 05:39d | 这 / 孩子 / 不是 / 死了 | zhe4/ hai2zi/ bu4shi4/ si3 le
| 05:39d | this child is not dead |
| 05:39e | 只是 / 睡着了 | zhi3shi4/ shui4zhao2 le
| 05:39e | (she is) just sleeping |
| 05:40a | 那些 / 人 / 就 / 都 / 嘲笑 / 他 | na4xie1/ ren2/ jiu4/ dou1/ chao2xiao4/ ta1
| 05:40a | those people then all laughed at him |
| 05:40b | 于是 / 他 / 就 / 把 / 他们 / 都 / 赶了 / 出去 | yu2shi4/ ta1/ jiu4/ ba3/ ta1men/ dou1/ gan3 le/ chu1qu4
| 05:40b | so then he drive them all out |
| 05:40c | 只 / 带上 / 孩子的 / 父母 / 和 / 他的 / 三 / 个 / 门徒 / 进到 / 孩子的 / 房间 | zhi1/ dai4 shang4/ hai2zi de/ fu4mu3/ he2/ ta1 de/ san1/ ge4/ men2 tu2/ jin4 dao4/ hai2zi de/ fang2jian1
| 05:40c | Then (he)t took child’s parents and his three disciples went in child’s room |
| 05:41a | 耶稣 / 拉着 / 孩子的 / 手 | ye1su1/ la1 zhe/ hai2zi de/ shou3
| 05:41a | Jesus pulled the child’s hand |
Mark 5:21-43 Oral

<table>
<thead>
<tr>
<th>Ln#</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:41b</td>
<td>说 shuo1 (he) said</td>
</tr>
<tr>
<td>05:41e</td>
<td>小女孩 / 我 / 嘱咐 / 你 / 起来 xiao3 nu3hai2/ wo3/ fen1fu4/ ni3/ qilai little girl, I ordered you to get up</td>
</tr>
<tr>
<td>05:42a</td>
<td>那 / 个 / 小女孩 / 就 / 立刻 / 站了 / 起来 na4/ ge/ xiao3 nu3hai2/ jiu4/ li4ke4/ zhan4 le/ qilai that little girl immediately stand up</td>
</tr>
<tr>
<td>05:42a</td>
<td>而且 / 还 / 走来走去 er2qie3/ hai2/ zou3 lai2 zou4 (she) also walked around</td>
</tr>
<tr>
<td>05:42b</td>
<td>那些 / 人 / 看见 / 以后 / 都 / 非常 / 惊奇 na4xie1/ ren2/ kan4jian4/ yi3hou4/ dou1/ fei1chang2/ jing1qi2 after those people saw all very amazed</td>
</tr>
<tr>
<td>05:43a</td>
<td>但是 / 耶稣 / 却 / 叫 / 他们 / dan4shi4/ ye1su1/ que4/ jiao4/ ta1men/ ba4/ zhe4 jian4/ shi4qing2/ ren2 but Jesus told them do not tell people about this</td>
</tr>
<tr>
<td>05:43b</td>
<td>不要 / 把 / 这件 / 事情 / 告诉 / 人 zhi3shi4/ fen1fu4/ ta1men/ na2/ dong1xi/ lai2/ gei3/ xiao3 nu3hai2/ chil (they) do not tell people about this</td>
</tr>
<tr>
<td>05:43c</td>
<td>只是 / 嘱咐 / 他们 / 拿 / 东西 / 来 / 给 / 小女孩 / 吃 hou4lai2/ ta1/ jiu4/ li2kai1/ na4li/ hui2/ zi4ji3 de/ jia1xian1/ qu4 le (he) just ordered them to bring stuff to give little girl to eat</td>
</tr>
<tr>
<td>05:43c</td>
<td>后来 / 他 / 就 / 离开 / 那里 / 回 / 他 / 自己的 / 家乡 / 去了 hou4lai2/ ta1/ jiu4/ li2kai1/ na4li/ hui2/ ta1/ zi4ji3 de/ jia1xian1/ qu4 le later he then left there return to his hometown</td>
</tr>
</tbody>
</table>

**MARK 5:21-43 Oral**
昨天 / 我们 / 的 / 故事 / 讲 / 到 / 耶稣 / 上了 / 船，
zuo2tian1/ wo3men/ de/ gu4shi/ jiang3/ dao4/ ye1su1/ shang4 le/ chuan2
yesterday our story ended with Jesus went on the boat

05:21b
对吧
dui4 ba/
right?

05:21c
嗯
en/
en

05:21d
那 / 好
na4/ hao3
ok

05:21e
我们 / 今天 / 的 / 故事 / 是 / 接着 / 那个 / 故事 / 讲 / 哦
wo3men/ jin1tian1/ de/ gu4shi/ shi4/ jie1zhe /na4ge/ gu4shi/ jiang3/ o
our story today is after that story <o>

05:21f
所以 / 那 / 耶稣 / 上了 / 船 / 以后 / 呢
su03yi3/ na4/ ye1su1/ shang4 le/ chuan2/ yi3hou4/ ne
so after <na> Jesus went on the boat <ne>

05:21g
他 / 坐 / 船 / 去到 / 海 / 的 / 另 / 一边
ta1/ zuo4/ chuan2/ qu4 dao4/ hai3/ de/ ling4/ yi1 bian
he took the boat went to the other side of the sea

05:21h
他 / 还 / 在 / 海边 / 的 / 时候
when he was still at the sea shore
ta1/ hai2/ zai4/ hai3bian1/ de/ shi2hou4

05:21i
就 / 有 / 很多 / 人 / 聚集 / 到 / 他 / 那里
jiu4/ you3/ hen3duo1/ ren2/ jie1zhe /ta1/ na4li
there had a lot of people gather at his place

05:22a
那 / 其中 / 有 / 一个 / 犹太人 / 会堂 / 的 / 领袖 / 也 / 来了
na4/ qi1zhong1/ you3/ yi1ge4/ you2tui4ren2/ hui1tang3/ de/ ling3xu1/ ye3/ lai2 le
amount them there was a leader of Jewish synagogue also came

05:22b
他 / 叫 / 叶鲁
ta1/ jiao4/ ye4 lu3
he called Jairus

05:22c
他 / 有 / 一个 / 十二岁 / 的 / 女儿 / 得了 / 重病 / 快要 / 死了
ta1/ you3/ yi1ge4/ shi2er4 sui4/ de/ nu3er2/ de2le/ zhong4 bing4/ kuai4 yao4/ si3 le
he had a twelve year old daughter got sick and was dying
<table>
<thead>
<tr>
<th>Time</th>
<th>Text</th>
</tr>
</thead>
</table>
| 05:24a | 耶穌 / 就 / 跟着 / 他 / 一起 / 去了  
so he came to beg Jesus to go to heal his daughter |
| 05:24b | 那 / 一路上 / 呢 / 有 / 一大群 / 人 / 都 / 跟着 / 耶穌  
on the way there had a big group of people all followed Jesus |
| 05:24c | 而且 / 都 / 拥挤 / 他  
and all pressed around him |
| 05:25a | 那 / 我们 / 知道 /  
that place had a woman |
| 05:25a | 她 / 怎么样  
what about her? |
| 05:25b | 她 / 生病了  
she was sick |
| 05:25c | 她的 / 例假 / 来了 / 十二 / 年 / 都 / 没有 / 停过  
her period came for twelve years and not stop |
| 05:26b | 受了 / 很多 / 很多的 / 苦  
(She) suffer a lot a lot |
| 05:26c | 又 / 花光了 / 她 / 所有的 / 钱  
and (she) spend all her money |
但是 / 她的 / 病情 / 有没有 / 好转 /？
danshi/ ta de/ bingqing/ you meiyou/ haozhuang/？

but was her illness get better?

（没有）
（meiyou）
(no)

所以 / 她的 / 病情 / 不但 / 没有 / 好转
dan4shi4/ ta1 de/ bing4qing2/ bu4dan4/ mei2you3/ ren4he2 de/ hao3zhuang3

so her illness not only did not get better

而且 / 还 / 越来越 / 严重
erqi/ hai/ yuelaiyue/ yanzhong

But getting worse and worse

但是 / 呢 / 她 / 听说过 / 耶稣的 / 事情
but <ne> she heard about Jesus

所以 / 她 / 就 / 挤到 / 人群 / 里面 / 去
suoyi/ ta/ jiujia dao jirenqu/ limian/ qu

so she then got into the crowd

她 / 心里 / 想 / 啊
ta/ xinli/ xiang/ a

she thought in heart

我 / 只要 / 能 / 摸到 / 他的 / 衣服
wo/ zhiyao/ neng/ mo dao/ ta de/ yiifu

I just need to be able to touch his clothes

我的 /

my illness then for sure will heal

所以 / 就 / 伸出 / 手 / 去 / 拥 / 耶稣的 / 衣服
suoyi/ jiu/ chengshou dao shou3/ yi4/ yijiafu

so she then reach out hands go touch Jesus‘ clothes

<na> 她 / 心 / 知道 / 自己的 / 病 / 已经 / 好了
she in heart knew that self’s illness already healed
Meanwhile Jesus also felt that had power come out from self’s body.

So he then turned around.

Then (he) asked.

Who touch my clothes?

Then (they) said.

Here so many people all pressed around you.

You still ask who touch you?

But Jesus then left-right looked at the people around.

(he) wanted to look to the bottom of who touch him.

That woman she knew what had happened on self’s body.
<table>
<thead>
<tr>
<th>Time</th>
<th>Chinese Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:33b</td>
<td>积 怕得 直 发抖 来 跪 在 耶稣的 面前 / jiu4/ hai4pa4 de/ zhi2/ fa1dou3/ lai2/ gui4/ zai4/ ye1su1 de/ mian4qian2/</td>
<td>then fearfully continuously trembling come knee before Jesus</td>
</tr>
<tr>
<td>05:34a</td>
<td>耶稣 就 对 她 说 啦 ye1su1/jiu4/dui4/tai1/shuo1/la</td>
<td>Jesus then to her said &lt;la&gt;</td>
</tr>
<tr>
<td>05:34b</td>
<td>他 说 ta1/shuo1</td>
<td>he said</td>
</tr>
<tr>
<td>05:34c</td>
<td>女儿 你 对 我的 信心 治好了 你的 病 以后 不用 再 / ni3/dui4/wu3de/xin4xin1/zhi4 hao3 le/ni3 de/bing4/yi3hou4/bu4yong4/ zai4/shou4ku3 le</td>
<td>daughter, your confidence in me healed your illness, (you) don’t need to suffer anymore</td>
</tr>
<tr>
<td>05:35a</td>
<td>那 耶稣 还 在 说话 的 时候 / na4/ye1su1/hai2/zai4/shuo1 hua4/de/shi2hou4</td>
<td>that when Jesus was till talking</td>
</tr>
<tr>
<td>05:35a</td>
<td>就 有 人 从 叶鲁 家里 就 来了 / jiu4/you3/ren2/cong2/ye4 lu3/jia1li3/jiu4/lai2 le</td>
<td>then had someone from Jairus’ home then came and said</td>
</tr>
<tr>
<td>05:35b</td>
<td>然后 对 他 说 / ran2hou4/dui4/tai1/shuo1</td>
<td>then (he) to him said</td>
</tr>
<tr>
<td>05:35c</td>
<td>你的 女儿 已经 死了 何必 还 麻烦 老师 自走一趟 / ni3 de/nu3er2/yi3jing1/si3le/he2bi4/hai2/ma2fan/lao3shi1/bai2 zou3 yi1 tang4/ne</td>
<td>your daughter already died, why still bother teacher to go in vain? &lt;ne&gt;</td>
</tr>
</tbody>
</table>
| 05:36a | 那 耶稣 听到 以后 na4/ye1su1/ti1ng1dao4 yi3hou4 | then Jesus heard and
<table>
<thead>
<tr>
<th>Time</th>
<th>Text</th>
</tr>
</thead>
</table>
| 05:36b| after Jesus heard
<p>|       | jiu4/ dui4/ ye4 lu3/ shuo1                                           |
|       | then (he) to Jairus said                                            |
| 05:36c| he / 说                                                           |
|       | ta1/shuo1                                                          |
|       | he said                                                            |
| 05:36d| 你 / 不要 / 怕                                                   |
|       | ni3/ bu4yao4/ pa4                                                  |
|       | you don’t be afraid                                               |
| 05:36e| 你 / 只要 / 信 / 我                                                |
|       | ni3/ zhi3yao4/ xin4/ wo3                                           |
|       | you just believe in me                                             |
| 05:37b| 所以 / 然后 / 耶稣 / 就 / 不再 / 让 / 其他的 / 人 / 跟着 / 他了        |
|       | suo3yi3/ ran2hou4/ ye1su1/ jiu4/ bu4zai4/ rang4/ qi1ta1de/ ren2/ gen1zhe/ ta1 le |
|       | so then Jesus did not let other people follow him anymore          |
| 05:37b| 只 / 带着 / 他的 / 三个 / 门徒 / 一起 / 去 / 叶鲁的 / 家             |
|       | zhi1/ dai4 zhe/ ta1 de/ san1 ge4/ men2tu2/ yi1qi3/ qu4/ ye4 lu3 de/ jia1 |
|       | (he) just took his three disciples together went to Jairus’ home    |
| 05:38a| 那 / 他们 / 到了 / 那里                                           |
|       | na4/ ta1men/ dao4le/ na4li                                        |
|       | &lt;na&gt; that they arrived there                                        |
| 05:38b| 耶稣 / 看到 / 里面 / 一片 / 乱哄哄的                                |
|       | ye1su1/ kan4dao4/ li3mian4/ yi1pian4/ lu4n4 hong1 hong1 de         |
|       | Jesus saw inside commotion                                          |
| 05:38c| 个 / 个 / 人 / 都 / 在 / 那里 / 大声地 / 哭 / 啊 / 叫 / 阿                |
|       | ge4/ ge4/ ren2/ dou1/ zai4/ na4li/ da4sheng1 de/ ku1/ a/ jiao4/ a  |
|       | Everyone there was crying &lt;a&gt; and calling out &lt;a&gt;                  |
| 05:39a| 然后 / 耶稣 / 就 / 进去 / 说                                        |
|       | ran2hou4/ ye1su1/ jiu4/ jin4qu4/ shuo1                             |
|       | then Jesus went in and said                                         |
| 05:39b| 他 / 说                                                            |
|       | ta1/shuo1                                                          |
|       | he said                                                            |
| 05:39c| 你们 / 哭 / 什么                                                 |
|       | ni3men/ ku1/ shen2me                                                |</p>
<table>
<thead>
<tr>
<th>Time</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:39d</td>
<td>what are you crying about</td>
</tr>
<tr>
<td></td>
<td>这 / 孩子 / 不是 / 死了</td>
</tr>
<tr>
<td></td>
<td>zhe4/ hai2zi/ bu4shi/ si3 le</td>
</tr>
<tr>
<td></td>
<td>this child is not dead</td>
</tr>
<tr>
<td>05:39e</td>
<td>只是 / 睡着了</td>
</tr>
<tr>
<td></td>
<td>zhi3shi4/ shui4zhao2 le</td>
</tr>
<tr>
<td></td>
<td>(she is) just sleeping</td>
</tr>
<tr>
<td>05:40a</td>
<td>那里的 / 人 / 就 / 都 / 嘲笑 / 他</td>
</tr>
<tr>
<td></td>
<td>na4li de/ ren2/ jiu4/ dou1/ chao2xiao4/ ta1</td>
</tr>
<tr>
<td></td>
<td>the people there then all laughed at him</td>
</tr>
<tr>
<td>05:40b</td>
<td>然后 / 他 / 就 / 把 / 那些 / 人 / 都 / 赶了 / 出去</td>
</tr>
<tr>
<td></td>
<td>ran2hou4/ ta1/ jiu4/ ba3/ na4xie1/ ren2/ dou1/ gan3 le/ chu1qu4</td>
</tr>
<tr>
<td></td>
<td>then he drive all those people out</td>
</tr>
<tr>
<td>05:40c</td>
<td>只 / 带上 / 孩子的 / 父母 / 还有 / 他的 / 三 / 个 / 门徒 / 进到 / 孩子的 / 房间 / 去</td>
</tr>
<tr>
<td></td>
<td>zhi1/ dai4 shang4/ hai2zi de/ fu4mu3/ hai2you3/ ta1 de/ san1/ ge4/ men2tu2/ jin4 dao4/ hai2zi de/ fang2jian1/qu4</td>
</tr>
<tr>
<td></td>
<td>Then (he) took child’s parents and his three disciples went in child’s room</td>
</tr>
<tr>
<td>05:41a</td>
<td>然后 / 耶稣 / 就 / 拉着 / 孩子的 / 手</td>
</tr>
<tr>
<td></td>
<td>ran2hou4/ ye1su1/ jiu4/ la1 zhe/ hai2zi de/ shou3</td>
</tr>
<tr>
<td></td>
<td>then Jesus then pulled the child’s hand</td>
</tr>
<tr>
<td>05:41b</td>
<td>说</td>
</tr>
<tr>
<td></td>
<td>shuo1</td>
</tr>
<tr>
<td></td>
<td>(he) said</td>
</tr>
<tr>
<td>05:41e</td>
<td>小女孩 / 我 / 吩咐 / 你 / 起来</td>
</tr>
<tr>
<td></td>
<td>xiao3 nu3hai2/ wo3/ fen1fu4/ ni3/ qilai</td>
</tr>
<tr>
<td></td>
<td>little girl, I ordered you to get up</td>
</tr>
<tr>
<td>05:42a</td>
<td>那 / 个 / 小女孩 / 就 / 立刻 / 站了 / 起来</td>
</tr>
<tr>
<td></td>
<td>na4/ ge/ xiao3 nu3hai2/ jiu4/ li4ke4/ zhan4 le/ qilai</td>
</tr>
<tr>
<td></td>
<td>that little girl immediately stand up/and got up</td>
</tr>
<tr>
<td>05:42a</td>
<td>而且 / 还 / 走过来走过去</td>
</tr>
<tr>
<td></td>
<td>er2qie3/ hai2/ zou3 guo4lai2 zou3 guo4qu</td>
</tr>
<tr>
<td></td>
<td>(she) also walked around</td>
</tr>
<tr>
<td>05:42b</td>
<td>所有的 / 人 / 看见了 / 以后 / 都 / 觉得 / 非常的 / 奇奇</td>
</tr>
<tr>
<td></td>
<td>suo3you3 de/ ren2/ kan4jian4 le/ yi3hou4/ dou1/ jue2de/ fei1chang2 de/ xil qi2</td>
</tr>
<tr>
<td></td>
<td>all who saw all felt very amazed</td>
</tr>
</tbody>
</table>
but Jesus <ne> told them

(they) do not tell people about this

(He) just ordered them go bring stuff to give little girl to eat

<na> then after that he left there return to his hometown

Mark 05:21-43 All three texts interlinear

05:21a
W: (Absent)
A: (Absent)
O: 昨天／我们／的／故事／讲／到／耶稣／上了／船,
zuo2tian1/ wo3men/ de/ gu4shi/ jiang3/ dao4/ ye1su1/ shang4 le/ chuan2
yesterday our story ended with Jesus went on the boat

05:21b
W: (Absent)
A: (Absent)
O: 对吧／
dui4 ba/
right?

05:21c
W: (Absent)
A: (Absent)
O: 嗯／
en/
en

05:21d
W: (Absent)
A: (Absent)
O: 那／好
na4/ hao3
<na> ok
我们／今天／的故事／是／接着／那个／故事／讲／哦

我们/ jin1tian1/ de/ gu4shi/ shi4/ jie1zhe/ na4ge/ gu4shi/ jiang3/ o

our story today is after that story <o>

所以／那／耶稣／上了／船／以后／呢

所以/ na/ ye1su1/ shang4 le/ chuan2/ yi3hou4/ ne

so after <na> Jesus went on the boat <ne>

耶稣／坐／船／又／渡到／那边／去

ye1su1/ zuo4/ chuan2/ you4/ du4 dao4/ na4bian/ qu4

Jesus took the boat again went to that side

后来／耶稣／坐／船／去到／海／的／另／一边

hou4lai2/ ye1su1/ zuo4/ chuan2/ you4/ dao4/ hai3/ de/ ling4/ yi1 bian

later Jesus took the boat went to the other side of the sea

他／坐／船／去到／海／的／另／一边

ta1/ zuo4/ chuan2/ qu4 dao4/ hai3/ de/ ling4/ yi1 bian

he took the boat went to the other side of the sea

就／有／许／多／人／到／他／那里／聚集。


There had a lot of people gather at his place

就／有／很多／人／过来／聚集／到／他／那里

jiu4/ you3/ hen3duo1/ de/ ren2/ ju4jiai2/ ju4ji2/ dao4/ ta1/ na4li

there had a lot of people come gather at his place

就／有／很多／人／聚集／到／他／那里

jiu4/ you3/ hen3duo1/ ren2/ ju4ji2/ dao4/ ta1/ na4li

there had a lot of people gather at his place

就／有／很多／人／到／他／那里

jiu4/ you3/ hen3duo1/ ren2/ ju4ji2/ dao4/ ta1/ na4li

there had a lot of people gather at his place
W: 他／正在／海边／上。
ta1/ zheng4zai4/ hai3bian1/ shang4。
when he was at the sea shore

A: (Absent)
O: (Absent)

05:22a
W: 有／一个／管／会堂／的／人，
you3/ yi1ge4/ guan3/ hui4 tang2/ de/ ren2
there was a man who was in charge of synagogue

A: 有／一个／犹太人／会堂／的／领袖／也／来了
you3/ yi1ge4/ you2tai4ren2/ hui4 tang2/ de/ ling3xiu4/ ye3/ lai2 le
there was a leader of Jewish synagogue also came

O: 那／其中／有／一个／犹太人／会堂／的／领袖／也／来了
na4/ qi2zhong1/ you3/ yi1ge4/ you2tai4ren2/ hui4 tang2/ de/ ling3xiu4/ ye3/ lai2 le
amount them there was a leader of Jewish synagogue also came

05:22b
W: 名／叫／睚鲁，
mimg2/ jiao4/ ya2 lu3，
(his) name called Jairus

A: 他／叫／叶鲁
ta1/ jiao4/ ye4 lu3
he called Jairus

O: 他／叫／叶鲁
ta1/ jiao4/ ye4 lu3
he called Jairus

05:22c
W: 来／见／耶稣，
lai2/ jian4/ ye1su1，
come to see Jesus

A:
O:

05:22d
W: 就／伏在／他／脚／前，
jiu4/ fu2 zai4/ ta1/ jue2/ qian2，
then fell in front of his feet
A:
O:

05:23a
W: 再三的／求／他／说，
zai4san1 de/ qiu2/ ta1/ shuo1，
again and again beg him
A:
O:
O:

说
shuo1,

(he) said

05:23b
W: 我的／小女儿／快要／死了。
wo3de/ xiao3 nu3er2/ kuai4 yao4/ si3 le,
my little daughter is dying

A: 他／有／一个／十二岁／的／女儿／得了／重病／快要／死了
ta1/ you3/ yi1ge4/ shi2er4 sui4/ de/ nu3er2/ de2le/ zhong4 bing4/ kuai4 yao4/ si3 le
he had a twelve year old daughter got sick and was dying

O: 他／有／一个／十二岁／的／女儿／得了／重病／快要／死了
ta1/ you3/ yi1ge4/ shi2er4 sui4/ de/ nu3er2/ de2le/ zhong4 bing4/ kuai4 yao4/ si3 le
he had a twelve year old daughter got sick and was dying

05:23c
W: 求／你／去／按手／在／他身上，

A: 所以／他／来／求／耶稣／医治／他的／女儿
suo3yi3/ ta1/ lai2/ qiu2/ ye1su1/ yi1zhi4/ ta1 de/ nu3er2
so he came to beg Jesus to heal his daughter

O: 所以／他／来／求／耶稣／去／医治／他的／女儿
suo3yi3/ ta1/ lai2/ qiu2/ ye1su1/ yi1zhi4/ ta1 de/ nu3er2
so he came to beg Jesus to go to heal his daughter

05:24a
W: 耶稣／就／和／他／同／去，
Ye1su1/ jiu4/ he2/ ta1/ tong4/ qu4/，
Jesus then went with him

A: 耶稣／就／跟着／他／一起／去了
Ye1su1/ jiu4/ gen1zhe/ ta1/ yi1qi3/ qu4 le
Jesus then with him went together

O: 耶稣／就／跟着／他／一起／去了
Ye1su1/ jiu4/ gen1zhe/ ta1/ yi1qi3/ qu4 le
Jesus then with him went together

05:24b
W: 有／许多／人／跟随／拥挤／他
you3/ xu3duo1/ ren2/ gen1su2/ yong1jij3/ ta1
there had a lot of people followed and pressed around him

A: 那／一路上／有／一大群的／人／拥挤着／耶稣
na4/ yi1 lu4shang/ you3/ yi1 dai4 quan2 de/ ren2 yong1jij3 zhe/ ye1su1
on the way there had a big group of people pressed around Jesus

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O: 那一路上呢有大群人都跟着耶稣
na4 yi1 lu4shang/ nei/ you3/ yi1 dai4/ qun2/ ren2/ dou1/ gen1ze/ ye1su1
on the way there had a big group of people all followed Jesus

05:24c
W:
A:

O: 而且都拥挤他
er2qie3/ dou1/ yong1li3/ ta1
and all pressed around him

05:25a
W: 有一个女人,
you3/ yi1ge4/ nu3ren2,
there had a woman
A: 那个地方有一个女人
na4ge/ di4fang/ you3/ yi1ge4/ nu3ren2
that place had a woman

O: 那我们知道那地方有一个女人
na4/ wo3men/ zhi1dao4/ na4ge/ di4fang/ you3/ yi1ge4/ nu3ren2
so we know that place had a woman

05:25b
W: 患了十二年的血漏
huan4 le/ shi2er4/ nian2/ de/ xie3 lou4
(she) subjected to twelve years of bleeding

A: 她的例假来了十二年都没有停过
ta1 de/ li4jia4/ lai2 le/ shi2er4/ nian2/ dou1/ mei2you3/ ting2 guo4
her period came for twelve years and never stop

O: 她怎么样
tai/ zen3meyang4
what about she?

05:25b
W:
A:

O: 她生病了
tai/ sheng1bing4 le
she was sick

05:25c
W:
A:

O: 她的例假来了十二年都没有停过
tai/ li4jia4/ lai2 le/ shi2er4/ nian2/ dou1/ mei2you3/ ting2 guo4
her period came for twelve years and not stop
A: 她去看了很多医生
she went to see many doctors

O: 她去看过很多很多医生
she went to see many many doctors

A: 她受了很多的苦
She suffered a lot

O: 她受了很多很多的苦
She suffer a lot a lot

A: 也花光了她所有的钱
also (she) spend all her money

O: 又花光了她所有的钱
and (she) spend all her money

A: 但是她的病情不但没有好转
her illness not only not get any better

O: 但是她的病情有没有好转？（没有）
but was her illness get better? (no)

W: 病势反倒更重了。
the illness反倒更重了。
illness on the contrary got worse

A: 而且／反而／越来越／严重了
erqie/ faner/ yuelaiyue/ yanzhong le
but on the contrary got worse

O: 所以／她的／病情／不但／没有／好转
suoyi/ ta de/ bingqing/ budan/ meiyou/ haozhuhan
so her illness not only not get better

05:26f
W:
A:

O: 而且／还／越来越／严重
Erqie/ hai/ yuelaiyue/ yanzhong
But getting worse and worse

05:27a
W: 她／听见／耶稣的／事
ta/ tingjian/ Yesu/ de/ shi
she heard about Jesus

A: 她／听说了／耶稣的／事
ta/ tingshuo le/ Yesu de/ shi
she heard about Jesus

O: 但是／呢／她／听说过／耶稣的／事情
danshi/ ne/ ta/ tingshuoguo/ Yesu de/ shiqing
but <ne> she heard about Jesus

05:27b
W: 就／从／后头／来，
jiu/ zong/ houtou/ lai，
then (she) came from behind

A: 于是／来／挤到／人群／里面／去
yushi/ lai/ ji dao/ renqun/ limian/ qu
so then (she) came and got into the crowd

O: 所以／她／就／挤到／人群／里面／去
suoyi/ ta/ jiu/ ji dao/ renqun/ limian/ qu
so she then got into the crowd

05:27c
W: 杂在／众人／中间，
za zai/ zhongren/ zhongjian，
(she)in among the people
A:

O:

05:27d
W: 摸／耶稣的／衣裳，
mou/ Yesu de/ yishang。
A: (she) touch Jesus' clothes

O:

05:28a
W: 意思／说，
yisi shuo1，
(she) said to herself

A: 她／心里／想／啊
ta/ xinli/ xiang/ a
she thought in heart <a>

O: 她／心里／想／啊
ta/ xinli/ xiang/ a
she thought in heart <a>

05:28b
W: 我／只要／摸／他的／衣裳
wo/ zhi/ mo/ ta de/ yishang
I just touch his clothes

A: 我／只要／摸着／他的／衣服
wo/ zhiyao/ mo zhe/ ta de/ yifu
I just need to touch his clothes

O: 我／只要／能／摸到／他的／衣服
wo/ zhiyao/ neng/ mo dao/ ta de/ yifu
I just need to be able to touch his clothes

05:28c
W: 就／必／痊愈。
jiu/ bi/ quan yu
then (I) must (be) healed

A: 我的／病／就／一定／会／好的
wo3de/ bing4/ jiu4/ y1ding4/ hui4/ hao3 de
my illness then for sure will heal

O: 我的／病／就／一定／会／好的
wo3de/ bing4/ jiu4/ y1ding4/ hui4/ hao3 de
my illness then for sure will heal

05:29a
W: 于是／她／血漏／的／源头，立刻／乾了。
yu2shi4/ ta1/ xue4 lou4/ de/ yuan2 tou2/，li4ke4/ gan1 le/。
so then the her bleeding source immediately dry

A: 于是／她／伸出／手／来／摸／耶稣的／衣服
yu2shi4/ ta1/ shen1chu1/ shou3/ lai2/ mo2/ ye1su1 de/ yifu
so then she reach out hands to touch Jesus' clothes

O: 所以／她／就／伸出／手／去／摸／耶稣的／衣服
suo3yi3/ ta1/ jiu4/ shen1chu1/ shou3/ qu4/ mo2/ ye1su1 de/ yifu
so she then reach out hands go touch Jesus' clothes
05:29b
W:

A: 她／出血的／地方／立刻／就／干了
ta1/ chu1 xue4 de/ di4fang/ li4ke4/ jiu4/ gan4 le
her bleeding place immediately then dry out

O: 那／她／出血的／地方／立刻／就／干了
na4/ ta1/ chu1 xue4 de/ di4fang/ li4ke4/ jiu4/ gan4 le
then her bleeding place immediately then dry out

05:29c
W: 她／便／觉得／身上的／灾病／好了。
ta1/ bian4/ jue2de/ shen1 shang4 de/ zai1 bing4/ hao3 le/
she felt in her body the illness was healed

A: 她／知道／她说／她／自己／已经／好了
ta1/ zhi1dao4 shuo1/ ta1/ zhi1dao4 shuo1/ zi4ji3/ yi3jing1/ hao3 le/
she knew that herself already healed

O: 她／心里／知道／自己的／病／已经／好了
ta1/ xin1li/ zhi1dao4 shuo1/ zi4ji3 de/ bing4/ yi3jing1/ hao3 le/
she in heart knew that self’s illness already healed

05:30a
W: 耶稣／顿时／心里／觉得／有／能力／从／自己／身上／出去.
ye1su1/ dun4shi2/ xin1li/ jue2de/ you3/ neng2li4/ cong2/ zi4ji3/ shen1 shang4/ chu1qu4/
Jesus at once in heart felt had power come out of self’s body

A: 那／同时／呢／耶稣／也／觉得／有／能力／从／自己／身上／出去
<na> meanwhile, Jesus also felt had power come out from self’s body

O: 那／同时／呢／耶稣／也／觉得／有／能力／从／自己／身上／出去
<na> meanwhile, Jesus also felt that had power come out from self’s body

05:30b
W: 就／在／众人／中间／转过来
jiu4/ zai4/ zhong4ren2/ zhong1jian1/ zhuo4 guo4lai2/
(Jesus) then in the middle of people turned around

A: 于是／他／回过头来
yu2shi4/ ta1/ hui2 guo4 tou2 lai2/
so then he turned around

O: 所以／他／就／回过头来／
suo3yi3/ ta1/ jiu4/ hui2 guo4 tou2 lai2/
so he then turned around

W: 说
shuo1/,
(h) e said

A: 说
shuo1/,
(he) said

O: 就／问
ju4/ wen4
then (he) asked

05:30c
W: 谁／摸／我的／衣裳／。
shei2/ mo2/ wo3de/ yi1shang/。
who touch my clothes
A: 谁／摸／我的／衣服
shei2/ mo2/ wo3de/ yi1fu
who touch my clothes
O: 谁／摸／我的／衣服
shei2/ mo2/ wo3de/ yi1fu
who touch my clothes

05:31a
W: 门徒／对／他／说／。
men2tu2/ dui4/ ta1/ shuo1/.
disciples to him said
A: 他的／门徒／就／说了
ta1 de/ men2tu2/ jiu4/ shuo1 le
his disciples then said
O: 他的／门徒／听了／以后／觉得／很／好笑
ta1 de/ men2tu2/ ting1 le/ yi3hou4/ jue2de/ hen3/ hao3 xiao4
his disciples after heard it felt very funny

05:31b
W: 你／看／众人／拥挤／你,
ni3/ kan4/ zhong4ren2/ yong1ji3/ ni3/,
you see people pressed around you
O: 就／说／
Jiu4/ shuo1/
Then (they) said
A: 这里／这么／多／人／都／挤着／你
zhe4li3/ zhe4me/ du02/ dou1/ ji3 zhe/ ni3
here so many people all pressed around you
O: 这里／这么／多／人／都／挤着／你
zhe4li3/ zhe4me/ du02/ dou1/ ji3 zhe/ ni3
here so many people all pressed around you

05:31c
W: 还／说／谁／摸／我／呢／。
hai2/ shuo1/ shei2/ mo2/ wo3/ me/。
(you) still say who touch you?
A: 你／怎么／还／问／谁／摸／你／呢
你／还／问／谁／摸／你／吗
你still ask who touch you?

05:32a
耶稣／周围／观看．
yesu1/ zhou1wei2/ guan1kan4/
Jesus looked around

A: 耶稣／却／左右／看／周围的人
yesu1/ que4/ zuo3you4/ kan4/ zhou1wei2 de/ ren2
Jesus but left-right looked at the people around

O: 但是／耶稣／就／左右／看／周围的人
dan4shi4/ yesu1/ jiu4/ zuo3you4/ kan4/ zhou1wei2 de/ ren2
but Jesus then left-right looked at the people around

05:32b
要／见／作／这事／的／女人
yao4/ jian4/ zuo4/ zhe4 shi4/ de/ nu3ren2/
(he) wanted to see the woman who did this

A: 要／看／到底／是／谁／摸了／他
yao4/ kan4/ dao4 di/ shi4/ shei2/ mo2 le/ ta1
(he) wanted to look to the bottom of who touch him

O: 要／看／到底／是／谁／摸了／他
yao4/ kan4/ dao4di/ shi4/ shei2/ mo2 le/ ta1
(he) wanted to look to the bottom of who touch him

05:33a
那／女人／知道／在／自己／身上／所成／的事，
na4/ nu3ren2/ zhi1dao4/ zai4/ zi4ji3/ shen1 shang4/ suo3 cheng2 de/ shi4/，
that woman knew on her body what had happened

A: 那／女人／知道／发生／在／自己／身上／的事
na4/ nu3ren2/ zhi1dao4/ fa1sheng1/ zai4/ zi4ji3/ shen1 shang4/ de/ shi4
that woman know what had happened on self’s body

O: 那／个／女人／呢／她／知道／发生／在／自己／身上／的／事
na4/ge/ nu3ren2/ ne/ ta1/ zhi1dao4/ fa1sheng1/ zai4/ zi4ji3/ shen1 shang4/ de/ shi4
that woman she<ne> she knew what had happened on self’s body

05:33b
就／恐惧／战竞／来／
jiu4 kong3jiu4 zhan4 jing4，
A: 就／害怕得／发抖／来／跪／在／耶稣的／面前／
jiu4/ hai4pa4 de/ fa1duou3/ hai2/ gui4/ zai4/ yesu1 de/ mian4qian2/
(she)fear trembling, come fell in front of Jesus’ feet,

O: 就／害怕得／直／发抖／来／跪／在／耶稣的／面前／
jiu4/ hai4pa4 de/ zhi2/ fa1dou3/ lai2/ gui4/ zai4/ ye1su1 de/ mian4qian2/
then fearfully continuously trembling come knee before Jesus

W：俯伏/在／耶稣／跟／前，
lai2 fu3 fu2 zai4 ye1su1 gen1qian
W：将／实／情／全／告诉／他
jiang1 shi2 qing2 quan2 gao4su ta1
A: 把／事情的／经过／告诉了／他
ba3/ shi4qing2 de/ jing1guo4/ gao4su le/ ta1
told him all truth
O: 把／事情的／经过／告诉了／他
ba3/ shi4qing2 de/ jing1guo4/ gao4su le/ ta1
and told him the whole thing

05:34a
W: 耶稣／对／她说
ye1su1/ dui4/ ta1/ shuo1
Jesus to her said
A:耶稣／对／她／说
ye1su1/ dui4/ ta1/ shuo1
Jesus to her said
O:耶稣／就／对／她／说／啦
ye1su1/ jiu4/ dui4/ ta1/ shuo1/ la
Jesus then to her said <la>
05:34b
W:
A:
O: 他／说
ta1/ shuo1
he said
05:34c
W: 女儿／，你的／信／救了／你／，平平安安的／回去／吧。
nu3er2/ ni3 de/ xin4/ jiu4 le/ ni3/, ping2 ping2an1 an1 de/ hui2qu/ ba/
Daughter, your faith saved you, go in peace
A: 女儿／你／对／我／的／信心／治好了／你的／病／以后／不用／再／受苦了
nu3er2/ ni3 de/ xin4xin1/ zhi4 hao3 le/ ni3 de/ bing4/ yi3hou4/ bu4yong4/ zai4/ shou4ku3 le
daughter, your confidence in me healed your illness, don’t need to suffer anymore
O: 女儿／你／对／我的／信心／治好了／你的／病／以后／不用／再／受苦了
nu3er2/ ni3 de/ xin4xin1/ zhi4 hao3 le/ ni3 de/ bing4/ yi3hou4/ bu4yong4/ zai4/ shou4ku3 le
daughter, your confidence in me healed your illness, don’t need to suffer anymore
05:34d
W: 你的／灾病／痊愈了
ni3 de/ zai1 bing4/ quan2 yu4 le
your illness healed
A: 你／平平安安的／回家／去／吧  
ni3/ping2 ping2an1an1 de/ hui2jia1/ qu4/ ba  
you go in peace

O: 你／平平安安的／回家／去／吧  
ni3/ping2 ping2an1an1 de/ hui2jia1/ qu4/ ba  
you go in peace

05:35a  
W: 还／说话／的／时候／，有／人／从／管／会堂的／家里／来，  
when (Jesus) still talking, there had someone come from the house of who was in charge of the synagogue and said

A: 那／耶稣／还／在／说话／的／时候／就／有／人／从／叶鲁／家里／来  
that when Jesus was till talking then had someone from Jairus’ home came and said

O: 那／耶稣／还／在／说话／的／时候／就／有／人／从／叶鲁／家里／就／来了  
that when Jesus was till talking then had someone from Jairus’ home then came and said

5:35b  
W: 说  
shuo1,  
(h)ead
A: 说  
shuo1,  
(h)ead
O: 然后／对／他／说／:  
ran2hou4/ dui4/ ta1/ shuo1  
then to him said

05:35c  
W: 你的／女儿／死了／，何必／还／劳动／先生／呢。  
ni3 de/ nu3er2/ si3 le/  he2bi4/ hai2/ lao2dong4/ xian1sheng/ ne/  
your daughter died, why still bother the Mr? <ne>

A: 你的／女儿／已经／死了／何必／还／麻烦／老师／白走一趟／呢  
ni3 de/ nu3er2/ yi3jing1/ si3le/ he2bi4/ hai2/ ma2fan/ bai2 zou3 yi1 tang4/ ne  
your daughter already died, why still bother teacher to go in vain? <ne>

O: 你的／女儿／已经／死了／何必／还／麻烦／老师／白走一趟／呢  
ni3 de/ nu3er2/ yi3jing1/ si3le/ he2bi4/ hai2/ ma2fan/ bai2 zou3 yi1 tang4/ ne  
your daughter already died, why still bother teacher to go in vain? <ne>

05:36a  
W: 耶稣／听见／所说的／话／，  
ye1su1/ ting1jian4/ suo3 shuo1 de/hua4/  
Jesus heard what had said

A: 耶稣／听了 以后
Jesus heard after this

05:36b

Jesus then (he) to the one in charge of synagogue said

05:36c

Jesus to Jairus said

05:36d

Jairus said

05:36e

Jairus said
Then took Peter, James and James’ brother John together went,

then Jesus did not let other people went with him anymore

so then Jesus did not let other people follow him anymore

just took three disciples to go with him

just took his three disciples together went to Jairus’ home

they came to the one in charge of the synagogue’s home

they arrived there

Jesus saw there commotion

Jesus saw inside

and had people greatly crying and anguished wailing
A: 个／个／人／都是／又／哭／又／闹
Everyone were both crying and wailing

O: 个／个／人／都／在／那里／大声地／哭／啊／叫／阿
Everyone there were crying <a> and calling out <a>

05:39a
W: 进到／里面,
jìn4/ dào4/ lǐ3mian4/, (Jesus) enter inside

A: 于是／耶稣／走／进去
yú2shì4/ yē1su1/ zǒu3/ jìn4qu4
so then Jesus walked in

O: 然后／耶稣／就／进去／说
ránhòu4/ yē1su1/ jiù4/ jìn4qu4/ shuō1
then Jesus went in and said

05:39b
W: 就／对／他们／说／,
jiù4/ duì4/ tāmen/ shuō1/,
(He) then said to them.

A: 对／他们／说
duì4/ tāmen/ shuō1
(He) to them said

O: 他／说
tā/ shuō1
He said

05:39c
W: 为什么／乱嚷／哭泣／呢／,
wèi4shén2me/ luànnǎng/ ku1qì4/ ne/, why shout in disorder and cry?

A: 你们／哭／什么
nǐ3men/ ku1/ shén2me
What are you crying about

O: 你们／哭／什么
nǐ3men/ ku1/ shén2me
What are you crying about

05:39d
W: 孩子／不是／死了／,
hái2zi/ bù4shī/ sǐ3/ le/,
child is not dead

A: 这／孩子／不是／死了
zhè4/ hái2zi/ bù4shī/ sǐ3/ le
This child is not dead
O: 这／孩子／不是／死了
zhe4/ hai2zi/ bu4shi/ si3 le
this child is not dead

05:39e
W: 是／睡着了
shi4/ shui4zha4o2 le
(she) is sleeping

A: 只是／睡着了
zhi3shi4/ shui4zha4o2 le
(she is) just sleeping

O: 只是／睡着了
zhi3shi4/ shui4zha4o2 le
(she is) just sleeping

05:40a
W: 他们／就／嗤笑／耶稣／。
ta1men/ jiu4/ chi1 xiao4/ ye1su1/。
ye1su1/ ba3/ ta1men/ dou1/ nian3/ chu1qu4/,
they then laughed at Jesus

A: 那些／人／就／都／嘲笑／他
na4xie1/ ren2/ jiu4/ dou1/ chao2xiao4/ ta1
those people then all laughed at him

05:40b
W: 耶稣／把／他们／都／撵／出去／。
ye1su1/ ba3/ ta1men/ dou1/ nian3/ chu1qu4/,
Jesus drive them all out

A: 于是／他／就／把／他们／都／赶了／出去
yu2shi4/ ta1/ jiu4/ ba3/ ta1men/ dou1/ gan3 le/ chu1qu4/
so then he drive them all out

O: 然后／他／就／把／那些／人／都／赶了／出去
ran2hou4/ ta1/ jiu4/ ba3/ na4xie1/ ren2/ dou1/ gan3 le/ chu1qu4/
then he drive all those people out

05:40c
W: 就／带着／孩子的／父母／ 和／跟随的／人／进入了／孩子／所在的／地方
jiu4/ dai4/ zhe/ hai2zi/ de/ fu4mu3/,
he2/ gen1sui2 de/ ren2/ jin4ru4 le/ hai2zi/ suo3zai4 de/ di4fang
then took child’s parents, and the people who followed him entered the place where the child was

A: 只／带上／孩子的／父母／ 和／他的／三／个／门徒／ 进到／孩子的／房间
zhi1/ dai4/ shang4/ hai2zi/ de/ fu4mu3/ he2/ ta1 de/ san1/ ge4/ men2 tu2/ jin4 dao4/ hai2zi de/
fang2jian1
just took child’s parents and his three disciples went in child’s room

O: 只／带上／孩子的／父母／还有／他的／三／个／门徒／进到／孩子的／房间／去
just took child`s parents and his three disciples went in child`s room

05:41a
W: 就拉着孩子的手
jiu4/ la1 zhe/ hai2zi de/ shou3
(Jesus) then pulled the child`s hand

A: 耶稣拉着孩子的手
ye1su1/ la1 zhe/ hai2zi de/ shou3
Jesus pulled the child`s hand

O: 然后耶稣拉着孩子的手
ran2hou4/ ye1su1/ la1 zhe/ hai2zi de/ shou3
then Jesus then pulled the child`s hand

05:41b
W: 对他说,
dui4/ ta1/ shuo1/
(he) to her said

A: 说
shuo1
(he) said

O: 说
shuo1
(he) said

05:41c
W: 大利大古米。
dai4 li4 dai4 gu3 mi3.
Talathakum

A: 

O: 

05:41d
W: 翻出来，就是说
fan1/ chu1lai2/, jiu4shi4/ shuo1
translated it out, it`s said

A: 

O: 

05:41e
W: 女儿，我吩咐你起来
gui1nu3/, wo3/ fen1fu4/ ni3/ qilai
daughter, I ordered you to get up

A: 小女孩／我吩咐你／起来
xiao3 nu3hai2/, wo3/ fen1fu4/ ni3/ qilai
little girl, I ordered you to get up
O: 小女孩／我／吩咐／你／起来
xiao3 nu3hai2/ wo3/ fen1fu4/ ni3/ qilai
little girl, I ordered you to get up

05:42a
W: 那／闺女／立即／起来／走／。
na4/ gui1nu3/ li4 shi2/ qilai/ zou3/。
that daughter immediately got up and walked

A: 那／个／小女孩／就／立刻／站了／起来
na4/ ge/ xiao3 nu3hai2/ jiu4/ li4ke4/ zhan4 le/ qilai
that little girl immediately stand up

O: 那／个／小女孩／就／立刻／站了／起来
na4/ ge/ xiao3 nu3hai2/ jiu4/ li4ke4/ zhan4 le/ qilai
that little girl immediately stand up

05:42b
W: 他们／就／大大的／惊奇／。
ta1men/ jiu4/ da4da4 de/ jing1qi2/。
they then greatly amazed

A: 而且／还／走来走去
er2qie3/ hai2/ zou3 lai2 zou3 qu4
(she) also walked around

O: 而且／还／走来走过去
er2qie3/ hai2/ zou3 guo4lai2 zou3 guo4qu
(she) also walked around

05:42c
W: 闺女／已经／十二／岁了／。
gui1nu3/ yi3jing1/ shi2er4/ sui4 le/。
daughter already twelve years old

A: 那些／人／看见／以后／都／非常／惊奇
na4xie1/ ren2/ kan4ji4an4/ yi3hou4/ dou1/ fei1chang2/ jing1qi2
after those people saw all very amazed

O: 所有的／人／看见了／以后／都／觉得／非常的／惊奇
suo3you3 de/ ren2/ kan4ji4an4 le/ yi3hou4/ dou1/ jue2de/ fei1chang2 de/ xi1 qi2
all who saw all felt very amazed

05:43a
W: 耶稣／切切的／吩咐／他们／，
ye1su1/ qie1 qie1 de/ zhu3fu4/ ta1men/。
Jesus strictly told them

A: 但是／耶稣／却／叫／他们／不要／把／这件／事情／告诉／人
but Jesus told them do not tell people about this

O: 但是／呢／耶稣／却／叫／他们／不要／把／这件／事情／告诉／别人
but Jesus <ne> told them do not tell people about this
W: 不要／叫／人／知道／这事。
Don’t make people know about this

A: 只是／吩咐／他们／拿／东西／来／给／小女孩／吃
zhi3shi4/ fen1fu4/ ta1men/ na2/ dong1xi/ lai2/ gei3/ xiao3 nu3hai2/ chi1
just ordered them to bring stuff to give little girl to eat

O: 只是／吩咐／他们／去／拿／东西／来／给／小女孩／吃
zhi3shi4/ fen1fu4/ ta1men/ qu4/ na2/ dong1xi/ lai2/ gei3/ xiao3 nu3hai2/ chi1
just ordered them go bring stuff to give little girl to eat

W: 又／吩咐／给／他／东西／吃。
(he) also ordered to give her stuff to eat

A: 后来／他／就／离开／那里／回／他／自己的／家乡／去了
hou4lai2/ ta1/ jiu4/ li2kai1/ na4li/ hui2/ ta1/ zi4ji3 de/ jia1xiang1/ qu4 le
later he then left there return to his hometown

O: 那／之后／他／就／离开／那里／回／他／自己的／家乡／去了
na4/ zhi1hou4/ ta1/ jiu4/ li2kai1/ na4li/ hui2/ ta1/ zi4ji3 de/ jia1xiang1/ qu4 le
then after that he left there return to his hometown
## APPENDIX F
### MARK 9:14-30

### Mark 9:14-30
Salience Scheme and Participant Reference chart

<table>
<thead>
<tr>
<th>Ln#</th>
<th>B/S Notes</th>
<th>Written</th>
<th>B/S Notes</th>
<th>Aural</th>
<th>B/S Notes</th>
<th>Oral</th>
</tr>
</thead>
<tbody>
<tr>
<td>09:14a</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>那/我们/知道/有/一天/呢&lt;br&gt;na4/ wo3men/ zhi1dao4/ you3/ yi1tian1/ ne&lt;br&gt;&lt;na&gt; we know there was one day</td>
</tr>
<tr>
<td>09:14b</td>
<td>B:1 Sintro NP</td>
<td>耶稣/到了/门徒/那里/&lt;br&gt;ye1su1/ dao4le/&lt;br&gt;men2tu2/&lt;br&gt;na4li/&lt;br&gt;Jesus arrived at the disciples’ place</td>
<td>B:1 Sintro -NP</td>
<td>耶稣/和/他的/三个/门徒/回到/其余的/门徒/那里/&lt;br&gt;ye1su1/ he2/ ta1 de/&lt;br&gt;san1/ ge4/ men2tu2/&lt;br&gt;hui2dao4/&lt;br&gt;qi2yu2 de/&lt;br&gt;men2tu2/ na4li/ qu4&lt;br&gt;Jesus and his three disciples return to the rest of the disciples</td>
<td></td>
<td></td>
</tr>
<tr>
<td>09:14b</td>
<td>B:1 Sintro -NP</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>那/耶稣/跟/他的/三个/门徒/就/从/别的/地方/回来/&lt;br&gt;na4/ ye1su1/ gen1/ ta1 de/&lt;br&gt;san1/ ge4/&lt;br&gt;men2tu2/ jiu4/ cong2/&lt;br&gt;bie2de/ di4fang/&lt;br&gt;hui2lai/&lt;br&gt;耶稣和他三名门徒从其它地方回来了</td>
</tr>
<tr>
<td>09:14c</td>
<td>B:1 Sintro -zero</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(they) return to the rest of the disciples’ place</td>
</tr>
</tbody>
</table>

323
<table>
<thead>
<tr>
<th>Time</th>
<th>B:3</th>
<th>B:3</th>
<th>B:3</th>
</tr>
</thead>
<tbody>
<tr>
<td>09:14d</td>
<td>Sl</td>
<td>Intro</td>
<td>Sl</td>
</tr>
<tr>
<td>(they) saw there had a lot of people surrounding them</td>
<td>(the) saw there had a big group of people surrounding them</td>
<td>then they saw there had a big group of people surrounding them</td>
<td></td>
</tr>
<tr>
<td>09:15a</td>
<td>Sl</td>
<td>Intro</td>
<td>Sl</td>
</tr>
<tr>
<td>Also had scholars argued with them</td>
<td>and also had some religious leaders were arguing with them</td>
<td>among them also had some religious leaders were arguing with them</td>
<td></td>
</tr>
<tr>
<td>09:15b</td>
<td>Sl</td>
<td>-NP</td>
<td>Sl</td>
</tr>
<tr>
<td>众人/一见/耶稣，都/甚/惊奇， zhong4ren2 yi1 jian4 ye1su1， dou1 shen4 qi2， as soon as people saw Jesus, all very strange/overwhelmed</td>
<td>他们/看见/耶稣/来了/都/很/惊奇 they saw Jesus coming all very surprised</td>
<td>然后/他们看到/耶稣/来了/就/非常/惊奇 ran2hou4/ ta1men/ kan4jian4/ ye1su1/ lai2 le/ dou1/ hen3/ jing1qi2</td>
<td></td>
</tr>
<tr>
<td>(people)Then ran up to greet him</td>
<td>(people)so then went greet him</td>
<td>(people)ran over to greet him</td>
<td></td>
</tr>
<tr>
<td>09:16a</td>
<td>Sl</td>
<td>-NP</td>
<td>B:3</td>
</tr>
<tr>
<td>Jesus asked</td>
<td>Jesus then asked</td>
<td>(people)ran over to greet him</td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>Line</td>
<td>Character</td>
<td>Translation</td>
</tr>
<tr>
<td>-------</td>
<td>------</td>
<td>-----------</td>
<td>-------------------------------------------</td>
</tr>
<tr>
<td>09:16b</td>
<td>B.1</td>
<td>S1-Zero</td>
<td>他们(he) said</td>
</tr>
<tr>
<td></td>
<td>B.1</td>
<td>S1-Zero</td>
<td>他们(he) said</td>
</tr>
<tr>
<td></td>
<td>B.1</td>
<td>S1-Zero</td>
<td>他/说 ta1 /shuo1 he said</td>
</tr>
<tr>
<td>09:16c</td>
<td>Q</td>
<td></td>
<td>你们/和/他们/辩论的是/为什么。 ni3men/ he2 / ta1men/ bian4 / shi4/ shen2me/。 What are you arguing with them about</td>
</tr>
<tr>
<td></td>
<td>Q</td>
<td></td>
<td>你们在/辩论/论/什么 what are you arguing about</td>
</tr>
<tr>
<td></td>
<td>Q</td>
<td></td>
<td>你们在/辩论/论/什么/呀</td>
</tr>
<tr>
<td>09:17a</td>
<td>B.3</td>
<td>SIntro-NP</td>
<td>众人/中间/有/一个/人/回答/zhong4ren2/ zhong1jian1/ you3/ yi1ge4/ ren2/ hui2da2 among the people had one person answered</td>
</tr>
<tr>
<td></td>
<td>B.3</td>
<td>SIntro-NP</td>
<td>其中/有/一个/人/ qizhong1/ you3/ yi1ge4/ ren2/ then among had one person then said &lt;ya&gt;</td>
</tr>
<tr>
<td>09:17b</td>
<td>B.1</td>
<td>S1-Zero</td>
<td>说/ shuo1 (he) said</td>
</tr>
<tr>
<td></td>
<td>B.1</td>
<td>S1-Zero</td>
<td>就/说/ jiu4/ shuo1 / (he) then said</td>
</tr>
<tr>
<td></td>
<td>B.1</td>
<td>S1-Zero</td>
<td>他/说 ta1 /shuo1 he said</td>
</tr>
<tr>
<td>09:17c</td>
<td>Q</td>
<td></td>
<td>夫子/，我/带了/我的/儿子/到/你/这里/来， fu1zi3/, wo3/ dai4 le/ wo3de/ er2zi/ dao4/ ni3/ zhe4lai3/ lai2, master/old form for teacher, I brought my son to your place</td>
</tr>
<tr>
<td></td>
<td>Q</td>
<td></td>
<td>I brought my son to your place</td>
</tr>
<tr>
<td></td>
<td>Q</td>
<td></td>
<td>我/把/我/儿子/带到/你/这里/来 wo3/ ba3/ wo3 de/ er2zi/ dai4 dao4/ ni3/ zhe4lai3/ lai2 I brought my son to your place</td>
</tr>
<tr>
<td>09:17d</td>
<td>Q</td>
<td></td>
<td>他/被/哑巴/鬼/附着。 ta1/ bei4/ ya3 ba1/</td>
</tr>
<tr>
<td></td>
<td>Q</td>
<td></td>
<td>他/被/鬼/附着/变得/又聋/又哑 ta1/ bei4/ gui3/</td>
</tr>
<tr>
<td></td>
<td>Q</td>
<td></td>
<td>他/被/鬼/附着/鬼/让他/变得/又聋/</td>
</tr>
</tbody>
</table>
He is possessed by the mute ghost.

He is possessed by the ghost became deaf and mute.

He is possessed by the ghost the ghost made him became deaf and mute.

The ghost teased him, throw him on the ground.

The ghost also often throw him on the ground.

He then foams at the mouth, gnashing teeth, the body dry out.

(ghost) makes him foams at the month, gnashing teeth and whole body stiff.

I asked your disciples.
<table>
<thead>
<tr>
<th>Time</th>
<th>Action</th>
<th>Chinese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>09:18d</td>
<td>Q</td>
<td>disciples cast the ghost out</td>
<td>disciples help him to cast out the ghost help him to cast out the ghost</td>
</tr>
<tr>
<td>09:19a</td>
<td>B:1 S2-NP</td>
<td>他们/却/是/不能。 ta1men/ que4/ shi4/ bu4neng2。 Yet they couldn’t</td>
<td>但是/他们/却/是/不能 dan4shi4/ ta1men/ que4/ shi4/ bu4neng2 but they were not able to</td>
</tr>
<tr>
<td>09:19a</td>
<td>B:1 S2-NP</td>
<td>耶稣/说 yelu1/ shuo1</td>
<td>耶稣/就/说 yelu1/ jiu4/ shuo1</td>
</tr>
<tr>
<td>09:19a</td>
<td>B:1 S2-NP</td>
<td>Jesus said</td>
<td>Jesus then said</td>
</tr>
<tr>
<td>09:19b</td>
<td>Q</td>
<td>未/相信的 ai4/ bu4 xin4 de/ shi4dai4/ a ay, not believe generation</td>
<td>哎 ai1</td>
</tr>
</tbody>
</table>
They then bring him to me.

So they then brought the child to Jesus.

The ghost made him heavily into a convulsion.

Then (he) then fell on the ground.

And (he) foamed in the month.
<table>
<thead>
<tr>
<th>Time</th>
<th>B</th>
<th>S</th>
<th>in the mouth</th>
<th>BlackCommentary</th>
</tr>
</thead>
<tbody>
<tr>
<td>09:20f</td>
<td>B:1 S1-Zero</td>
<td>翻来覆去/ fan1 la2 fu4 qu4/, (he) rolled around.</td>
<td>B:1 S1-Zero</td>
<td>在/地上/打滚/ zai4/ di4shang/ da3 gun3 (he) rolled around on the ground</td>
</tr>
<tr>
<td>09:20g</td>
<td>B:1 S1-Zero</td>
<td>口/中/流/沫/ kou3/ zhong1/ liu2/ mo4/, (he) foamed in the mouth</td>
<td></td>
<td>滚来滚去/打滚/ ran2hou4/ jiu4/ dao4/ zai4/ di4shang/ (he) rolled around and around</td>
</tr>
<tr>
<td>09:20h</td>
<td>B:1 S1-Zero</td>
<td>耶稣/问/他/父亲/ ye4su1/ wen4/ ta1/ fu4qin1/ Jesus asked his father said</td>
<td></td>
<td>说/, shuo1/ (he) said</td>
</tr>
<tr>
<td>09:21a</td>
<td>B:1 S4-NP</td>
<td>耶稣/问/孩子的/爸爸/ ye4su1/ wen4/ tian1/ dad4/ ba4/ Jesus asked the child’s father</td>
<td>B:1 S4-NP</td>
<td>耶稣/问/孩子的/爸爸/ ye4su1/ wen4/ tian1/ dad4/ ba4/ Jesus asked the child’s father</td>
</tr>
<tr>
<td>09:21b</td>
<td>B:1 S1-Zero</td>
<td>说/, shuo1/ (he) said</td>
<td>B:1 S1-Zero</td>
<td>说/, shuo1/ (he) said</td>
</tr>
<tr>
<td>09:21b</td>
<td>Q</td>
<td>他/得/这病/,有/多少/日子/呢 ta1/ de/ zhe4/ you3/ ri4zi/ ne he got this sickness for how long &lt;ne&gt;</td>
<td>Q</td>
<td>这/孩子/被/鬼/附了/多长/时间 zhe4/ hai2zi/ bei4/ gui3/ fu4 le/ du4 zhang3/ shi2jian1 this child has been possessed by the ghost for how long</td>
</tr>
<tr>
<td>09:21c</td>
<td>B:1 S2-Zero</td>
<td>回答/ hui2da2/ shuo1/, (he) answered</td>
<td>B:1 S2-Pro</td>
<td>他/说/ ta1/ shuo1 he said</td>
</tr>
<tr>
<td>Time</td>
<td>Speaker</td>
<td>Source</td>
<td>Content</td>
<td>Translation</td>
</tr>
<tr>
<td>-------</td>
<td>---------</td>
<td>--------</td>
<td>---------</td>
<td>-------------</td>
</tr>
<tr>
<td>09:21c</td>
<td>01:01</td>
<td>S1-</td>
<td>说 (he) said</td>
<td>then he then said</td>
</tr>
<tr>
<td>09:21d</td>
<td>Q</td>
<td>从/小/的/时候/ = cong2/ xiao3/ des/ hi2hou4/.</td>
<td>从/小/的/时候/开始/是/这样子了 cong2/ xiao3/ de/ shi2hou4/ ka1shi3/ jiu4shi4/ zhe4yang4 zi le (he) was like this since little</td>
<td></td>
</tr>
<tr>
<td>09:23a</td>
<td>B:1</td>
<td>耶稣/对/他/说/</td>
<td>耶稣/说</td>
<td>耶稣/听了/就/说</td>
</tr>
</tbody>
</table>

330
| 09:24a | B:1 S2-NP | 孩子的/父亲/ 立时/喊着/说， hai2zi de/ fu4qin1/ li4 shi2/ han3 zhe/ shuo1/ | B:1 S2-NP | 孩子的/爸爸/听了/以后/就/立刻/喊着/说 hai2zi de/ ba4ba/ ting1 le/ yi3hou4/ jiu4/ li4ke4/ han3 zhe/ shuo1 | B:1 S2-NP | 孩子的/爸爸/ 立时/喊着/说 ran2hou4/ hai2zi de/ ba4ba/ jiu4/ li4ke4/ han3 zhe/ shuo1 |
| 09:24b | B S | 他/说 he said | B S | 他/说 he said | B:1 S1-Pro | 他/说 he said |

If you are able to believe, to people who believe, everything is all able.

What does it mean if I can.

For people who believe in me, whatever all can.

Then child’s father immediately shouted.
| 09:24c | Q | 我/信。 wǒ3/ xīn4。 |
| 09:25b | B:1 S1- Zero | 就/斥责/那/污鬼/ ， jiù4/ chì4zé2/ nà1/ wū/ guǐ3/ ， |
| 09:25c | B:1 S1- Zero | 这/时/我/说/ ， zhè1/ shí1/ wǒ1/ shuō1/ ， |
| 09:25d | Q | 你/这/聋哑的/ 鬼/ ， nǐ3/ zōng4yǎ4/ gǔi3/ 。 |
I ordered you come out from inside of him |
I now ordered you to come out from his body |
I now ordered you to come out from his body |
| 09:26a | B:1 S2- NP | 鬼/哭/喊叫/，使/孩子/大大地/抽了/一阵
/na4/ gui3/ han3jiao4/，shi3/ hai2zi/ da4da4 d4/ chou1 le/ yi1zhen4 feng1/
that ghost cry out, made the child greatly convulsion |
| 09:26b | B:1 S2- NP | 鬼/就/让/那/孩子/重重的/抽了/一阵 鬼/就/让/那/孩子/重重的/抽了/一阵
                  gui3/ jiu4/ rang4/ na4/ hai2zi/ zhong4zhong4 feng1
                  gui3/ jiu4/ rang4/ na4/ hai2zi/ zhong4zhong4 feng1
                  the ghost then made that child heavily convulsion |
| 09:26c | B:1 S2- NP | 然后/就/出来了 ran2hou4/ jiu4/ chu1qu4 le/
then (he) came out |
| 09:26d | B:1 S2- NP | 然后/就/出来了 ran2hou4/ jiu4/ chu1qu4 le/
then (he) came out |

you this make people deaf and mute ghost
you this deaf and mute ghost
le/ yi1ban1/,  
the child seems dead  
the child seems like dead  
the child seems like dead

<table>
<thead>
<tr>
<th>Time</th>
<th>Level</th>
<th>Sentenceences</th>
</tr>
</thead>
</table>
| 09:26d | B:1 S4-NP | 以至/众人/多半/说/，yi3zhi4/ zhong44ren2/ duo1ban4/ shuo1/  
So that people mostly said |
| 09:26d | Q | 他/是/死了/ ta1/ shi4/ si3 le  
he is dead |
| 09:26d | Q | 他/是/死了/ ta1/ shi4/ si3 le  
he was dead |
| 09:26d | Q | 孩子/是/死了/ hai2zi/ shi4/ si3 le  
the child was dead |
| 09:27a | B:1 S4-NP | 但是/耶稣/去/拉着/他的/手/扶/他/起来/  
but Jesus went to pulled his hand help him up |
| 09:27a | B:1 S4-NP | 但是/耶稣/去/拉着/他的/手/扶/他/起来/  
but Jesus went to pulled his hand help him up |
| 09:27b | B:1 S3-Pro | 他/就/站/起来了/。  
He then stand up |
| 09:27b | B:1 S3-Pro | 他/就/站/起来了/。  
He then stand up |
| 09:28a | B:1 S4-NP | 耶稣/进了/屋子/，  
Jesus enter the house |
| 09:28a | B:1 S4-NP | 然后/耶稣/回到/  
then Jesus return to the house |
| 09:28b | B:1 S1-Pro | 他/说  
he said |
| 09:28c | B:1 S4-NP | 他的/门徒/就/私底下/问/他/  
His of the disciples asked him privately |
| 09:28c | B:1 S4-NP | 他的/门徒/就/私底下/问/他/  
His of the disciples asked him privately |
<table>
<thead>
<tr>
<th>Time</th>
<th>Character</th>
<th>Pinyin</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>09:28c</td>
<td>B:1 S1-zero</td>
<td>shuo1</td>
<td>disciples then secretly asked him</td>
</tr>
<tr>
<td>09:28d</td>
<td>Q</td>
<td>wo3men/ wei4shen2me/ bu4neng2/ gan3 chu1/ ta1/ qu4/ ne</td>
<td>why we not able to cast him out? &lt;ne&gt;</td>
</tr>
<tr>
<td>09:29a</td>
<td>B:1 S2-NP</td>
<td>ye1su1/shuo1,</td>
<td>Jesus said</td>
</tr>
<tr>
<td>09:29b</td>
<td>Q</td>
<td>fei1/ yong4/ dao3gao4/ ,</td>
<td>only by use prayer able to cast them out This ghost</td>
</tr>
<tr>
<td>09:29c</td>
<td>Q</td>
<td>dui4yu2/ zhe4/ yi1 lei4 de/ gui3</td>
<td>to this kind of ghost</td>
</tr>
<tr>
<td>09:29d</td>
<td>Q</td>
<td>zhi3you3/ yong4/ dao3gao4/ cai2neng2/</td>
<td></td>
</tr>
</tbody>
</table>
### MARK 9:14-30 Written

<table>
<thead>
<tr>
<th>Ln#</th>
<th>Chinese Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>09:14b</td>
<td>耶稣/到了/门徒/那里/ ye1su1/ dao4le/ men2tu2/ na4li/</td>
<td>Jesus arrived at the disciples’ place</td>
</tr>
<tr>
<td>09:14c</td>
<td>看见/有/许多/人/围着/他们 kan4jian4/ you3/ xu3duo1/ ren2/ wei2zhe/ ta1men/,</td>
<td>(they) saw there had a lot of people surrounding them</td>
</tr>
</tbody>
</table>
Also had scholars argued with them.

As soon as people saw Jesus, all very strange/overwhelmed.

Then ran up to greet him.

Jesus asked them.

What are you arguing with them about.

among the people had one person answered.

master/old form for teacher, I brought my son to your place.

He is possessed by the mute ghost.

no matter where it is, the ghost teased him, throw him on the groud.

he then foams at the month, gnashing teeth, the body dry out.
<table>
<thead>
<tr>
<th>Time</th>
<th>Text</th>
</tr>
</thead>
</table>
| 09:18c | 我/请过/你的/门徒/把/鬼/赶/出去/。
I asked your disciples cast the ghost out |
| 09:18d | 他们却/是/不能/。
ta1men/ que4/ shi4/ bu4neng2/。  
Yet they couldn’t |
| 09:19a | 耶稣/说
ye1su1/ shuo1  
Jesus said |
| 09:19b | 悠/, 不信的/世代/阿,  
a4/, bu4 xin4 de/ shi4dai4/ a  
ay, not believe generation |
| 09:19c | 我/在/你们/这里/要到/几时/呢?  
how long I have to at your place till? |
| 09:19d | 我/忍耐/你们/要到/几时/呢?  
wo3/ ren3nai4/ ni3men/ yao4 dao4/ ji3 shi2/ ne?  
how long I shall put up with you till <ne> |
| 09:19e | 把/他/带到/我/这里/来/吧  
(you) bring him to me <ba> |
| 09:20a | 他们/就/带了/他/来/  
ta1men/ jiu4/ dai4 le/ ta1/ lai2/。  
They then bring him come |
| 09:20b | 他/一见/耶稣,  
ta1/ yi1 jian4/ ye1su1,  
as soon as he saw Jesus |
| 09:20c | 鬼/便/叫/他/重重地/抽疯/。  
gui3/ bian/ jiao4/ ta1/ zhong4zhong4 de/ chou1 feng1/。  
The ghost made him heavily into a convulsion |
| 09:20d | 倒在/地上/;  
 dao4zai4/ di4shang/  
 (he) Fell on the ground, |
| 09:20f | 翻来覆去/  
fan1 lai2 fu4 qu4/， |
(he) rolled around,

| 09:20g | 口/中/流/沫/ 。
kou3/ zhong1/ liu2/ mo4/。 |
| 09:20g | (he) foamed in the month |

| 09:21a | 耶稣/问/他/父亲/
ye1su1/ wen4/ ta1/ fu4qin1/ |
| 09:21a | Jesus asked his father said |

| 09:21b | 说/，
shuo1/ |
| 09:21b | (he) said |

| 09:21b | 他/得/这/病/，有/多少/日子/呢
ta1/ de/ zhe4/ bing4/， you3/ du1/ shao/ ri4zi/ ne |
| 09:21b | he got this sickness for how long <ne> |

| 09:21c | 回答/
hui2da2/ shuo1/， |
| 09:21c | (he) answered |

| 09:21c | 说
shuo1/ |
| 09:21c | (he) said |

| 09:21d | 从小/的时候/。
cong2/ xiao3/ de/ hi2hou4/。 |
| 09:21d | Since (he )was little |

| 09:22a | 鬼/屡次/把/他/扔在/火里/，水里/，要/灭/他
| 09:22a | the ghost many times throw him in the fire, in the water, wanted to destroy him |

| 09:22b | If you are able to do something, beg you pity us, help us |

| 09:23a | 耶稣/对/他/说/。
ye1su1/ dui4/ ta1/ shuo1/， |
| 09:23a | Jesus to him said |

| 09:23b | 你/若/能/在/信/的/人/，凡/事/都/能/。
If you are able to believe, to people who believe, everything is all able

<table>
<thead>
<tr>
<th>Time</th>
<th>Chinese Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>09:24a</td>
<td>孩子的/父亲/立时/喊着/说/。</td>
<td>child’s father immediately shouted</td>
</tr>
<tr>
<td>09:24c</td>
<td>我/信。</td>
<td>I believe</td>
</tr>
<tr>
<td>09:24d</td>
<td>但/我/信/不足/，求/主/帮助/。</td>
<td>But my faith is not enough, beg the Lord to help</td>
</tr>
<tr>
<td>09:25a</td>
<td>耶稣/看见/众人/都/跑/上来/，耶稣看见众人，都跑上来，</td>
<td>Jesus saw people all running up</td>
</tr>
<tr>
<td>09:25b</td>
<td>就/斥责/那/污鬼/，</td>
<td>then (he) rebuke that evil ghost</td>
</tr>
<tr>
<td>09:25c</td>
<td>说，</td>
<td>(he) said</td>
</tr>
<tr>
<td>09:25d</td>
<td>你/这/聋哑的/鬼/，</td>
<td>you this deaf and mute ghost</td>
</tr>
<tr>
<td>09:25e</td>
<td>我/吩咐/你/从/他/里头/出来/，</td>
<td>I ordered you come out from inside of him</td>
</tr>
<tr>
<td>09:25f</td>
<td>再/不要/进去/。</td>
<td>Do not go in again</td>
</tr>
<tr>
<td>09:26a</td>
<td>那/鬼/喊叫/，使/孩子/大大地/抽了/一阵风/</td>
<td>that ghost cry out, made the child greatly convulsion</td>
</tr>
<tr>
<td>09:26b</td>
<td>就/出来了/。</td>
<td>Then (he) came out</td>
</tr>
<tr>
<td>09:26c</td>
<td>孩子/好像/死了/一般/</td>
<td>the child seems dead</td>
</tr>
<tr>
<td>09:26d</td>
<td>以致/众人/多半/说/，</td>
<td>So that people mostly said</td>
</tr>
<tr>
<td>09:26d</td>
<td>他/是/死了/</td>
<td>he is dead</td>
</tr>
<tr>
<td>09:27a</td>
<td>但/耶稣/拉着/他的/手/， 扶/他/起来/</td>
<td>but Jesus pulled his hand help him up</td>
</tr>
<tr>
<td>09:27b</td>
<td>他/站/起来了/。</td>
<td>He then stand up</td>
</tr>
<tr>
<td>09:28a</td>
<td>耶稣/进了/屋子/，</td>
<td>Jesus enter the house</td>
</tr>
<tr>
<td>09:28c</td>
<td>/disciples then secretly asked him</td>
<td></td>
</tr>
<tr>
<td>09:28c</td>
<td>说</td>
<td>(the) said</td>
</tr>
<tr>
<td>09:28d</td>
<td>we why not able to cast him out? &lt;ne&gt;</td>
<td></td>
</tr>
<tr>
<td>09:29a</td>
<td>耶稣/说/，</td>
<td>Jesus said</td>
</tr>
<tr>
<td>09:29b</td>
<td>only by use prayer able to cast them out This ghost</td>
<td></td>
</tr>
<tr>
<td>09:30a</td>
<td>他们/离开/那/地方/，经过/加利利/。</td>
<td></td>
</tr>
</tbody>
</table>
They left that place, went through sea Galilee.

Jesus didn’t want people to know.

---

**MARK 9:14-30 Aural**

<table>
<thead>
<tr>
<th>Ln#</th>
<th>Chinese Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>09:14b</td>
<td>耶穌/和/他的/三個/門徒/回到/其他的/門徒/那裡/去</td>
<td>Jesus and his three disciples return to the rest of the disciples</td>
</tr>
<tr>
<td>09:14c</td>
<td>就/看到/有/一大群/人/围着/他們</td>
<td>(the) saw there had a big group of people surrounding them</td>
</tr>
<tr>
<td>09:14d</td>
<td>还有/一些/宗教/领袖/在/跟/他們/辩论</td>
<td>and also had some religious leaders were arguing with them</td>
</tr>
<tr>
<td>09:15a</td>
<td>他們/看見/耶穌/来了/都是/很/惊奇</td>
<td>they saw Jesus coming all very surprised</td>
</tr>
<tr>
<td>09:16a</td>
<td>耶穌/就/问/他們/说</td>
<td>Jesus then asked them</td>
</tr>
<tr>
<td>09:16b</td>
<td>说/</td>
<td>(he) said</td>
</tr>
<tr>
<td>09:16c</td>
<td>你们/在/辩论/些/什么</td>
<td>what are you arguing about</td>
</tr>
<tr>
<td>09:17a</td>
<td>其中/有/一个/人/</td>
<td>among had one person</td>
</tr>
<tr>
<td>09:17b</td>
<td>就/说/</td>
<td>(he) then said</td>
</tr>
<tr>
<td>Time</td>
<td>Text</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>----------------------------------------------------------------------</td>
<td></td>
</tr>
</tbody>
</table>
| 09:17c | 我/把/我的/儿子/带到/你/这里/来  
I brought my son to your place |
| 09:17d | 他/被/鬼/附着/变得/又/聋/又/哑  
ta1/ bei4/ gui3/ fu4zhe/ bian4de/ you4/ long2/ you4/ ya3  
he is possessed by the ghost became deaf and mute |
| 09:18a | 鬼/还/经常/把/他/摔倒/在/地上  
gui3/ hai2/ jing1chang2/ ba3/ ta1/ shuai1 dao4/ zai4/ di4shang  
the ghost also often throw him on the ground |
| 09:18b | 让/他/口/吐/白沫/还/咬牙切齿的/而且/浑身/僵硬/  
jiang1ying4/ wo3  
(ghost)makes him foams at the month, gnashing teeth and whole body stiff. |
| 09:18c | 我/就/求/你的/门徒/帮/他/把/鬼/赶/出去  
I then asked your disciples help him to cast out the ghost |
| 09:18d | 但是/他们/却/是/不能  
dan4shi4/ ta1men/ que4/ shi4/ bu4neng2  
but they were not able to |
| 09:19a | 耶稣/就/说  
ye1su1/ jiu4/ shuo1  
Jesus then said |
| 09:19b | 哎  
a1  
ay |
| 09:19c | 我/实在/是/厌烦/你们/不信/我  
I truly fed up with you not believe in me |
| 09:19d | 我/要/忍耐/你们/到/什么时候/呢  
wai4/yao4/ ren3nai4/ ni3men/ dao4 shen2me/ shi2hou/ ne  
I need to put up with you till when? <ne> |
| 09:19e | 你们/把/孩子/带到/我/这里/来/吧  
you bring the child to me <ba> |
| 09:20a | 于是/他们/就/把/孩子/带到/耶稣/那里  
so they then brought the child to Jesus |
<table>
<thead>
<tr>
<th>Line</th>
<th>Chinese</th>
<th>English</th>
</tr>
</thead>
</table>
| 09:20b | 鬼/一看见耶稣  
gui3/ yi1 kan4jian4/ ye1su1 | as soon as the ghost saw Jesus |
| 09:20c | 使/孩子/重重的/抽了/一阵/风  
shi3/ hai2zi4/ zhong4zhong44/ de/ chou1 le/ yi1zhen4 feng1 | (ghost) made the child heavily into convulsion |
| 09:20e | 然后/口吐/白沫/的/  
ran2hou4/ kou3 tu3/ bai2 mo4/ de | then (he) foamed in the mouth |
| 09:20f | 在/地上/打滚  
zai4/ di4shang/ da3 gun3 | (he) rolled around on the ground |
| 09:21a | 耶稣/问/孩子的/爸爸/  
ye1su1/ wen4/ hai2zide/ ba4ba4 | Jesus asked the child’s father |
| 09:21b | 说/,  
shuo1/ | (he) said |
| 09:21b | 这/孩子/被/鬼/附了/多长/时间  
zhe4/ hai2zi4/ bei4/ gui3/ fu4 le/ duo1 zhang3/ shi2jian1 | this child has been possessed by the ghost for how long |
| 09:21c | 他/说  
ta1/ shuo1 | he said |
| 09:21d | 从/小/就是/这样子了  
cong2/ xiao3/ jiu4shi44/ zhe4yang44 zi4 le | (he) was like this since little |
| 09:22a | 鬼/还/经常/把/他/丢在/水/里面/和/火/里面/想要/弄死/他  
yao4/ nong4 si3/ ta1 | the ghost also often throw him in the water and fire wanted to kill him <ba> |
| 09:22b | 如果/你/可以/做/些/什么/的话/求/你/可怜/可怜/我们/帮帮/我们/吧  
r2guo3/ ni3/ ke3y3/ zuo44/ xie1/ shen2me/ de hua4/ qiu2/ ni3/ ke3lian2/ ke3lian2/ wo3men/ bang1 bang1/ wo3men/ ba | if there is anything you can do, please pity pity us help us |
<p>| 09:23a | 耶稣/说 |  |</p>
<table>
<thead>
<tr>
<th>Time</th>
<th>Chinese Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>09:23b</td>
<td>什么是/叫/如果/我/可以/的话</td>
<td>what does it mean if I can?</td>
</tr>
<tr>
<td></td>
<td>shen2me/ jiao4/ ru2guo3/ wo3/ ke3yi3/ dehua4</td>
<td></td>
</tr>
<tr>
<td>09:23c</td>
<td>对于/信/我的/人/来说/什么/都/可以</td>
<td>to people who believe in me whatever all can</td>
</tr>
<tr>
<td></td>
<td>dui4yu2/ xin4/ wo3de/ ren2/ lai2shuolu1/ shen2me/ dou1/ ke3yi3</td>
<td></td>
</tr>
<tr>
<td>09:24a</td>
<td>孩子的/爸爸/听了/以后/就/立刻/喊着/说</td>
<td>after child’s father heard then immediately shouted</td>
</tr>
<tr>
<td></td>
<td>hai2ri de/ ba4ba/ ting1 le/ yi3hou4/ jiu4/ li4ke4/ han3 zhe/ shuo1</td>
<td></td>
</tr>
<tr>
<td>09:24c</td>
<td>我/信/你</td>
<td>I believe in you</td>
</tr>
<tr>
<td></td>
<td>wo3/ xin4/ ni3</td>
<td></td>
</tr>
<tr>
<td>09:24d</td>
<td>但是/我的/信心/不够/求/你/帮助/我/不要/怀疑</td>
<td>but my confidence is not enough beg you help me not to doubt</td>
</tr>
<tr>
<td>09:25a</td>
<td>耶稣/看见/众人/都/围拢了/过来</td>
<td>Jesus saw people all crowd over</td>
</tr>
<tr>
<td></td>
<td>ye1su1/ kan4jian4/ zhong4ren2/ dou1/ wei2 long3 le/ guo4lai2</td>
<td></td>
</tr>
<tr>
<td>09:25b</td>
<td>于是/他/就/斥责/那/鬼</td>
<td>so he then rebuke that ghost</td>
</tr>
<tr>
<td></td>
<td>yu2shi4/ ta1/ jiu4/ chi4ze2/ na4/ gui3</td>
<td></td>
</tr>
<tr>
<td>09:25c</td>
<td>说</td>
<td>(he) said</td>
</tr>
<tr>
<td></td>
<td>shuo1</td>
<td></td>
</tr>
<tr>
<td>09:25d</td>
<td>你/这个/叫/人/聋哑的/鬼</td>
<td>you this make people deaf and mute ghost</td>
</tr>
<tr>
<td></td>
<td>ni3/ zhe4ge/ jiao4/ ren2/ long2 ya3 de/ gui3</td>
<td></td>
</tr>
<tr>
<td>09:25e</td>
<td>我/现在/吩咐/你/从/他/身上/出来</td>
<td>I now ordered you to come out from his body</td>
</tr>
<tr>
<td>09:25f</td>
<td>而且/以后/都/不可以/再/回去</td>
<td>and later all can’t go back</td>
</tr>
<tr>
<td>09:26a</td>
<td>鬼/就/让/那/孩子/重重的/抽了/一阵风</td>
<td>the spirit made the child fall down with a series of convulsions</td>
</tr>
<tr>
<td></td>
<td>gui3/ jiu4/ rang4/ na4/ hai2zi/ zhong4zhong4 de/ chou1 le/ yi1zhen4 feng1</td>
<td></td>
</tr>
</tbody>
</table>
the ghost then made that child heavily convulsion

<table>
<thead>
<tr>
<th>09:26b</th>
<th>然后/就/出去了</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ran2hou4/ jiu4/ chu1qu4 le/</td>
</tr>
<tr>
<td></td>
<td>then (he) came out</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>09:26c</th>
<th>孩子/像/死了/一样</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>hai2zi/ xiang4/ si3 le/ yi1yang4</td>
</tr>
<tr>
<td></td>
<td>the child seems like dead</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>09:26d</th>
<th>以至于/很多/人/都/说/</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>yi3zhi4yu2/ hen3duo1/ ren2/ dou1/ shuo1/ ta1/ shi4/ si3 le</td>
</tr>
<tr>
<td></td>
<td>to the point that many people all said</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>09:26d</th>
<th>他/是/死了</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ta1/ shi4/ si3 le</td>
</tr>
<tr>
<td></td>
<td>he was dead</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>09:27a</th>
<th>但是/耶稣/去/拉着/他的/手/扶/他/起来</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>dan4shi4/ ye1su1/ qu4/ la1 zhe2/ ta1 de/ shou3/ fu2/ ta1/ qilai</td>
</tr>
<tr>
<td></td>
<td>but Jesus went to pulled his hand help him up</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>09:27b</th>
<th>他/就/站了/起来</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ta1/ jiu4/ zhan4/ le qilai</td>
</tr>
<tr>
<td></td>
<td>He then stand up</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>09:28a</th>
<th>然后/耶稣/回到/屋里</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>then Jesus return to the house</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>09:28c</th>
<th>他的/门徒/私底/下/问他</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ta1 de/ men2tu2/ jiu4/ si1 di3xia/ wen4/ ta1/ shuo1</td>
</tr>
<tr>
<td></td>
<td>disciples then secretly asked him</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>09:28c</th>
<th>(the) said</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>shuo1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>09:28d</th>
<th>为什么/我们/却/不能/把/鬼/赶/出来/呢</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>wei4shen2me/ wo3men/ que4/ bu4neng2/ ba3/ gui3/ gan3/ chu1lai2/ ne</td>
</tr>
<tr>
<td></td>
<td>why we were not able to cast the ghost out &lt;ne&gt;</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>09:29a</th>
<th>耶稣/说</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ye1su1/ shuo1</td>
</tr>
<tr>
<td></td>
<td>Jesus said</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>09:29c</th>
<th>对于/这一类的/鬼</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>du4iyu2/ zhe4/ yi1 lei4 de/ gui3</td>
</tr>
<tr>
<td></td>
<td>to this kind of ghost</td>
</tr>
</tbody>
</table>
### MARK 9:14-30 Oral

<table>
<thead>
<tr>
<th>Ln#</th>
<th>Text</th>
</tr>
</thead>
</table>
| 09:14a | 那/我们/知道/有/一天/呢  
na4/ wo3men/ zhi1dao4/ you3/ yi1tian1/ ne  
<na> we know there was one day  |
| 09:14b | 那/耶稣/跟/他的/三个/门徒/就/从/别的/地方/回来/  
n4/ ye1su1/ gen1/ ta1/ de/ san1/ ge4/ men2tu2/ jiu4/ cong2/ bie2de/ di4fang/ hui2lai/  
  Jesus and his three disciples came back from the other place  |
| 09:14b | 回到/其余的/门徒/那里/去  
hui2dao4/ qi2yu2/ de/ men2tu2/ na4li/ qu4  
  (they) return to the rest of the disciples’ place  |
| 09:14c | 然后/他们/就/看到/有/一大群/人/围着/他们  
r2hou4/ ta1men/ jiu4/ you3/ yi1/ da4/ qun2/ ren2/ we2/ zhe/ ta1men  
  then they saw there had a big group of people surrounding them  |
| 09:14d | 其中/还有/一些/宗教/领袖/在/跟/他们/辩论  
  among them also had some religious leaders were arguing with them  |
| 09:15a | 然后/他们/看到/耶稣/来了/就/非常/惊奇  
r2hou4/ ta1men/ kan4/ jiao4/ ye1su1/ lai2/ le/ jiu4/ fei1chang2/ jing1qi2  
  then they saw Jesus coming then very surprised  |
| 09:15b | 跑/过去/就/向/他/问候  
pao3/ guo4qu/ jiu4/ xiang4/ ta1/ wen4hao3  
  (people) ran over to greet him  |
| 09:16a | 然后/耶稣/就/问/他们/啦  
r2hou4/ ye1su1/ jiu4/ wen4/ ta1men/ la  
  then Jesus asked them
<table>
<thead>
<tr>
<th>Page</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>09:16b</td>
<td>他/说 ta1 /shuo1 he said</td>
</tr>
<tr>
<td>09:16c</td>
<td>你/们/在/辩论/些/什么/呀</td>
</tr>
<tr>
<td>09:17a</td>
<td>然后/其中/有/一个/人/就/说/啦 ran2hou4/ qi2zhong1/ you3/ yi1ge4/ ren2/ jiu4/ shuo1/ la then among had one person then said &lt;ya&gt;</td>
</tr>
<tr>
<td>09:17b</td>
<td>他/说 ta1 /shuo1 he said</td>
</tr>
<tr>
<td>09:17d</td>
<td>他/被/鬼/附着/鬼/让/他/变得/又/聋/又/哑 ta1/ bei4/ gui3/ gui3/ rang4/ ta1/ bian4de/ you4/ long2/ you4/ ya3 he is possessed by the ghost the ghost made him became deaf and mute</td>
</tr>
<tr>
<td>09:18a</td>
<td>而且/还/经常/把他/摔倒/在地上 er2qie3/ hai2/ jing1chang2/ ba3/ ta1/ shuai1 dao4/ zai4/ di4shang and also often throw him on the ground</td>
</tr>
<tr>
<td>09:18b</td>
<td>他/口/吐/白沫/而且/还/咬牙切齿 ta1/ kou3/ tu3/ bai2 mo4/ er2qie3/ hai2/ yao3 ya2 qie1 chi3 he foams at the mouth and also gnashing teeth whole body stiff</td>
</tr>
<tr>
<td>09:18d</td>
<td>但是/他们/办不到 dan4shi4/ ta1men/ ban4 bu4 dao4 but they couldn’t do it</td>
</tr>
<tr>
<td>09:19a</td>
<td>耶稣/听了/以后/就/说 ye1su1/ ting1 le/ yi3hou4/ jiu4/ shuo1 after Jesus heard then said</td>
</tr>
<tr>
<td>09:19b</td>
<td>哎 ai1</td>
</tr>
<tr>
<td>09:19c</td>
<td>我/实在/了/烦/你/们/不信/我</td>
</tr>
<tr>
<td>Time</td>
<td>Text</td>
</tr>
<tr>
<td>-------</td>
<td>------</td>
</tr>
<tr>
<td>09:19d</td>
<td>我/要/忍耐/你们/到/什么时候/呢</td>
</tr>
<tr>
<td>09:19e</td>
<td>你/带/孩子/到/我/这里/来/吧</td>
</tr>
<tr>
<td>09:20a</td>
<td>所以/然后/他们/就/把/那个/孩子/带到/耶稣/那里</td>
</tr>
<tr>
<td>09:20b</td>
<td>那/鬼/一看到/耶稣/阿</td>
</tr>
<tr>
<td>09:20c</td>
<td>就/让/孩子/重重的/抽了/一阵/风</td>
</tr>
<tr>
<td>09:20d</td>
<td>然后/就/倒/在/地上/</td>
</tr>
<tr>
<td>09:20e</td>
<td>那个/口吐/白沫/</td>
</tr>
<tr>
<td>09:20h</td>
<td>滚来/滚去/打滚</td>
</tr>
<tr>
<td>09:21a</td>
<td>然后/耶稣/就/问/孩子的/爸爸/</td>
</tr>
<tr>
<td>09:21b</td>
<td>他/说/，</td>
</tr>
<tr>
<td>09:21c</td>
<td>他/被/鬼/附着/多久了</td>
</tr>
</tbody>
</table>

Then he then said
he began like this since he was little
and the ghost often throw him in the water and fire wanted to kill him
if there is anything you can do, please pity pity us help us
Jesus heard then said
what does it mean if I can
to people who believe in me whatever all can
then child’s father then immediately shouted
I believe in you
but my confidence is not enough beg you help me not to doubt
the at this time Jesus saw people all crowd over
so he then rebuke that ghost

09:25c  
就/对/他/说
jiu4/ dui4/ ta1 shuo1

(he) then to him said

09:25d  
你/这个/叫/人/聋哑的/鬼
ni3/ zhe4ge/ jiao4/ ren2/ long2 ya3 de/ gui3

you this make people deaf and mute ghost

09:25e  
我/现在/吩咐/你/从/他/身上/出来

I now ordered you to come out from his body

09:25f  
以后/都/不可以/再/回去
yi3hou4/ dou1/ bu4ke3 yi4/ zai4/ hui2qu

later all can’t go back

09:26a  
然后/这个/鬼/呢/就/大声地/喊叫了/一下/又/让/孩子/抽了/一阵风
ran2hou4/ zhe4ge/ gui3/ ne/ jiu4/ da4sheng1 de/ huan1xia4/ you4/ rang4/ hai2zi/ chou1 le/ yi1zhen4 feng1

then this ghost then loudly shouted also made the child convulsion

09:26b  
然后/就/出去了
ran2hou4/ jiu4/ chu1qu4 le/

then (he) came out

09:26c  
/孩子/像/死了/一样
/ hai2zi/ xiang4/ si3 le/ yi1yang4

the child seems like dead

09:26d  
所以/呢/那些/人/都/说/
suo3yi3/ ne/ na4xie1/ ren2/ dou1/ shuo1/ hai2zi/ si4/ si3 le

so those people all said

09:26d  
孩子/是/死了
hai2zi/ shi4/ si3 le

the child was dead

09:27a  
但是/耶稣/上前/去/拉着/他的/手/把/他/扶了/起来
dan4shi4/ ye1zhe/ qian2/ qu4/ la1 zhe/ ta1 de/ shou3/ ba3/ ta1/ fu2 le/ qilai

but Jesus went forward to go pulled his hand and help him up

09:27b  
他/就/站了/起来
ta1/ jiu4/ zhan4/ le/ qilai

He then stand up

09:28a  
然后/耶稣/回到/屋里
| 09:28b | 跑了/回/了/湾/到/了/石/了 | then Jesus return to the house |
| 09:28c | 他/说/ta1/shou1 | he said |
| 09:28c | 他的/门徒/就/私底下/问/他/ta1 de men2tu2 jiu4 si1 di3xia wen4 ta1 shuo1 | his disciples the in private asked him |
| 09:28c | 说/ shuo1 | (the) said |
| 09:28d | 为什么/我们/就/赶/不出/那/鬼/呢/ wei4shen2me/ wo3men/ jiu4/ gan3/ bu4 chu1/ na3/ gui3/ ne | why we then couldn’t cast out that ghost<ne> |
| 09:29a | 耶稣/说/ ye1su1/ shuo1 | Jesus said |
| 09:29c | 对于/这/一类的/鬼/dui4yu2/ zhe4/ yi1 lei4 de/ gui3 | to this kind of ghost |
| 09:30a | 那/之后/他们/就/离开/那里/na4/ zhi1hou4/ ta1men/ jiu4/ li2kai1/ na4li | after that they then left there |
| 09:30b | 往/别的/地方/去了/ went to other place |

**Mark 9:14-30 All three texts interlinear**

W:

A:

O: 那/我们/知道/有/一天/呢/na4/ wo3men/ zhi1dao4/ you3/ yi1tian1/ ne

*<na>* we know there was one day
Jesus arrived at the disciples’ place

Jesus and his three disciples return to the rest of the disciples

Jesus and his three disciples came back from the other place

return to the rest of the disciples’ place

(they) saw there had a big group of people surrounding them

among them also had some religious leaders were arguing with them

Also had scholars argued with them

and also had some religious leaders were arguing with them

as soon as people saw Jesus, all very strange/overwhelmed

they saw Jesus coming all very surprised

then they saw there had a big group of people surrounding them
A: 于是去向他问好

O: 跑过去就向他问好

W: 就跑去问他的安。

A: 耶稣就问他们，

O: 然后耶稣就问他们啦

W: 你和他们在辩论的是什么。

A: 你们在辩论些什么。

O: 你们在辩论些什么呀

W: 就跑去问他的安。

A: 于是去向他问好

O: 跑过去就向他问好

W: 耶稣就问他们，

O: 然后耶稣就问他们啦

W: 你和他们在辩论的是什么。

A: 你们在辩论些什么。

O: 你们在辩论些什么呀

W: 就跑去问他的安。

A: 于是去向他问好

O: 跑过去就向他问好

W: 耶稣就问他们，

O: 然后耶稣就问他们啦

W: 你和他们在辩论的是什么。

A: 你们在辩论些什么。

O: 你们在辩论些什么呀

W: 就跑去问他的安。

A: 于是去向他问好

O: 跑过去就向他问好

W: 耶稣就问他们，

O: 然后耶稣就问他们啦

W: 你和他们在辩论的是什么。

A: 你们在辩论些什么。

O: 你们在辩论些什么呀

W: 就跑去问他的安。

A: 于是去向他问好

O: 跑过去就向他问好

W: 耶稣就问他们，

O: 然后耶稣就问他们啦

W: 你和他们在辩论的是什么。

A: 你们在辩论些什么。

O: 你们在辩论些什么呀

W: 就跑去问他的安。

A: 于是去向他问好

O: 跑过去就向他问好

W: 耶稣就问他们，

O: 然后耶稣就问他们啦

W: 你和他们在辩论的是什么。

A: 你们在辩论些什么。

O: 你们在辩论些什么呀

W: 就跑去问他的安。

A: 于是去向他问好

O: 跑过去就向他问好

W: 耶稣就问他们，

O: 然后耶稣就问他们啦

W: 你和他们在辩论的是什么。

A: 你们在辩论些什么。

O: 你们在辩论些什么呀

W: 就跑去问他的安。

A: 于是去向他问好

O: 跑过去就向他问好

W: 耶稣就问他们，

O: 然后耶稣就问他们啦

W: 你和他们在辩论的是什么。

A: 你们在辩论些什么。

O: 你们在辩论些什么呀
A: 其中/有/一个人/
qi2zhong1/ you3/ yi1ge4/ ren2
among had one person then said

O: 然后/其中/有/一个/人/就/说/啦
ran2hou4/ qi2zhong1/ you3/ yi1ge4/ ren2/ jiu4/ shuo1/ la
then among had one person then said <ya>

09:17b
W: 说/
shuo1/,
he said

就/ 说/
/ jiu4/ shuo1/
he said

O: 他/说
ta1/ shuo1
he said

09:17c
W: 夫子/, 我/带了/我的/儿子/到/你/这里/来/
fu1zi3/, wo3/ dai4 le/ wo3de/ er2zi4/ dao4/ ni3/ zhe4li3/ lai2/, master/old form for teacher, I brought my son to your place

A: 我/把/我的/儿子/带到/你/这里/来
I brought my son to your place

O: 我/把/我/儿子/带到/你/这里/来
I brought my son to your place

09:17d
W: 他/被/哑/巴/鬼/附着。
ta1/ bei4/ ya3 ba1/ gui3/ fu4zhuo2/.
He is possessed by the mute ghost

A: 他/被/鬼/附着/变得/又/聋/又/哑
ta1/ bei4/ gui3/ fu4zhe/ bian4de/ you4/ long2/ you4/ ya3
he is possessed by the ghost became deaf and mute

O: 他/被/鬼/附着/鬼/让他/变得/又/聋/又/哑
he is possessed by the ghost the ghost made him became deaf and mute

09:18a
W: 无论/在/哪里/, 鬼/捉弄/他/, 把/他/摔倒/。
no matter where it is, the ghost teased him, throw him on the groud

A: 鬼/还/经常/把/他/摔倒/在/地上
gui3/ hai2/ jing1chang2/ ba3/ ta1/ shuai1 dao4/ zai4/ di4shang
the ghost also often throw him on the ground

O: 而且也经常把他摔倒在地上

er2qie3/ hai2/ jing1chang2/ ba3/ ta1/ shuai1 dao4/ zai4/ di4shang
and also often throw him on the ground

09:18b

W: 他/口中/流沫/，咬牙切齿/，身体/枯干/。
ta1/ jiu4/ kou3/ zhong1/ liu2/ mo4/， yao3 ya2 qie1 chi3/， shen1ti3 ku1 gan4/，
he then foams at the mouth, gnashing teeth, the body dry out

A: 让/他/口/吐/白沫/还/咬牙切齿/的
rang4/ ta1/ kou3/ tu3/ bai2 mo4/ hai2/ yao3 ya2/ qie1 chi3
de er2qie3/ hai2/ yao3 ya2 qie1 chi3
d(ghost)makes him foams at the month, gnashing teeth, and whole body stiff, quan2 shen1/ jiang1ying4/ de/

O: 他/口/吐/白沫/而且/咬牙切齿/的

ta1/ kou3/ tu3/ bai2 mo4/ er2qie3/ hai2/ yao3 ya2 qie1 chi3
he foams at the mouth and also gnashing teeth whole body stiff

09:18c

W: 我/请过/你的/门徒/把/鬼/赶/出去/。
I asked your disciples cast the ghost out

A: 我/就/求/你的/门徒/帮/他/把/鬼/赶/出去
I then asked your disciples help him to cast out the ghost

O: 我/求/你的/门徒/帮/他/把/鬼/赶/出去

I beg your disciples help him to cast out the ghost

09:18d

W: 他们/却是/不能/。
ta1men/ que4/ shi4/ bu4neng2/。
Yet they couldn’t

A: 但是/他们/却是/不能
dan4shi4/ ta1men/ que4/ shi4/ bu4neng2
but they were not able to

O: 但是/他们/办不到
an4shi4/ ta1men/ ban4 bu4 dao4
but they couldn’t do it

09:19a

W: 耶稣/说,
ye1su1/ shuo1
Jesus said

A: 耶稣/说
ye1su1/ jiu4/ shuo1
Jesus then said

O: 耶稣/听了/以后/就/说
ye1su1/ ting1 le/ yi3hou4/ jiu4/ shuo1
after Jesus heard then said

09:19
W: 哎。不信的世代阿，
ai4/, bu4 xin4 de/ shi4dai4/ a
ay, not believe generation
A: 哎，
ay
O: 哎，
ay

09:19
W: 我在你们这里要到几时呢？
how long I have to at your place till?
A: 我实在厌烦你们不信我
I truly fed up with you not believe in me
O: 我实在厌烦你们不信我
I truly fed up with you not believe in me

09:19
W: 我要忍耐你们到什么时候呢
wo3/ ren3nai4/ ni3men/ yao4 dao4/ ji3 shi2/ ne/ ?
how long I shall put up with you till <ne>
A: 我要忍耐你们到什么时候呢
wo3/ yao4/ ren3nai4/ ni3men/ dao4 shen2me/ shi4hou/ ne
I need to put up with you till when? <ne>
O: 我要忍耐你们到什么时候呢
wo3/ yao4/ ren3nai4/ ni3men/ dao4 shen2me/ shi4hou/ ne
I need to put up with you till when? <ne>

09:19
W: 把他带到我这里来吧
bring him to me <ba>
A: 你们把孩子带到我这里来吧
(you) bring the child to me <ba>
O: 把孩子带到我这里来吧
bring the child to me <ba>

09:20a
他们/就/带/来/。

They then bring him come

所以/然后/他们/就/把/那个/孩子/带到/耶稣/那里

so then they brought that child to Jesus

口/中/流/沫/

(kid) foam in the mouth

在/地上/打/滚
rolled around on the ground

ran2hou4/ jiu4/ dao4/ zai4/ di4shang/
then fell on the ground,

na4ge/ kou3/ tu3/ bai2/ mo4/
(he) foamed in the month,

gun3/ lai2/ gun3/ qu4/
(he) rolled around and around

ye1su1/ wen4/ ta1/ fu4qin1/ shuo1/.
Jesus asked his father

eye1su1/ wen4/ hai2zi/ de/ ba4ba/ shuo1
ejesus asked the child’s father

ran2hou4/ ye1su1/ jiu4/ wen4/ hai2zi/ de/ ba4ba/ shuo1
then Jesus then asked the child’s father

shuo1/
(He) said

shuo1/
(He) said

shuo1/
(He) said

he got this sickness for how long <ne>

zhe4/ hai2zi/ bei4/ gui3/ fu4/ le/ duo1/ zhang3/ shi2jian1
this child has been possessed by the ghost for how long

he has been possessed by the ghost for how long

hui2da2/ shuo1/.
(he) answered

W: 说/，
huì2 dà2/ shuō1/
(he) said

A: 说
tā1/ shuō1
he said

O: 然后/他/就/说
rán2 hòu4/ tā1/ jiù4/ shuō1
then he said

09:21d

W: 从小/的时候/
cōng2/ xiǎo3/ de/ kēng2/ hòu4/。
Since (he) was little

A: 从小/就是这样子了
cōng2/ xiǎo3/ jù4 shì4 zì le
(he) was like this since little

O: 从小的时候/开始/就是/这样子了
cōng2/ xiǎo3/ de/ kāi1 shǐ3/ jù4 shì4 zì le
(he) began like this since he was little

09:22

W: 鬼/屡次/把他/扔在/火里/，水里/，要/灭他。
guǐ3/ lù3 cì4/ bā/ tā1/ rèng1 zài4/ huǒ3/ lǐ3/，shuǐ3 lǐ3/，yào4/ miè4/ tā1
the ghost many times throw him in the fire, in the water, wanted to destroy him

A: 鬼/还/经常/把他/丢在/水里/和/火里/，想要/弄死他。
the ghost also often throw him in the water and fire wanted to kill him

O: 而且/鬼/经常/把/他/丢在/水里/还有/火里/，想要/弄死他。
and the ghost often throw him in the water and fire wanted to kill him

09:22

W: 你/若/能/作/什么/，求/你/怜悯/我们/，帮助/我们。
If you are able to do something, beg you pity us, help us

A: 如果/你/可以/作/些/什么/的话/求/你/可怜/可/怜/我们/帮帮/我们吧
if there is anything you can do, please pity pity us help us <ba>

O: 如果/你/可以/作/些/什么/的话/求/你/可怜/可/怜/我们/帮帮/我们吧
if there is anything you can do, please pity pity us help us <ba>
09:23
W:耶稣/对/他/说/。
ye1su1/ dui4/ ta1/ shuo1/。
Jesus to him said

A:耶稣/说
ye1su1/ shuo1
Jesus said

O:耶稣/听了/就/说
ye1su1/ ting1 le/ jiu4/ shuo1
Jesus heard then said

09:23
W:你/若/能/信,/在/信/的/人/, 凡事/都/能/。
If you are able to believe, to people who believe, everything is all able

A:什么/叫/如果/我/可以/的话
shen2me/ jiao4/ ru2guo3/ wo3/ ke3yi3/ dehua4
what does it mean if I can

O:什么/叫/如果/我/可以/的话
shen2me/ jiao4/ ru2guo3/ wo3/ ke3yi3/ dehua4
what does it mean if I can

09:23
W:

A: 对于/信/我的/人/来说/什么都/可以
dui4yu2/ xin4/ wo3de/ ren2/ lai2shuo1/ shen2me/ dou1/ ke3yi3
to people who believe in me whatever all can

O: 对于/信/我的/人/来说/什么都/可以
dui4yu2/ xin4/ wo3de/ ren2/ lai2shuo1/ shen2me/ dou1/ ke3yi3
to people who believe in me whatever all can

09:24
W:孩子的/父亲/立刻/喊着/说,
hai2zi de/ fu4qin1/ li4 ke4/ han3 zhe/ shuo1/。
child's father immediately shouted

A:孩子的/爸爸/听了/以后/就/立刻/喊着/说
hai2zi de/ ba4ba/ ting1 le/ yi3hou4/ jiu4/ li4ke4/ han3 zhe/ shuo1
after child's father heard then immediately shouted

O:然后/孩子的/爸爸/就/立刻/喊着/说
ran2hou4/ hai2zi de/ ba4ba/ jiu4/ li4ke4/ han3 zhe/ shuo1
then child's father then immediately shouted

09:24
W:

A:
O: 他说
ta1/ shuo1
he said

09:24
W: 我信。
wo3/ xin4。
I believe

A: 我信/你
wo3/ xin4/ ni3
I believe in you

O: 我信/你
wo3/ xin4/ ni3
I believe in you

09:24
W: 但/我/信/不足/，求/主/帮助/。
But my faith is not enough, beg the Lord to help

A: 但是/我的/信心/不够/求/你/帮助/我/不要/怀疑
but my confidence is not enough beg you help me not to doubt

O: 但是/我的/信心/不够/求/你/帮助/我/不要/怀疑
but my confidence is not enough beg you help me not to doubt

09:25
W: 耶稣/看见/众人/都/跑上来/。
ye1su1/ kan4jian4/ zhong4ren2/ dou1/ pao3 /shang4lai2/。
Jesus saw people all running up

A: 耶稣/看见/众人/都/围拢了/过来
ye1su1/ kan4jian4/ zhong4ren2/ dou1/ wei2 long3 le/ guo4lai2
Jesus saw people all crowd over

O: 然后/这时候/耶稣/看到/众人/都/围拢了/过来
ran2hou4/ zhe4 shi4hou/ye1su1/ kan4jian4/ zhong4ren2/ dou1/ wei2 long3 le/ guo4lai2
the at this time Jesus saw people all crowd over

09:25
W: 就/斥责/那/污鬼/。
jiu4/ chi4ze2/ na3/ wu1 gui3/，
then rebuke that evil ghost

A: 于是/他/就/斥责/那/鬼
yu2shi4/ ta1/ jiu4/ chi4ze2/ na4/ gui3
so he then rebuke that ghost

O: 于是/他/就/斥责/那/鬼
yu2shi4/ ta1/ jiu4/ chi4ze2/ na4/ gui3
so he then rebuke that ghost
09:25
W: 说,
shuo1
(he) said

A: 说
shuo1
(he) said

O: 就/对/他/说
jiu4/ dui4/ ta1 shuo1
(he) then to him said

09:25
W: 你/这/聋哑的/鬼,
ni3/ zhe4/ long2 ya3 de/ gui3/
you this deaf and mute ghost

A: 你/这个/叫/人/聋哑的/鬼
ni3/ zhe4ge/ jiao4/ ren2/ long2 ya3 de/ gui3
you this make people deaf and mute ghost

O: 你/这个/叫人/聋哑的/鬼
ni3/ zhe4ge/ jiao4/ ren2/ long2 ya3 de/ gui3
you this make people deaf and mute ghost

09:25
W: 我/吩咐/你/从/他/里头/出来,
I ordered you come out from inside of him

A: 我/现在/吩咐/你/从/他/身上/出来
I now ordered you to come out from his body

O: 我/现在/吩咐/你/从/他/身上/出来
I now ordered you to come out from his body

09:25
W: 再/不要/进去.
zai4/ bu4yao4/ jin4qu4/.
Do not go in again

A: 而/以后/都/不可以/再/回去
and later all can’t go back

O: 以后/都/不可以/再/回去
yi3hou4/ dou1/ bu4ke3 yi3/ zai4/ hui2qu
later all can’t go back

09:26
W: 那/鬼/喊叫,
na4/ gui3/ han3jiao4/.
that ghost cry out, made the child greatly convulsion
A: 鬼/就/让/那/孩子/重重的/抽了/一阵风
gui3/ ji4u4/ rang4/ na4/ hai2zi/ zhong4zhong4 de/ chou1 le/ yi1zhen4 feng1
the ghost then made that child heavily convulsion

O: 然后/这个/鬼/呢/就/大声地/喊叫了/一下/又/让/孩子/抽了/一阵风
ran2hou4/ zhe4ge/ gui3/ ne/ jiu4/ da4sheng1 de/ han3jiao4 le/ yi1xia4/ you4/ rang4/ hai2zi/ chou1 le/
yi1zhen4 feng1	hen this ghost then loudly shouted also made the child convulsion

09:26
W: 就/出来了/
jiu4/ chu1lai2 le/.
Then came out
A:

O:

09:26
W: 孩子/好像/死了/一般/。
hai2zi/ hao3xiang4/ si3 le/ yi1ban1/,
the child seems dead

A: 然后/就/出去了/孩子/像/死了/一样
ran2hou4/ jiu4/ chu1qu4 le/ hai2zi/ xiang4/ si3 le/ yi1yang4
came out the child seems like dead

O: 然后/就/出去了/孩子/像/死了/一样
ran2hou4/ jiu4/ chu1qu4 le/ hai2zi/ xiang4/ si3 le/ yi1yang4
came out the child seems like dead

09:26
W: 以致/众人/多半/说/，他/是/死了/。
yi3zhi4/ zhong4/ ren2/ duo1ban4/ shuo1/， ta1/shi4/ si3 le/.
So that people mostly said he is dead

A: 以至于/很多/人/都/说/他/是/死了
yi3zhi4yu2/ hen3/ dou1/ shuo1/ ta1/ shi4/ si3 le/
to the point that many people all said he was dead

O: 所以/那些/人都/说/孩子/是/死了
su03yi3/ ne/ na4xie1/ ren2/ dou1/ shuo1/ hai2zi/ shi4/ si3 le/
so those people all said the child was dead

09:27
W: 但是/耶稣/拉着/他的/手/， 扶/他/起来/，
dan4/ ye1su1/ la1 zhe/ ta1 de/ shou3/， fu2/ ta1/ qilai/，
but Jesus pulled his hand, help me up

A: 但是/耶稣/去/拉着/他的/手/ 扶/他/起来
dan4shi4/ ye1su1/ shang4/ qian2/ qu4/ la1 zhe2/ ta1 de/ shou3/ fu2/ ta1/ qilai
but Jesus went to pulled his hand help him up

O: 但是/耶稣/上前/去/拉着/他的/手/ 把/他/扶了/起来
dan4shi4/ ye1su1/ shang4/ qian2/ qu4/ la1 zhe/ ta1 de/ shou3/ ba3/ ta1/fu2 le/ qilai
but Jesus went forward to go pulled his hand and help him up

09:27
W: 他/就/站起来了。ta1 jiu4 zhan4 qilai le。He then stand up
A: 他/就/站了/起来 ta1 jiu4 zhan4 le qilai He then stand up
O: 他/就/站了/起来 ta1 jiu4 zhan4 le qilai He then stand up

09:28
W: 耶稣/进了/屋子。 ye1su1 jin4 le wu1zi。 Jesus enter the house
A: 然后/耶稣/回到/屋里 ran2hou4 ye1su1 hui2dao4 wu1 li3 then Jesus return to the house
O: 然后/耶稣/回到/屋里 ran2hou4 ye1su1 hui2dao4 wu1 li3 then Jesus return to the house

09:28
W:
A:

O: 他/说 ta1 shuo1 he said

09:28
W: 门徒/就/暗暗地/问/他/说, men2tu2 jiu4 an4an4 de wen4 ta1 shuo1 disciples then secretly asked him
A: 他的/门徒/就/私底下/问/他/说 ta1 de men2tu2 jiu4 si1 di3xia wen4 ta1 shuo1 his disciples the in private asked him
O: 他的/门徒/就/私底下/问/他/说 ta1 de men2tu2 jiu4 si1 di3xia wen4 ta1 shuo1 his disciples the in private asked him

W: 说, shuo1 (he) said
A: 说 shuo1
(he) said
O: 说
shuo1
(he) said

09:28
W: 我们为什么不能赶出去呢
wo3men/ wei4shen2me/ bu4neng2/ gan3 chu1/ ta1/ qu4/ ne
we why not able to cast him out? <ne>

A: 为什么我们却不能把鬼赶出来呢
wei4shen2me/ wo3men/ que4/ bu4neng2/ ba3/ gui3/ gan3/ chu1lai2/ ne
why we were not able to cast the ghost out <ne>

O: 为什么我们却赶不出那鬼呢
wei4shen2me/ wo3men/ jiu4/ gan3/ bu4 chu1/ na3/ gui3/ ne
why we then couldn’t cast out that ghost <ne>

09:29a
W: 耶稣/说/,
ye1su1/shuo1/ ,
Jesus said

A: 耶稣/说
ye1su1/ shuo1
Jesus said

O: 耶稣/说
ye1su1/ shuo1
Jesus said

09:29b
W: 非/用/祷告/,
fei1/ yong4/ dao3gao4/ ,
not use prayer
A: 

O: 

09:29c
W: 

A: 对于这/一类的鬼
dui4yu2/ zhe4/ yi1 lei4 de/ gui3
to this kind of ghost

O: 对于这/一类的鬼
dui4yu2/ zhe4/ yi1 lei4 de/ gui3
to this kind of ghost

09:29d
W: 

A: 只有/用/祷告/才能把/他们赶出来
只用祷告才能把他们赶出来

只有用祷告才能把他们赶出来

这一类的鬼，总不能出来。

耶稣不愿意人知道。

他们离开那地方，经过加利利。

之后他们离开那地方，经过加利利。

耶稣不愿人们知道。

往别的地方去了

往别的地方去了
RESUME

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