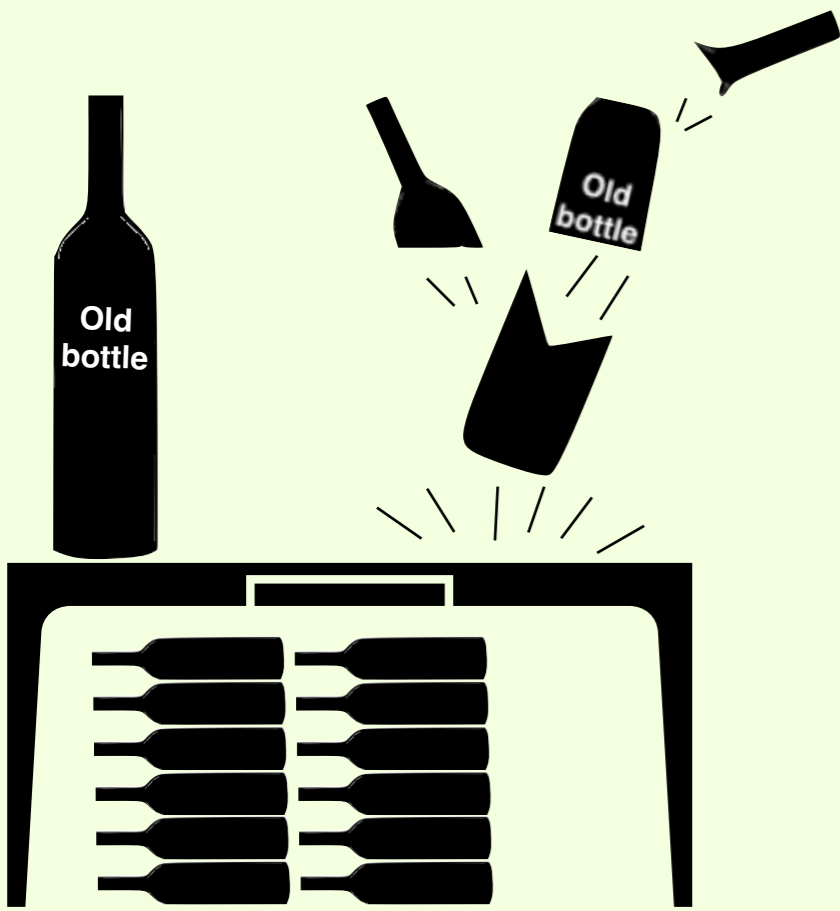


**Analysis of the translations
of L.E. Threlkeld
by
Jeremy Steele**

Mark 2



Do not
put **new**
wine into
old
bottles!

[22] And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

Mark 2

Mark 2:01

[*Ngatun uwea kan noa Capernaum ka*]

*Ngatun yukita purreung ka uwea kan noa Capernaum ka;
ngatun tōttōng kakulla ta ngali kokirā noa kakulla.*

ngadun yugida bariyangGa uwiyagan nuwa CAPERNAUMga

[1] And again he entered into Capernaum, after some days;
and it was noised that he was in the house.

AND after daylight-at move-again-now he CAPERNAUM-at

And after at daylight he now moves again at [i.e. to] Capernaum;...

ngatun tōttōng kakulla ta ngali kokirā noa kakulla.

ngadun dudung gagala da ngali gugira nuwa gagala

... and it was noised that he was in the house.

AND good news be-be-PH AFFirm this house-at he be-be-PH

... and the good news was, aye, (that) he was at [i.e. in] this house.

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga**
IS USED FOR BOTH 'again' AND 'lest'.

189 **present** tense: **-n**

57 **future** tense: **-nan**

37 **past historic** PH and IMP!: **-∅**

0 **past** tense: **-yan**

Mark 2:02

Ngatun kaiimulleen kauwulkauwul

*keawai wal bara ngarokilli korien unta, [Door]_____ ka:
ngatun noa barun wiyelliella wiyelli ta (or wiyellikannè).*

ngadun gawumaliyan gawal gawal

[2] And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

AND gather-make-ing-did big big [many]

And many were gathering; ...

*... keawai wal bara ngarokilli korien unta,
[Door]_____ ka: ...*

**giyawayi wal bara ngarugiligurin
anda _____ga**

... insomuch that there was no room to receive them, no, not so much as about the door: ...

no certainly they-all stand-be-ing-lacking there DOOR-at

... they were certainly not standing-lacking there, at the door: ...

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM: no ... [the item or action]-lacking
giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*
 William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

MISSING TRANSLATION

Tkld DID NOT TRANSLATE 'door'. PERHAPS:

garaga

"ngaraka"	ngaraga	"the entrance or mouth of anything; i.q. kurraka"	mouth	Tkld/Frsr AWA Lex [210:3] [Awa]
"ngaraka-ko"	ngaraga-gu	"the entrance, as the subject"	entrance -ERG	Tkld/Frsr AWA Lex [210:4] [Awa]
"Kur-rur-ka"	garaga	"The mouth."	mouth	Tkld 1834 GRAMMAR [94:19] [Awa]

[continues from previous frame]

...ngatun noa barun wiyelliella wiyelli ta (or wiyellikannē).

ngadun nuwa barun wiyiliyila wiyili da [wiyiligani]

... and he preached the word unto them.

AND he them-all speak-ing-recently speak-ing
ABSTR [word] [OR speak-ing-entity]

... and he was speaking [i.e. preaching] the word(s) (to) them.

Mark 2:03

Ngatun uwa bara ngikoung kin

*mankilliliella wakol munni[~~un~~] kan karāl kan [Palsy]
kurrea kore ko warā ko [?4].*

ngadun uwa bara ngigungGin

[3] And they come unto him,
bringing one sick of the palsy, which was borne of four.

AND move-PH they-all him-at

And they moved at [i.e. to] him, ...

... mankilliliella wakol munni[~~un~~] kan karāl kan [Palsy] ...

manGililiyila wagul manigan garalgan

... bringing one sick of the palsy, ...

take-be-ing-ing-recently one ill-agent tremble-agent

... constantly taking [i.e. bringing] one ill-agent
tremble-agent [i.e. sick of the palsy], ...

... kurrea kore ko warā ko [?4].

gariya gurigu waragu

... which was borne of four.

carry-PH man-ERG four-ERG

... four men carried (him).

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

MYSTERY WORD: waran

waran: SEEMS TO BE EITHER four OR five, AS WELL AS HAVING OTHER MEANINGS

COULD **waran** INDICATE PLURALITY RATHER THAN SPECIFICALLY 'four' ?

Mark 2:04

Ngatun papai korien wal [could not] bara

uwa ngikoung kin ko konāra tin kauwul tin, [?]]

[line gap: NO MS TEXT]

wūnkulla barān ngaiya bara munni kan karāl kan pirrikilliella pirrikilli ngēllako [?] [19]

ngadun babayigurin wal bara

[4] And when they could not come nigh unto him

for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

AND near-lacking certainly they-all

And (when) they (were) certainly near-lacking ...

MISSING TRANSLATION

Tkld DID NOT TRANSLATE
'when',
AND — IN THE NEXT SEGMENT —
'not'

... uwa ngikoung kin ko konāra tin kauwul tin, ...

uwa ngigungGinGu gunaradin gawaldin

... could not come nigh unto him for the press, ...

move him-to crowd-because big-because

.. (they) move(d) to him because of the big crowd, ...

DOUBTFUL Tkld TRANSLATION

Tkld's OPENING STATEMENT BACK-TRANSLATES AS:
And those not near moved to him because of the big crowd.
THIS SAYS THEY **DID** MOVE, NOT THAT THEY **DID NOT**.
AND DOES NOT LAY THE GROUND FOR WHAT THEY DID NEXT.
SO PERHAPS:

ngadun babayigurin bara bun ba
AND near-lacking they-all him WHEN/IF
and when they not near him

giyawayi uwawilguwa wal bara ngigungGinGu gunaradin gawaldin
not move-might-having certainly they-all him-to crowd-because big-because
might not be having move (i.e. be able to come) to him because of the big crowd

... [?]] [line gap: NO MS TEXT] ...

[wariga bara dabu gugiraga ngigungGinba]

... they uncovered the roof where he was: ...

reject-PH they-all cover hut-at him-at

... they rejected [i.e. uncovered] the cap [i.e. roof] at the house at him [i.e. at the house where he was], ...

MS VARIANT: hut-at

VERSIONS OF 'hut-at':

- Tkld
- 7 **gugiridin**
- 2 **gugiriba**
- 2 **gugiraga(ba)**
- 20 **gugira**

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE
A TRANSLATION ,
THIS WORDING
IS PROPOSED.

[continues from previous frame]

...[?]] [line gap: NO MS TEXT] ...

[ngadun dyirbariliya ba bara ba]

... and when they had broken it up, ...

AND break-do-instr-ing-did DONE they-all WHEN/if

... and when they had >done<-break-doing [i.e. had broken it up], ...

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE A TRANSLATION , **THIS WORDING** IS PROPOSED.

... wūnkulla barān ngaiya bara munnī kan karāl kan pirrikilliella pirrikilli ngēllako [?] [19]

wunGala baran ngaya bara manigan garalgan birigiliyila birigilingilagu

... they let down the bed wherein the sick of the palsy lay.

deposit-PH DOWN then they-all ill-agent tremble-agent lie-ing-recently lie-ing-place-to

... they then deposited the ill-agent tremble-agent [i.e. sick of the palsy person] (who) was lying, to the lying-place [i.e. bed].

ANGLICISM 'down': baran

IN ENGLISH, *down* IS AN ADJUNCT TO CERTAIN VERBS, BUT THE SENSE IS AS MUCH EMPHATIC AS *downwards*. Tkld TRANSLATED THE WORD LITERALLY IN ABOUT 60 INSTANCES:

- 9 *sit down* rest
- 3 *cut, hew, down* fell
- 9 *fall down* collapse
- 5 *put, lay, let* deposit
- come, go, down* descend
- take, let, down* lower
- pull down* demolish

Also 'down' in:

run, hurry, take, bow, kneel, stoop, press, pour, cast, etc.

DOUBTFUL Tkld TRANSLATION

Tkld's TRANSLATION SAYS THEY DEPOSITED THE LYING DOWN SICK MAN TO THE BED, BUT THAT IS WRONG. THEY LOWERED THE BED WITH THE SICK MAN IN IT FROM THE ROOF SPACE DOWN TO THE GROUND. SO PERHAPS:

wunGala ngaya bara birigilingil maniganGuwagaba garalganGuwagaba birigiliyila deposit-PH then they-all lie-ing-place ill-agent-having-at tremble-agent-having-at lie-ing-recently they then deposited [i.e lowered] the bed having lying in (it) the sick-of-the-palsy-man

Mark 2:05

*Ngatun nakulla noa ba Jesu ko, ngurrulli ta barun ba,
wiyā ngaiya noa bōn munnī kan karāl kan, yināl, warikā ta yarakai umulli ta [see 7. ? ±] ngiroumba
ngiroung kin birung.*

ngadun nagala nuwa ba JESUSgu ngarali da barunba

[5] When Jesus saw their faith,
he said unto the sick of the palsy, Son, thy sins be
forgiven thee.

AND see-be-PH he WHEN/if JESUS-ERG hear-ing ABSTR them-all-of

And when he, Jesus, saw their abstract-hearing [i.e. faith], ...

... wiyā ngaiya noa bōn munnī kan karāl kan, ...

wiya ngaya nuwa bun manigan garalga

... he said unto the sick of the palsy, ...

speak-PH then he him ill-agent tremble-agent

... he then spoke (to) him the sick-of-the-palsy-(man): ...

*... yināl, warikā ta yarakai umulli ta [see 7. ? ±]
ngiroumba ngiroung kin birung.*

**yinal wariga da yaragayi umali da
ngirumba ngirungGinbirang**

... Son, thy sins be forgiven thee.

son reject-PH AFFirm bad make-ing ABSTR
thee-of thee-away from

... “Son, (someone) rejected, aye, your bad
abstract-making(s) [i.e. your sins] from you”.

Tkld INVENTIONS: divided / sin / sinner

Tkld coined the following terms:
divided **ngara ngara** hear hear (argue)
sin: **yaragayi umali da**: bad make-ing ABSTR
sinner: **yaragayi wilang** bad-return (past)

PASSIVE IGNORED

Tkld OFTEN RENDERS THE
PASSIVE IN THE ACTIVE
VOICE. IN SUCH INSTANCES,
THE UNIDENTIFIED SUBJECT
OF PASSIVE USAGES IS
INDICATED BY ‘(someone)’.

TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Mark 2:06

Wonto ba /or ngatun/ ^ 2 [S1^2]
winta Grammateu kul, {ngatun
Pharisee-kul} yellawollilliella unta, köttullilliella
murrurrung bülbulla barun ba ka.

wandu ba \ngadun\
winda SCRIBEgal

[6] But there were certain of the scribes
sitting there, and reasoning in their hearts,

instead DONE \AND\ part SCRIBE-belong

Instead \AND\ some (of) the scribes ...

... yellawollilliella unta, ...
yilawaliliyila anda

... sitting there, ...

sit-ing-ing-recently there

... were constantly sitting there, ...

-gan / -gani / -gal
-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)
-gani entity
-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

wandu ba: whereas / INSTEAD
wandu ba
Tkld: “Whereas; a compound phrase:
Won, the interrogative adverb of place,
where? to, ...”
RENDERED AS ‘instead’.
SOMETIMES **wandu ba** IS SPLIT, AS:
180 **wandu ba**
70 **wandu xxx ba**

Tkld ANNOTATION
S1^2: ‘transpose’ indicator [?]
WAS THIS TO INDICATE TRANSPOSING THE
ELEMENT CLOSE TO IT, AND CROSSED OUT,
INTO THE POSITION IN THE LINE ABOVE WITH
A CARAT (insertion) MARKER?
WOULD MAKE :
wandu ba winda PHARISEEgal ngadun
GRAMMATEUgal
instead DONE part Pharisee-mob AND scribe-mob
Instead some of the Pharisees and the scribes

[continues from previous frame]

...*kōttullilliella murrurrung būlbūlla barun ba ka.*

*gudaliliyila marurung
bulbula barunbaga*

... and reasoning in their hearts,

think-ing-ing-recently good heart-at them-all-of-at

... constantly thinking good at [i.e. in] their hearts.

within oneself / inside

ENGLISH IDIOMS:

- 'speaking / thinking' etc. within oneself
- 'in your heart(s)'

MEANING 'introspectively thinking'.
LITERAL TRANSLATIONS UNLIKELY
TO HAVE BEEN UNDERSTOOD,

'heart' METAPHOR

KJV in their hearts

Tkld **bulbula barunbaga**

heart-at them-all-of-at

'heart': English (European?) CONCEPT
OF 'LOCUS OF SINCERITY' UNLIKELY
TO HAVE BEEN MEANINGFUL TO AN
ABORIGINAL AUDIENCE OF THE TIME
PERHAPS REDUPLICATE:

guda-gudaliliyila

Mark 2:07

Yakoai ngali wiyān ba yarakai wiyelli ta?

Ngan [ke] to, kaiyu kan to warikulli ko yara kai umullitāra [± Plural.]
wonto ba Eloi to niuwoa bo?

yaguwayi ngali wiyān ba yaragayi wiyili da

[7] Why doth this man thus speak blasphemies?

who can forgive sins but God only?

how this-fellow speak-now DONE bad speak-ing ABSTR [word]

How (is it that) this fellow >done<-speaks bad word(s) [i.e. blasphemies]?...

DOUBTFUL Tkld TRANSLATION

“Yakoai”: UNDERLINED, INDICATES DOUBT
Tkld DID NOT CONVINCINGLY PROVIDE A WORD FOR ‘why’, OTHER THAN **minaring-din** ‘what-because’ (ABOUT 50 EXAMPLES)
yaguwayi = ‘how’, BUT USED ABOUT 4 TIMES FOR ‘why’.
WORDS FOR ‘why’ ARE OFTEN IN THE FORM OF **min...**, SUCH AS **minyīn** (BB)

... Ngan [ke] to, kaiyu kan to warikulli ko yara kai umullitāra [± Plural.]

ngandu gayugandu warigaligu yaragayi umalidara

... who can forgive sins...

who-ERG able-agent-ERG reject-ing-for bad make-ing-PLUR

... Who able-agent for rejecting [i.e. who is able to forgive] bad makings [i.e. sins] ...

Tkld INVENTIONS: divided / sin / sinner

Tkld coined the following terms:
divided **ngara ngara** hear hear (argue)
sin: **yaragayi umali da**: bad make-ing ABSTR
sinner: **yaragayi wilang** bad-return (past)

wonto ba Eloi to niuwoa bo?

wandu ba ELOIdu
nyuwuwabu

... but God only?

instead DONE
GOD-ERG he-EMPH

... instead [i.e. other than] God himself?

DOUBTFUL WORD: himself

Tkld USED FOR ‘himself’:
44 **nyuwuwa-bu** he-EMPH
2 **nuwa gudi-bu** he self-EMPH
1 **bun ngigung gudi** him him self

POSSIBLE ADJUSTMENT
nyuwuwa-bu: he-EMPH
PERHAPS SHOULD BE :
ngigung-bu: him-EMPH

DOUBTFUL Tkld TRANSLATION

Eloi to
IF THIS IS ‘GOD-ERG’ IT IS UNLIKELY TO BE RIGHT, AS IT IS NOT THE SUBJECT OF A TRANSITIVE SENTENCE.
PERHAPS JUST:
ELOI **nyuwuwabu**
GOD him-EMPH
God himself

wandu ba: whereas / INSTEAD

wandu ba
Tkld: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,”
RENDERED AS ‘instead’.
SOMETIMES **wandu ba** IS SPLIT, AS:
180 **wandu ba**
70 **wandu xxx ba**

Mark 2:08

Ngatun yakita, ngurrulliella

Jesu ko ba Marai ko ngikoum ba ko,

*yanti bara ba kōttullilliella barabo barabo, wiya ngaiya noa barun,
Minnaring tin nura kōttullilliella unnoa tāra murruring būlbūl la
ba ko nurun kin ba ko?*

**ngadun yagida ngaraliyila JESUSgu
ba marayigu ngigumbagu**

[8] And immediately when
Jesus perceived in his spirit that
they so reasoned within themselves, he said unto them,
Why reason ye these things in your hearts?

**AND now hear-ing-recently JESUS-ERG
WHEN/if spirit-using him-of-using**

And now, when Jesus was hearing
[i.e. perceiving] using [i.e. in] his spirit, ...

...yanti bara ba kōttullilliella barabo barabo, ...

yandi bara ba gualiliyila barabu barabu

... that they so reasoned within themselves, ...

**thus they-all DONE think-ing-ing-recently they-all-EMPH
they-all-EMPH [amongst themselves]**

... thus they >done<-constantly thinking [i.e. had been thinking]
emphatically-they emphatically-they [i.e. amongst themselves], ...

TIME			
bangGayi	now	bunin	beforehand
dangGa	before	duwanda	afterwards, future
gabū	soon	gumba	tomorrow
...	until	wara	yesterday
ngaya	then	yaguwanda	when
yagida	now	yugida	after
yandi gadayi	always (<i>thus every</i>)		
yagida galayi	now time (until)		
yandi galayi	thus time (once upon a time; so long as)		

within oneself

'speaking / thinking' etc. within oneself IS AN ANGLICISM EFFECTIVELY MEANING 'introspectively thinking', OR SIMPLY 'thinking', 'thought'.

IT IS DOUBTFUL THAT THE LITERAL TRANSLATIONS MADE BY Tkld WOULD HAVE BEEN UNDERSTOOD, PERHAPS BETTER SIMPLY EXPRESSED AS:

gudi-li-yan / gudi-li-yila / guda
think-ing-did / think-ing-recently / think-PH

[continues from previous frame]

... *wiya ngaiya noa barun, ...*

wiya ngaya nuwa barun

... he said unto them, ...

speak-PH then he them-all

... he then spoke (to) them: ...

... *Minnaring tin nura kōttullilliella unnoa tāra murruring būlbūl la ba ko nurun kin ba ko?*

minaringdin nura gadaliliyila anuwadara mararing bulbulabagu nurunGinbagu

... Why reason ye these things in your hearts?

what-because you-all think-ing-ing-recently that-PLUR inside heart-at-using ye-all-at-using

... “What-because [i.e. why] were you constantly thinking those things inside at [i.e. in] using your hearts?”

minaringdin: WHY

Tkld DID NOT CONVINCINGLY PROVIDE A WORD FOR ‘why’, OTHER THAN **minaring-din** ‘what-because’ (AROUND 50 EXAMPLES) **yaguwayi** = ‘how’, BUT Tkld USES IT ABOUT 4 TIMES FOR ‘why’. WORDS FOR ‘why’ ARE EXPECTED TO BE IN THE FORM OF min..., SUCH AS **minyin** (BB)

‘heart’ METAPHOR

‘heart’: English (European?) CONCEPT OF ‘LOCUS OF SINCERITY’ UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS OMIT OR SIMPLY ACCEPT THIS AS ONE OF MANY CONCEPTS NECESSARY FOR BIBLICAL UNDERSTANDING

-gaba-gu: LOC + Erg / INSTR / ALL

COMBINED SUFFIX **-gaba-gu** (**-daba-gu, -laba-gu, -raba-gu**)
LOCative + **-gu**,
-gu COULD BE ERGative (subject), INSTRumental (using), OR ALLative (to); OR PURPositive (for)

within oneself / inside

ENGLISH IDIOMS:

- ‘speaking / thinking’ etc. within oneself
 - ‘in your heart(s)’
- MEANING ‘introspectively thinking’. LITERAL TRANSLATIONS UNLIKELY TO HAVE BEEN UNDERSTOOD,

Mark 2:09

Wiyā [¹ __/or (W)unnēn/] murrorōng wiyelliko
²bōn [or ngikoung²] munni kan karāl kan ngiakai
warikā ta yarakai umulli tāra ngiroumba ngiroung kin birung, nga, ngiakai wiyelliko;
Boungkullia, ngatun māra bi wokka lang [or ko] pirrikilli ngēl ngiroumba, ngatun
wollawollōu? [21]

wiya \OR wanin\ marurung wiyiligu bun
[ngigung] manigan garalgan ngiyagayi

[9] Whether is it easier to say to the sick of the palsy,
 Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

QUESTION \OR where\ good speak-ing-for him ill-agent tremble-agent like this

“QUESTION [Where [i.e. whether]] (it is) good for speaking (to) him,
 the sick-agent tremble-agent [i.e. sick-of-the-palsy-person] like this,

wanang: INTERROGATIVE
wanang where? what?
 INTERROGATIVE—
 NOT RELATIVE PRONOUN
 RELATIVE PRONOUN [refers back to a noun]
who, whom, whose, which, that
 ALSO **wan / wanda / wanin**

... *warikā ta yarakai umulli tāra ngiroumba*
ngiroung kin birung, ...

wariga da yaragayi umalidara
ngirumba ngirungGinbirang

... Thy sins be forgiven thee; ...

reject-PH AFFirm bad make-ing-PLUR
 thee-of thee-away from

... ‘(Someone) rejected, aye, your
 bad-making(s) [i.e. sins] away from you’; ...

Tkld INVENTIONS:
 divided / sin / sinner
 Tkld coined the following terms:
 divided **ngara ngara** hear hear (argue)
 sin: **yaragayi umali da**: bad make-ing ABSTR
 sinner: **yaragayi wilang** bad-return (past)

PASSIVE IGNORED
 Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY ‘(someone)’.
 TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (did whatever...)

[continues from previous frame]

...*nga, ngiakai wiyelliko; ...*

nga ngiyagayi wiyiligu

... or to say, ...

OR like this speak-ing-for

... or for speaking like this: ...

...*Boungkullia, ngatun māra bi wokka lang [or ko]
pirrikilli ngēl ngirouomba, ...*

**bungGaliya ngadun mara bi wagalang [/gu/]
birigilingil ngirumba**

... Arise, and take up thy bed, ...

rise-be-ing-IMP! AND take-IMP! thou
high-ness [[high]-to] lie-ing-place thee-of

... '(You) must be rising, and you must take highness
[i.e. up [high-to]] your lying-place [i.e. bed], ...

...*ngatun wollawollōu? [21]*

ngadun wala wala

... and walk?

AND move-IMP! move-IMP!

... and (you) must move' ?

DOUBTFUL Conjunctions

nga = or 69

nga = be (alternative to **ga**) 12

ngadun = and

CONJUNCTIONS UNUSUAL

“Most languages lack specific coordinating and subordinating particles, of the types ‘and’, ‘but’, ‘when’, ‘because’, ‘if’. However, these are found in a few languages.” [Dixon 2002:86:10]

ANGLICISM waga: ‘up’

Tkld TRANSLATED ENGLISH IDIOMATIC ‘up’ LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,,

THE MILD EMPHATIC ‘up’ SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

Mark 2:10

Wonta ba \or Ngali tin\ ngurrauwil koa 2nura [___ ?2or ir]

kaiyu kan noa Yinal ta kore koba unti ta purrai ta warikulli ko yarakai umulli tāra, (wiyā ngaiya noa bōn munnī kan karāl kan,)

wanda ba \ngalidin\ ngarawilguwa nura

[10] But that ye may know

that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

instead DONE \this-because\ hear-might-having you-all

“Instead [because of this], you might (be) hearing ...

... kaiyu kan noa Yinal ta kore koba unti ta purrai ta ...

gayugan nuwa yinal da guriguba andida barayida

... that the Son of man hath power on earth ...

able-agent he son AFFirm man-of here-at earth-at

... (that) he, the son, aye, of man, (is an) able-agent, at here, at [i.e. on] earth, ...

wandu ba: whereas / INSTEAD

wandu ba

Tkld: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,”

RENDERED AS ‘instead’.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

but / because / therefore

gala	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	but, instead, whereas

[continues next frame]

[continues from previous frame]

... *warikulli ko yarakai umulli tāra*, ...

warigaligu yaragayi umalidara

... to forgive sins, ...

reject-ing-for bad make-ing-PLUR

... for rejecting bad makings [i.e. for forgiving sins]", ...

... (*wiyā ngaiya noa bōn munnī kan karāl kan*),

wiya ngaya nuwa bun manigan garalga

... (he saith to the sick of the palsy,)

speaK-PH then he him ill-agent tremble-agent

... he then spoke (to) him, the ill-agent tremble-agent [i.e. the sick-of-the-palsy-person].

Tkld INVENTIONS:

divided / sin / sinner

Tkld coined the following terms:

divided **ngara ngara** hear hear (argue)

sin: **yaragayi umali da**: bad make-ing ABSTR

sinner: **yaragayi wilang** bad-return (past)

PROPrIetive having

Tkld GAVE **gayin [-gan]** FOR PROPrIetive **-having**

Tkld USED IT WITH 'hath', 'had', 'having', 'have' over 40 times. PERHAPS CORRECT. ASSUMED IN NORTH DB TO BE agentive:

-gan [gayin] GLOSSED 'agent', 'BEness'

-guwa IS ASSUMED FOR PROPrIetive

"kain"

gayin

"in possession of; having"

having

Tkld/Frsr
AWA Lex
[212:25]

Mark 2:11

Ngatoa wiyān bānūng,

*Boungkullia ngatun māra wokka lang
pirrikilli ngēl ngiroumba, ngatun yuring
wolla kokirā ko ngiroumba kin ko /or
should it be as in Luke 5/24 wāita uwolla
ngiroung ka ta ko &c &c*

ngaduwa wiyān ba nung

[11] I say unto thee,

Arise, and take up thy bed, and go
thy way into thine house.

I speak-now I-thee

And I now speak (to) you: ...

... Boungkullia ngatun māra wokka lang pirrikilli ngēl ngiroumba, ...

bungGaliya ngadun mara wagalang

birigilingil ngirumba

... Arise, and take up thy bed, ...

rise-be-ing-IMP! AND take-IMP! high-ness lie-ing-place thee-of

... (You) must be rising, and and (you) must take
highness [i.e. up] your lying-place [i.e. bed] ...

CONJOINED PRONOUNS: TkId

'Conjoined pronouns': TkId/Fraser p.17:

I thee	ba-nung	she thee	bin-tōa
I her	ba-noun		
thou me	bi-tia	thou her	bi-noun
thou him	bi-nung		
he thee	bi-loa	(he me	tia-loa

SPECULATIVE COMPLETE SET

	I	THOU	HE	SHE
ME	bi diya	[nu diya]	[duwa diya]
THEE	ba bin	[nu bin]	[duwa bin]
HIM	[ba bun]	[bi bun]	[nu bun]	[duwa bun]
HER	[ba nuwan]	[bi nuwan]	[nu nuwan]	[duwa nuwan]

ANGLICISM waga: 'up'

TkId TRANSLATED ENGLISH IDIOMATIC
'up' LITERALLY IN SUCH INSTANCES AS:
grow up, go up, lift up (raise), stand up, rise
up, look up, carry up, spring up, pluck up,
climb up, take up, bear up, sit up, jump up,
run up, fill up,,
THE MILD EMPHATIC 'up' SHOULD NOT
BE TRANSLATED LITERALLY INTO OTHER
LANGUAGES, THE up-ness BEING
ALREADY IMPLIED IN THE VERB FORM
OF THE TARGET LANGUAGE

[continues from previous frame]

...ngatun yuring wolla kokirā ko ngiroumba kin ko ...

ngadun yuring wala gugiragu ngirumbaGinGu

... and go thy way into thine house.

AND go away move-IMP! hut-to thee-of-to

... and (you) must go away-move to your house ...

... \ or should it be as in Luke 5/24 waita uwolla ngiroung ka ta ko &c &c

\wada uwala ngirungGadagu ... [gugiragu]

... and go thy way into thine house.

\ depart move-IMP! thee-of-to ... [hut-to]

... \Luke v:24: (you) must depart-move at [i.e. to] your [house].

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE A TRANSLATION , **THIS WORDING** IS PROPOSED.

ka ta / -ka ta

SOME 80 INSTANCES OF **ka ta**: ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
ngigungGada	him-of-at
ngigungGadagu	him-of-to

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung**, **nurun**, etc.

Mark 2:12

Ngatun tentoa kal [or kul] bo boungkulleen noa, mankulla [ngeaxxxxxxx] pirrikilli ngēl, ngatun waita uwā mikan ta birung barun kin birung yantīn tabirung; ngala tin kōttullilliella yantīn bara, ngatun murrorōng wiyā bōn Eloi ngung, wiyelliella, Kea [wā] wai wal ngeen na pa korien ngali keloā /or yanti keloā./

ngadun dinduwagalbu bungGaliyan nuwa

[12] And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

AND enough-belong-EMPH [immediately] rise-be-ing-did he

And immediately he was rising, ...

IMMEDIATELY	
Tkld uses the following for 'immediately':	
40	danduwa-gal-bu enough-belong-EMPH
6	dinduwa-gal-bu enough-belong-EMPH
5	danduwa-bu enough-EMPH
4	danduwa-gal enough-belong
1	duluwa-gu straight-to

... mankulla [ngeaxxxxxxx] pirrikilli ngēl, ...

manGala birigilingil

... took up the bed, ...

take-be-PH lie-ing-place

... took the lying-place [i.e. bed], ...

...ngatun waita uwā mikan ta birung barun kin birung yantīn tabirung; ...

ngadun wada uwa migandabirang barunGinbirang yandindabirang

... and went forth before them all; ...

AND depart move-PH in front-away from them-all-away from all-away from

... and depart-moved from in front of them-all; ...

DOUBTFUL AGREEMENT	
PERHAPS SIMPLY	
	wada uwa migan-da-birang barun yandin
	depart move-PH in front-away from them-
	all all
	departed from in front (of) them all.

[continues from previous frame]

...ngala tin kōttullilliella yantīn bara, ...

ngaladin gudaliliyila yandin bara

... insomuch that they were all amazed, ...

that-because [therefore] think-ing-ing-recently all they-all

... because of that [i.e. therefore] they were all constantly thinking [i.e. amazed], ...

but / because / therefore	
gala	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	but, instead, whereas

...ngatun murrorōng wiyā bōn Eloī ngung, wiyelliela, ...

ngadun marurung wiya bun ELOIngung wiyiliyila

... and glorified God, saying, ...

AND good speak-PH him GOD-ACC speak-ing-recently

... and spoke-good [i.e. glorified] him, God, speaking: ...

...Kea [wæt] wai wal ngeen na pa korien ngali keloā /or yanti keloā./

giyawayi wal ngiyin na BA gurin ngaligiluwa [/yandi giluwā/]

... We never saw it on this fashion.

no certainly we-all see NEG lacking this like \thus like\

... “We have certainly not seen-lacking thus-like [i.e. likewise]”.

DOUBLE NEGATIVE
TO EXPRESS AN IDEA SUCH AS ‘did not have/do something’ Tkld USED A DOUBLE NEGATIVE, IN THE FORM: no ... [the item or action]-lacking
giyawayi na-gurin <i>not seeing</i>
giyawayi wanayi-gurin <i>no children</i>
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

ba FUNCTIONS
ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

-giluwa: -LIKE
-giluwa like
... A SUFFIX, NOT A STAND-ALONE WORD

Mark 2:13

*Ŷ Ngatun [~~yakita yukita yellawulliela noa ba Jesu takillingēlla~~] uwea kan noa wombulloa [or a];
ngatun yantin konāra uwa ngikoung kin ko, ngatun noa barun wiyelliella [Taught].*

ngadun uwiyagan nuwa wambuluwa

[13] And he went forth again by the sea side;
and all the multitude resorted unto him, and he taught them.

AND move-again-now he
stream-having (through/by)

And he moved again stream-having [i.e. by the sea]; ...

... ngatun yantin konāra uwa ngikoung kin ko, ...

ngadun yandin gunara uwa ngigungGinGu

... and all the multitude resorted unto him, ...

AND all crowd move-PH him-to

... and all the crowd moved to him, ...

...ngatun noa barun wiyelliella [Taught].

ngadun nuwa barun wiyiliyila

... and he taught them.

AND he them-all speak-ing-recently

... and he was speaking (to) [i.e. taught] them.

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

- 189 **present** tense: **-n**
- 57 **future** tense: **-nan**
- 37 **past historic** PH and IMP!: **-∅**
- 0 **past** tense: **-yan**

-toa / -koa COMIT / PROP / PERL

-(ga)duwa, -guwa, -luwa, -ruwa

	COMIT- ative	PROP- rietary	PERLative
-guwa -duwa	'in company with'	having [cp. PRIV lacking]	movement through , across, along, by .

Mark 2:14

Ngatun uwollilliela noa ba nakulla noa bōn Levi ngung,

yinal Alpheus ūmba, yellawolliela ngukilli ngēl la mankilli ko wiyatoara. ta, [Custom] [23] ngatun wiya bōn, yetti wolla tia, Ngatun noa boungkulleen ngatun noa bōn yetti wā.

ngadun uwaliliyila nuwa ba nagala nuwa bun LEVIngung

[14] And as he passed by, he saw Levi
the son of Alphaeus sitting at the receipt of custom, and said unto him,
Follow me. And he arose and followed him.

AND move-ing-ing-recently he WHEN/if see-be-PH he him LEVI-ACC

And when he was constantly moving, he saw him, Levi, ...

... yinal Alpheus ūmba, ...

yinal ALPHEUSumba

... the son of Alphaeus ...

son ALPHEUS-of

... son of Alpheus, ...

...yellawolliela ngukilli ngēl la mankilli ko wiyatoara. ta, [Custom] [23] ...

yilawaliyila ngugilingila manGiligu wiyadwarada

... sitting at the receipt of custom, ...

sit-ing-recently give-be-ing-place-at take-be-ing-for speak-done to-at

... sitting at the giving-place for-taking-speak-endowed
[i.e. at the receipt of custom], ...

buy / sell

Tkld DID NOT CLEARLY RESOLVE
buy / sell, USING MOSTLY FORMS OF
ngu-gi-li-gu

FOR BOTH.
PERHAPS:

buy: **ngu-gi-li-gu** give-be-ing for
sell: **ngu-ba-yi-li-gu** give-do-back-ing-for
dunbi-li-gu exchange-ing-for

[continues from previous frame]

...ngatun wiya bōn, yetti wolla tia, ...

ngadun wiya bun yidiwala diya

... and said unto him, Follow me. ...

AND speak-PH him follow-move-IMP! me

... and spoke (to) him: "(You) must follow me". ...

...Ngatun noa bounkulleen ngatun noa bōn yetti wā.

ngadun nuwa bungGaliyan ngadun nuwa bun yidiwa

... And he arose and followed him.

AND he rise-be-ing-did AND he him follow-PH

... And he was rising, and he followed him.

Mark 2:15

*Ŷ Ngatun yakita yukita,
yellawolliella noa ba Jesu ba takilli ngēlla kokirā
ngikoumba kin ko; [many] _____ Teloni
ngatun yarakai yellawā wakōl bo ta [together] Jesu toa
ngatun wirrobuli kan toa ngikoumba koa; kulla
_____ [many] _____ kakulla, ngatun yetti wā bara bōn.*

ngadun yagida yugida

[15] And it came to pass, that,
as Jesus sat at meat in his house, many publicans and
sinners sat also together with Jesus and his disciples:
for there were many, and they followed him.

AND now after

And now after, ...

*...yellawolliella noa ba Jesu ba takilli ngēlla
kokirā ngikoumba kin ko; ...*

yilawaliyila nuwa ba JESUS ba dagilingila gugira ngigumbaginGu

... as Jesus sat at meat in his house, ...

sit-ing-recently he WHEN/if JESUS DONE
eat-be-ing-place-at hut-at him-of-to

... when he, Jesus, >done<-was sitting at the
eating-place at [i.e. in] <to> his house; ...

MS VARIANT: hut-at

VERSIONS OF 'hut-at':
Tkld
7 **gugiridin**
2 **gugiriba**
2 **gugiraga(ba)**
20 **gugira**

DOUBTFUL Tkld TRANSLATION

KJV *in his house*
Tkld **gugirā ngigumbaGinGu**
PERHAPS THIS SHOULD HAVE BEEN:
gugira ngigumbaginba
hut-at him-of-at
at [i.e. in] his house

[continues from previous frame]

... [many] _____ *Teloni ngatun yarakai yellowā wakōl bo ta [together] ...*

[gawal gawal] PUBLICAN ngadun yaragayi yilawa wagulbu da

... many publicans and sinners sat also together ...

[big big (many)] PUBLICAN AND bad sit-PH one-EMPH AFFirm

... many publicans and bad(s) [i.e. sinners] sat emphatically-one, aye [i.e. only one, together] ...

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE A TRANSLATION , **THIS WORDING** IS PROPOSED.

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC AFFIRMATION **-bu da** OVER 60 TIMES: LUKE: 20; MARK 42; MATTHEW 2

"-bo-ta."

-bu da

"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-wakōl-bo-ta, one only, one by itself, one alone."

EMPH aye

Tkld AWA Key 1850 [52:29]

... *Jesu toa ngatun wirrobulli kan toa ngikoumba koa; ...*

JESUSduwa ngadun wirubaliganduwa ngigumbaguwa

...with Jesus and his disciples: ...

JESUS-in company with AND follow-ing-agent-in company with him-of in company with

... in company with Jesus and with his following-agent(s) [i.e. disciples], ...

Tkld INVENTIONS:
disciple / passover / generation

Tkld coined the following terms:
disciple **wiruba-li-gan** following agent
Passover **gawi-dwara** come-done to
generation **wilang-NGil** behind/past place

-gaduwa: IN COMPANY WITH

-gaduwa	-guwa	-duwa	-luwa	-ruwa
159	14	13	8 [> l]	4 [> r]

(Multiple, and different, of the above forms might occur in the same entry)

[continues from previous frame]

... *kulla* _____ [*many*] _____ *kakulla*, ...

gala [gawal gawal] gagala

... for there were many, ...

because [**big big (many)**] be-be-PH

... because (there) were many, ...

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE
A TRANSLATION ,
THIS WORDING
IS PROPOSED.

... *ngatun yetti wā bara bōn*.

ngadun yidiwa bara bun

... and they followed him.

AND follow-move-PH they-all him

... and they followed him.

Mark 2:16

Ngatun nakulla bara bōn ba, Grammateu ko ngatun Pharisee ko, takillilliella Teloni toa ngatun yarakai koa, wiya bara __ [should barun be put __] wirrobulli kan ngikoumba, /Yakoai noa /or/ Minnaring tin noa tatān ngatun pittān /or pītān/ barun koā Teloni toa ngatun Yarakai koa?

ngadun nagala bara bun ba SCRIBEGu ngadun PHARISEEGu

[16] And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

AND see-be-PH they-all him WHEN/if SCRIBE-ERG AND PHARISEE-ERG

And when they, the scribes and the Pharisees, saw him, ...

... takillilliella Teloni toa ngatun yarakai koa, ...

dagililiyila PUBLICANduwa ngadun yaragayiguwa

... eat with publicans and sinners, ...

eat-be-ing-ing-recently PUBLICAN-in company with AND bad-in company with

... constantly eating in company with the publican(s) and with the bad(s) [i.e. sinners], ...

-gaduwa: IN COMPANY WITH

-gaduwa	-guwa	-duwa	-luwa	-ruwa
159	14	13	8 [> l]	4 [> r]

(Multiple, and different, of the above forms might occur in the same entry)

[continues next frame]

[continues from previous frame]

... *wiya bara* __ [should barun be put __] *wirrobulli kan ngikoumba*, ...

wiya bara [barun] *wirubaligan ngigumba*

... they said unto his disciples, ...

speaK-PH they-all [them-all] follow-ing-agent him-of

... they spoke [(to) them] his following-agents [i.e. disciples]: ...

Tkld INVENTIONS:
disciple / passover / generation

Tkld coined the following terms:
disciple **wiruba-li-gan** following agent
Passover **gawi-dwara** come-done to
generation **wilang-NGil** behind/past place

... *\Yakoai noa \or\ Minnaring tin noa tatān ngatun pittān \or pītān* ...

\yaguwayi nuwa\ minaringdin nuwa dadan ngadun bidan

... How is it that he eateth and drinketh ...

\how he\ what-because he eat-AFF-now AND drink-now

... “How \OR What-because [i.e. why]\ (does) he eat and drink ...

minaringdin: WHY

Tkld DID NOT CONVINCINGLY PROVIDE A WORD FOR ‘why’, OTHER THAN **minaring-din** ‘what-because’ (AROUND 50 EXAMPLES) **yaguwayi** = ‘how’, BUT Tkld USES IT ABOUT 4 TIMES FOR ‘why’. WORDS FOR ‘why’ ARE EXPECTED TO BE IN THE FORM OF min..., SUCH AS **minyin** (BB)

... *barun koā Teloni toa ngatun Yarakai koa?*

barunGuwa PUBLICANduwa ngadun yaragayiguwa

... with publicans and sinners?

them-all-in company with PUBLICAN-in company with AND bad-in company with

... in company with them, with publicans and with sinners?”

-gaduwa: IN COMPANY WITH

-gaduwa	-guwa	-duwa	-luwa	-ruwa
159	14	13	8 [> l]	4 [> r]

(Multiple, and different, of the above forms might occur in the same entry)

Mark 2:17

Ngurrā noa ba Jesu ko,

wiyā ngaiya noa barun, Bara ba mōrrōn tai kuttan, keawai wal bara wiyennun Karākul, wonto ba bara munni kuttan: Uwā korien bang wiyelli ko Murrōrōng tai, wonto ba yarakai willung [why] minki kakilli ko.

ngara nuwa ba JESUSgu

[17] When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

hear-PH he WHEN/if JESUS-ERG

When he, Jesus, heard (it), ...

... wiyā ngaiya noa barun, ...

wiya ngaya nuwa barun

... he saith unto them, ...

speak-PH then he them-all

... he then spoke (to) them: ...

...Bara ba mōrrōn tai kuttan, ...

bara ba murundayi gadan

... They that are whole ...

they-all DONE alive-ITEM be-AFF-now

... “They-done (who) are alive-ITEM(s) ...

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because** **at** **ITEM**

-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

[continues from previous frame]

...*keawai wal bara wiyennun Karākul, ...*

giyawayi wal bara wiyinan garagal

... have no need of the physician, ...

not certainly they-all speak-will doctor

... they will certainly not speak (i.e. need) a doctor, ...

...*wonto ba bara munnī kuttan: ...*

wandu ba bara mani gadan

... but they that are sick: ...

instead DONE they-all ill be-AFF-now

... instead they (who) are ill: ...

wandu ba: whereas / INSTEAD

wandu ba

Tkld: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,”

RENDERED AS ‘instead’.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

[continues next frame]

[continues from previous frame]

... *Uwā korien bang wiyelli ko Murrorrōng tai, ...*

uwagurin bang wiyiligu marurungdayi

... I came not to call the righteous, ...

move-PH-lacking I speak-ing-for good-ITEM

... I move-lacking [i.e. did not come] for speaking (to) the good-ITEM(s) [i.e. for calling the righteous], ...

-gayi / --baya: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because** **at** **ITEM**

-gayi	42	41	12
-baya	–	–	3
-dayi	–	–	2
-wayi	–	–	4

... *wonto ba yarakai willung [why] minki kakilli ko.*

wandu ba yaragayi wilang minGi gagiligu

... but sinners to repentance.

instead DONE bad-return/behind (past) [sinner] emotion be-be-ing-for

... instead the bad-return(s) [i.e. sinners] for being emotion(al) [i.e. for repentance].

wandu ba: whereas / INSTEAD

wandu ba

Tkld: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,”

RENDERED AS ‘instead’.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

Tkld INVENTIONS:

divided / sin / sinner

Tkld coined the following terms:

divided **ngara ngara** hear hear (argue)

sin: **yaragayi umali da**: bad make-ing ABSTR

sinner: **yaragayi wilang** bad-return (past)

Mark 2:18

*Ngatun bara wirrobulli kan Ioanne ūmba
ngatun Pharisee koba mopai ye kakulla: [25]*

*ngatun uwa bara ngatun wiyā bōn, Minnaring tin bara wirrobulli kan Ioanne ūmba,
ngatun Pharisee ko ba mopai, wonto ba ngiroumba wirrobulli kan mopai korien?*

**ngadun bara wirubaligan JOHNumba
ngadun PHARISEEguba mubayi gagala**

[18] And the disciples of John and of the Pharisees used to fast:
and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

AND they-all follow-ing-agent JOHN-of
AND PHARISEE-of shut-HAB be-be-PH

And they, the following-agents [i.e. disciples] of John, and
of the Pharisees were habitually shut [i.e. fasting]: ...

... ngatun uwa bara ngatun wiyā bōn, ...

ngadun uwa bara ngadun wiya bun

... and they come and say unto him, ...

AND move-PH they-all AND speak-PH him

... and they moved [i.e. came] and spoke (to) him: ...

Tkld INVENTIONS:
disciple / passover / generation

Tkld coined the following terms:
disciple **wiruba-li-gan** following agent
Passover **gawi-dwara** come-done to
generation **wilang-NGil** behind/past place

[continues next frame]

[continues from previous frame]

*...Minnaring tin bara wirrobulli kan Ioanne ūmba,
ngatun Pharisee ko ba mopai, ...*

minaringdin bara wirubaligan JOHNumba
ngadun PHARISEEguba mubayi

... Why do the disciples of John and of the Pharisees fast, ...

what-because they-all follow-ing-agent JOHN-of AND PHARISEE-of shut

... “What-because [i.e. why] (do) they, the following-agent(s)
[i.e. disciples] of John and of the Pharisees, shut [i.e. fast], ...

minaringdin: WHY

Tkld DID NOT CONVINCINGLY PROVIDE A WORD FOR ‘why’, OTHER THAN **minaring-din** ‘what-because’ (AROUND 50 EXAMPLES) **yaguwayi** = ‘how’, BUT Tkld USES IT ABOUT 4 TIMES FOR ‘why’. WORDS FOR ‘why’ ARE EXPECTED TO BE IN THE FORM OF min..., SUCH AS **minyin** (BB)

...wonto ba ngiroumba wirrobulli kan mopai korien?

wandu ba ngirumba wirubaligan mubayigurin

... but thy disciples fast not?

instead DONE thee-of follow-ing-agent shut-lacking

... instead [i.e. but] your following-agents (are)
shut-lacking [i.e. your disciples do not fast]?”

wandu ba: whereas / INSTEAD

wandu ba

Tkld: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to, ...”
RENDERED AS ‘instead’.
SOMETIMES **wandu ba** IS SPLIT, AS:
180 **wandu ba**
70 **wandu xxx ba**

Tkld INVENTIONS:
disciple / passover / generation

Tkld coined the following terms:
disciple **wiruba-li-gan** following agent
Passover **gawi-dwara** come-done to
generation **wilang-NGil** behind/past place

Mark 2:19

[Monday Decr 19 1836] *Ngatun noa Jesu ko wiya barun, wiyā mupai bara katān wonnai tara prorikunbai [sic] ngēl kul yakita kalai poribai ba katān barun katoa ba? Yanti kalai ta barun katoa poribai katan keawāi wal bara mopai korien.*

ngadun nuwa JESUSgu wiya barun

[19] And Jesus said unto them,
Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

AND he JESUS-ERG speak-PH them-all

And he, Jesus, spoke (to) them: ...

... wiyā mupai bara katān wonnai tara prorikunbai [sic] ngēl kul ...

wiya mubayi bara gadan

wanayidara buriganbayingilgal

... Can the children of the bridechamber fast, ...

QUESTION shut they-all be-AFF-now child-PLUR spouse-agent-[f]-ITEM-place-belong

... "QUERY: do they fast, the children belonging to the bride-place [i.e. chamber]? ...

-gan / -gani / -gal

- gan agent (person who acts) (cf. Eng. **-er** baker, walker)
- gani entity
- gal belong (e.g. part of a group)
-
- Tkld INTERCHANGEABLY USED
- gan (agent) AND -gang (BEness)

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because** **at** **ITEM**

-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

[continues next frame]

[continues from previous frame]

...yakita kalai poribai ba katān barun katoa ba? ...

yagida galayi buribayi ba gadan
barunGaduwaba

... while the bridegroom is with them? ...

now time spouse-ITEM WHEN/if be-AFF-now
them-all in company with-at

... now-time [i.e. while] when the husband
is in company with them? ...

yandi gadayi / galayi / giluwa

- 30 **yandi gadayi**
thus be-AFF-HAB
always
- 3 **yandi galayi**
thus time [time passing?]
- 9 **yagi / yagida galayi**
now time [point in time?]
- 32 **yandi-giluwa**
thus-like [*likewise*]

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY,
about (concerning) **because** **at** **ITEM**

-gayi	42	41	12
-bayi	-	-	3
-dayi	-	-	2
-wayi	-	-	4

...Yanti kalai ta barun katoa poribai katan ...

yandi galayi da barunGaduwa
buribayi gadan

... as long as they have the bridegroom with them, ...

thus time AFFirm them-all-in company with
spouse-ITEM be-AFF-now

... Thus time [i.e. At the time], aye, the
husband is in company with them, ...

-gaduwa: IN COMPANY WITH

-gaduwa	-guwa	-duwa	-luwa	-ruwa
159	14	13	8 [> l]	4 [> r]

(Multiple, and different, of the above forms
might occur in the same entry)

yandi gadayi / galayi / giluwa

- 30 **yandi gadayi**
thus be-AFF-HAB
always
- 3 **yandi galayi**
thus time [time passing?]
- 9 **yagi / yagida galayi**
now time [point in time?]
- 32 **yandi-giluwa**
thus-like [*likewise*]

...keawāi wal bara mopai korien.

giyawayi wal bara mubayigurin

... they cannot fast.

no certainly they-all shut-lacking

... they certainly not shut-lacking [i.e. cannot fast].”

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS ‘did
not have/do something’ Tkld USED A
DOUBLE NEGATIVE, IN THE FORM:
no ... [the item or action]-lacking
giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*
William Dawes PROVIDED 12 LIKE
EXAMPLES FOR BB (SYDNEY)

Mark 2:20

Wonto ba kunnun wal purreung ka tāra [__],

manun wal bōn ba poribai barun kīn birung, ngatun yakita ngaiya mopai kakilinnun wal bara purreung ka unta tara. 2~1

wandu ba ganan wal bariyangGadara

[20] But the days will come,

when the bridegroom shall be taken away from them, and then shall they fast in those days.

instead DONE be-will certainly daylight-at-PLUR

Instead day(light)s will certainly be [i.e. the days will come], ...

wandu ba: whereas / INSTEAD

wandu ba

Tkld: "Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,"

RENDERED AS 'instead'.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

... manun wal bōn ba poribai barun kīn birung, ...

manan wal bun ba buribayi barunGinbirang

... when the bridegroom shall be taken away from them, ...

take-will certainly him WHEN/if spouse-ITEM them-all-away from

... when (someone) will certainly take him, the husband, from them, ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because** **at** **ITEM**

-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

... ngatun yakita ngaiya mopai kakilinnun wal bara purreung ka unta tara. 2~1

ngadun yagida ngaya mubayi gagilinan wal bara andadara bariyangGa

... and then shall they fast in those days.

AND now then shut be-be-ing-will certainly they-all there-PLUR daylight-at

... and now then they will certainly being shut [i.e. will be fasting] at [i.e. on] those day(light)s.

Mark 2:21

Keawai wal Kore ko upillinnun bungai kul korokal-la wuruwil-la;

+/ kulla ba ngali tin, Ngala ko Bungai kullo, yiir bungngunnun wul korokal la birung, // Yiir bungngea kun koa ngala Bung ngai ko korokal la birung// ngatun pōntōl kauwul lang [##] bungngunnun yarakai. /ngala ko. [?—]//

giyawayi wal gurigu ubalanan bangayigal gurugala wuruwila

[21] No man also seweth a piece of new cloth on an old garment:

else the new piece that filled it up taketh away from the old, and the rent is made worse.

no certainly man-ERG do-ing-will now-belong old-belong-at blanket-at

Certainly no man will be doing [i.e. sewing] new at old blanket(s), ...

STRANGE SENTENCE

COMPLEX SENTENCE.
UNCLEAR CHANGES.
DOUBTFUL WORD FOR 'blanket'.
DOUBTFUL WORD FOR 'new',
WITH POSSIBLE CONFUSION
BETWEEN 'new' AND 'now'.

*... +/ kulla ba ngali tin, Ngala ko Bungai kullo,
yiir bungngunnun wul korokal la birung, ...*

**gala ba ngalidin ngalagu bangayigalu
yiyirbangGanan wal gurugalabirang**

... else the new piece that filled it
up taketh away from the old, ...

because DONE this-because that-using
now-belong-using shred-do-compel-will
certainly old-belong-away from

... because, because of this, using
that new, will certainly compel
(someone) to shred from the old ...

but / because / therefore

gala (ba) for, because
ngala-din that-because (therefore)
yagi-din now-because (therefore)
guwidu (ba) because, therefore
wandu ba but, instead, whereas

PASSIVE IGNORED

Tkld OFTEN RENDERS THE
PASSIVE IN THE ACTIVE
VOICE. IN SUCH INSTANCES,
THE UNIDENTIFIED SUBJECT
OF PASSIVE USAGES IS
INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues from previous frame]

[Or should it be thus +// *Yiir bungngea kun koa ngala
Bung ngai ko korokal la birung//* ...

[*yiirbangGiyaganGuwa ngala
bangGayigu gurugalabirang*]

[... else the new piece that filled it
up taketh away from the old, ...]

shred-do-compel-lest-now-having
that now-using old-belong-away from

... // [lest compelling shredding using
that-new-fellow from the old] // ...

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga**
IS USED FOR BOTH 'again' AND 'lest'.

189 **present** tense: **-n**
57 **future** tense: **-nan**
37 **past historic** PH and IMP!: **-∅**
0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**

yiirbangGiyaganGuwa: shred-
do-compel-lest-now-having
'lest' PERHAPS OK

... *ngatun pōntōl kauwul lang [um] bungngunnun yarakai. /ngala ko. [? —]//*

ngadun bundul gawalang bangGanan yaragayi [/ngalagu/]

... and the rent is made worse.

AND piece big-ness do-compel-will bad [/that-using/ (?)]

... and the piece will do [i.e. make] make
bigness bad [i.e. become worse] using that.

Mark 2:22

Ngatun Keawai wal Kore ko upinnun bungai kul Oin, pika ka korokal la;

kulla Oin-to bungai kullo potopai yennun wal pika ka, ngatun kiroa bullinnun wal Oin, ngatun pika yarakai [27] kunnun; wonto ba [xxxii] Oin bungngai kul wūnnun wal bungngai kal la pika ka.

ngadun giyawayi wal gurigu ubinan bangayigal WINE bigaga gurugala

[22] And no man putteth new wine into old bottles:

else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

AND no certainly man-ERG do-will now-belong WINE container-at old-belong-at

And certainly no man will do [i.e. put] new-belong wine at [i.e. in]an old container(s); ...

... kulla Oin-to bungai kullo potopai yennun wal pika ka, ...

gala WINEdu bangayigalu budubayinan wal bigaga

... else the new wine doth burst the bottles, ...

because WINE-ERG now-belong-ERG burst-do-DECL-will certainly container-at

... because the new-belong wine will certainly burst at [i.e. in] the container(s), ...

...ngatun kiroa bullinnun wal Oin, ...

ngadun giruwabalinan wal WINE

... and the wine is spilled, ...

AND pour-do-ing-will certainly WINE

... and the wine will certainly do pouring [i.e. will spill], ...

[continues from previous frame]

...ngatun pika yarakai [27] kunnun; ...

ngadun biga yaragayi ganan

... and the bottles will be marred: ...

AND container bad be-will

... and the container(s) will be bad; ...

...wonto ba [xxni] Oin bungngai kul
wūnnun wal bungngai kal la pika ka.

wandu ba WINE bangGayigal
wanan wal bangGayigala bigaga

... but new wine must be put into new bottles.

instead DONE WINE new-belong move-will
certainly new-belong-at container-at

... instead (someone) will certainly move
[i.e. put] the new-belong wine at [i.e. into]
the new-belong container(s).

wandu ba: whereas / INSTEAD

wandu ba

Tkld: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,”

RENDERED AS ‘instead’.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY ‘(someone)’.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Mark 2:23

*Ɔ Ngatun yakita yukita,
uwa noa murrung koa Corn ngeil loa,
purreung ka Sabbat ka; ngatun Wollung
Corn ko ba wirrobulli kan to titea
uwalliella bara ba.*

ngadun yagida yugida

[23] And it came to pass,
that he went through the corn fields on the
sabbath day; and his disciples began, as they
went, to pluck the ears of corn.

AND now after

And then after [i.e. it came to pass], ...

... uwa noa murrung koa Corn ngeil loa, purreung ka Sabbat ka; ...

**uwa nuwa marangGuwa CORNngiluwa
bariyangGa SABBATHga**

... that he went through the corn fields on the sabbath day;...

move-PH he inside-having (through/by) CORN-place-having
(through/by) day(light)-at SABBATH-at

... he moved inside-having [i.e. through] the corn-place
[i.e. cornfield(s)] at [i.e. on] the Sabbath day(light); ...

-toa / -koa COMIT / PROP / PERL

-(ga)duwa, -guwa, -luwa, -ruwa

	COMIT- ative	PROP- riative	PERLative
-guwa -duwa	'in company with'	having [cp. PRIV lacking]	movement through, across, along, by.

-giluwa: -LIKE

-giluwa like
... A SUFFIX, NOT A
STAND-ALONE WORD

[continues from previous frame]

*...ngatun Wollung Corn ko ba
wirrobulli kan to titea ...*

**ngadun walang CORNguba
wirubaligandu didiya**

... and his disciples began, as they went,
to pluck the ears of corn.

AND head CORN-of follow-ing-agent-ERG
pluck-PH

... and the following-agent(s) [i.e. disciples]
plucked the head(s) of the corn ...

Tkld INVENTIONS:
disciple / passover / generation

Tkld coined the following terms:
disciple **wiruba-li-gan** following agent
Passover **gawi-dwara** come-done to
generation **wilang-NGil** behind/past place

REARRANGEMENT

Tkld TRANSPOSED
MS TEXT SEGMENTS

UNIDENTIFIED TERMS

begin	INCHOative / INCEPtive
under	
until	
having	PROPrietive
could	gayu-gan, gayu-gurin
except	

...uwalliella bara ba.

uwaliyila bara ba

... as they went, ...

move-ing-recently they-all WHEN/if

... when they were moving.

REARRANGEMENT

Tkld TRANSPOSED
MS TEXT SEGMENTS

Mark 2:24

Ngatun bara bōn Pharisee ko wiyā, [À]

nauwa, Minnaring tin bara umullilliella [yarakai-kan] Purreung ka Sabbat ka. keawarān murrorōng umulli ko unta ta?

ngadun bara bun PHARISEEgu wiya

[24] And the Pharisees said unto him,

Behold, why do they on the sabbath day that which is not lawful?

AND they-all him PHARISEE-ERG speak-PH

And they, the Pharisees, spoke (to) him: ...

... nauwa, Minnaring tin bara umullilliella [yarakai-kan] Purreung ka Sabbat ka. ...

nawa minaringdin bara umaliliyila bariyangGa SABBATHga

... Behold, why do they on the sabbath day ...

see-IMP! what-because they-all do-ing-ing-recently daylight-at SABBATH-at

... “See! What-because [i.e. why] were they constantly doing at [i.e. on] the Sabbath day(light), ...

minaringdin: WHY

Tkld DID NOT CONVINCINGLY PROVIDE A WORD FOR ‘why’, OTHER THAN **minaring-din** ‘what-because’ (AROUND 50 EXAMPLES) **yaguwayi** = ‘how’, BUT Tkld USES IT ABOUT 4 TIMES FOR ‘why’. WORDS FOR ‘why’ ARE EXPECTED TO BE IN THE FORM OF min..., SUCH AS **minyin** (BB)

... keawarān murrorōng umulli ko unta ta?

giyawaran marurung umaligu anda da

... that which is not lawful?

not-now good make-ing-for there AFFirm

... (that is) not for making good there, aye?”

Mark 2:25

*Ngatan noa barun wiyā,
wiyā nura wiya ba unni ngali noa ba Dabid to
upā, _____, ngatun kapiri kakilliliella
noa ba, ngatun bara kakulla ngikoung katoa,*

ngadun nuwa barun wiya

[25] And he said unto them,
Have ye never read what David did, when he had need,
and was an hungred, he, and they that were with him?

AND he them-all speak-PH

And he spoke (to) them: ...

... wiyā nura wiya ba unni ngali noa ba Dabid to upā, ...

wiya nura wiya ba ani ngali nuwa ba DAVIDdu uba

... Have ye never read what David did, ...

QUESTION you-all speak-PH DONE this this-fellow he DONE DAVID-ERG do-PH

... "QUERY: (Did) you >done<-speak [i.e. ever read] this [i.e. what] this-fellow, David, he >done<-did, ...

... _____, ...

[yandinGurin garingGurin nuwa ba]

... when he had need, ...

[all-lacking all-lacking he WHEN/if]

... [when he (was) lacking-all lacking-all], ...

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE
A TRANSLATION ,
THIS WORDING
IS PROPOSED.

[continues from previous frame]

...ngatun kapiri kakilliliella noa ba, ...

ngadun gabiri gagililiyila nuwa ba

... and was an hungred, he, ...

AND hunger be-be-ing-ing-recently he WHEN/if

... and when he was constantly being hunger(ing), ...

...ngatun bara kakulla ngikoung katoa,

ngadun bara gagala ngigungGaduwa

... and they that were with him?

AND they-all be-be-PH him-in company with

... and they (who) were in company with him?"

-gaduwa: IN COMPANY WITH

-gaduwa	-guwa	-duwa	-luwa	-ruwa
159	14	13	8 [> l]	4 [> r]

(Multiple, and different, of the above forms might occur in the same entry)

Yanti uwa noa ba [kokerxx] kokerā Eloī ko ba ka, Purreung ka, Abiathar koba Ieru koba Pirriwul koba, ngatun takulla ngaiya noa bread nakilli kanne [+Shew], keawarān murrorōng takilli ko tarai to wonto ba bara Ieru, ngatun ngukulla noa barun [baxxn] ngikoung katoa kakalla?

yandi uwa nuwa ba gugira ELOI gubaga

[26] How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

thus move-PH he DONE hut-at GOD-of-at

Thus he >done<-moved at [i.e. into] the house of God, ...

... Purreung ka, Abiathar koba Ieru koba Pirriwul koba, ...

bariyangGa ABIATHAR guba PRIEST guba biriwal guba

... in the days of Abiathar the high priest, ...

daylight-at ABIATHAR-of PRIEST-of chief-of

... at daylight(s) [i.e. in the days] of Abiathar the chief priest, ...

SPECIAL WORD: chief priest

- THERE ARE 37 INSTANCES OF 'chief priest'
- 9 biriwal PRIEST
- 8 biriwalu PRIESTgu
- 4 biriwal PRIESTguba
- 1 biriwalgubagagu PRIESTgubagagu
- 15 [other variants]
- 15 adjective-noun suffix agreement
- 22 no agreement
- 4 probably incorrect (biriwal PRIESTguba)

DOUBTFUL AGREEMENT

KJV of Abiathar the high priest
Tkld ABIATHAR-of PRIEST-of chief-of
PERHAPS BETTER REPRESENTED BY:
ABIATHAR guba IERU biriwal
ABIATHAR-of priest chief
of Abiathar, the chief priest

... ngatun takulla ngaiya noa bread nakilli kanne [+Shew], ...

ngadun dagala ngaya nuwa BREAD nagiligani

... and did eat the shewbread, ...

AND eat-be-PH then he BREAD see-be-ing-entity

... and he then ate the seeing-entity-bread [i.e. shew bread], ...

Tkld INVENTION: shewbread

shewbread: BREAD see-be-ing-entity
Tkld INVENTION
"Shewbread ... also called Bread of the Presence, any of the 12 loaves of bread that stood for the 12 tribes of Israel, presented and shown in the Temple of Jerusalem in the Presence of God. ... The bread was changed every sabbath, and the priests ate that which had been displayed." <https://www.britannica.com > topic > shewbread >

[+Shew] [RELATES TO VERSE Ch.2 26] ? x _____ Should it be [BREAD] wūntoara nakilliko yiriyiri ka

[BREAD] wundwara nagiligu yiri yiri ga

[... shewbread, ...]

BREAD deposit-done to see-be-ing-for sacred be

[deposit-endowed (i.e. placed) [BREAD] for seeing be sacred]

DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(S)
TRANSLATION DOUBTFUL

...keawarān murrorōng takilli ko tarai to wonto ba bara Ieru, ...

giyawaran marurung dagiligu darayidu wandu ba bara PRIEST

... which is not lawful to eat but for the priests, ...

not-now good eat-be-ing-for other-for instead DONE they-all PRIEST

... for other(s) not good for eating, instead [i.e. unless] they (be) priest(s), ...

wandu ba: whereas / INSTEAD

wandu ba

Tkld: "Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,"

RENDERED AS 'instead'.

SOMETIMES wandu ba IS SPLIT, AS:

180 wandu ba

70 wandu xxx ba

...ngatun ngukulla noa barun [baxxn]
ngikoung katoa kakalla?

ngadun ngugala nuwa barun

ngigungGaduwa gagala

... and gave also to them which were with him?

AND give-be-PH he them-all
him-in company with be-be-PH

... and he gave (to) them (who) were
in company with him.

-gaduwa: IN COMPANY WITH

-gaduwa	-guwa	-duwa	-luwa	-ruwa
159	14	13	8 [> l]	4 [> r]

(Multiple, and different, of the above forms might occur in the same entry)

DOUBTFUL Tkld TRANSLATION

"kakalla": AT THE END PROBABLY NOT NECESSARY, POSSIBLY INCORRECT.

Mark 2:27

Ngatun noa barun wiyā,

Sabat ta umā kore ko, // [Sabat ta uma kore tin ngatun keawai wal kore Sabat tin:] // ngatun keawai wal kore Sabat ko: [29]

ngadun nuwa barun wiya

[27] And he said unto them,
The sabbath was made for man, and not man for the sabbath:

AND he them-all speak-PH

And he spoke (to) them: ...

... *Sabat ta umā kore ko, ...*

SABBATH da uma gurigu

... The sabbath was made for man, ...

SABBATH AFFirm make-PH man-for

... “(Someone] made the Sabbath, aye, for man, ...

PASSIVE IGNORED

TkId OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY ‘(someone)’.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues next frame]

[continues from previous frame]

...ngatun keawai wal kore Sabat ko: [29]

ngadun giyawayi wal guri SABBATHgu

... and not man for the sabbath:

AND no certainly man SABBATH-for

... and certainly not man for the Sabbath.”

Should it be [Sabat ta uma kore tin
ngatun keawai wal kore Sabat tin:]

[SABBATH da uma guridin ngadun
giyawayi wal guri SABBATHdin]

.....

[SABBATH AFFirm make-PH man-because
AND no certainly man SABBATH-because]

... [(someone) made the Sabbath, aye, because of
man and certainly not man because of the Sabbath]

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

Mark 2:28

Ngali tin Yinal ta kore koba

Piriwul noa katān Sabat ko.

ngalidin yinal da guriguba

[28] Therefore the Son of man

is Lord also of the sabbath.

this-because son AFFirm man-of

Because of this [i.e. therefore] the son, aye, of man, ...

but / because / therefore

gala	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	but, instead, whereas

... Piriwul noa katān Sabat ko.

biriwal nuwa gadan SABBATHgu

... is Lord also of the sabbath.

chief he be-AFF-now SABBATH-for

... he is chief for the Sabbath.