

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

**Mark**

# MARK

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barri yaxrahoi umallite barun ba. ke ba ke  
6. Njatum upullien noa. John & Hilting. Cambridge  
Murray.



# The Gospel according to St Mark

## Contents



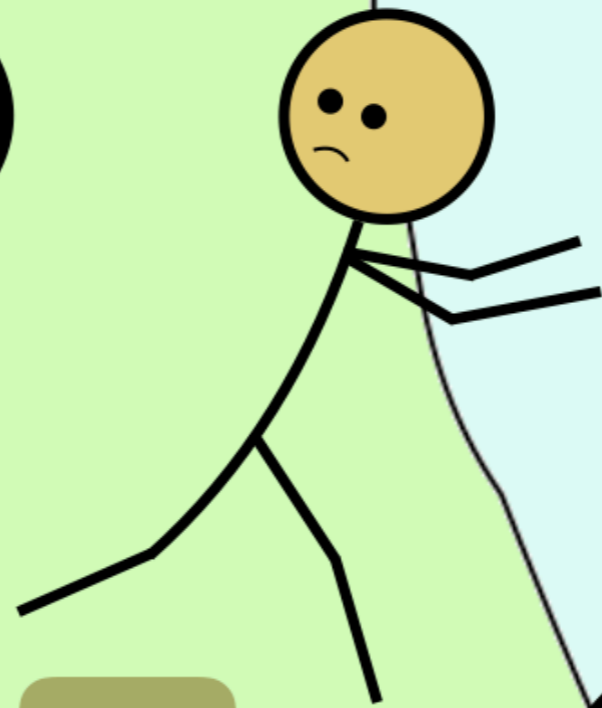
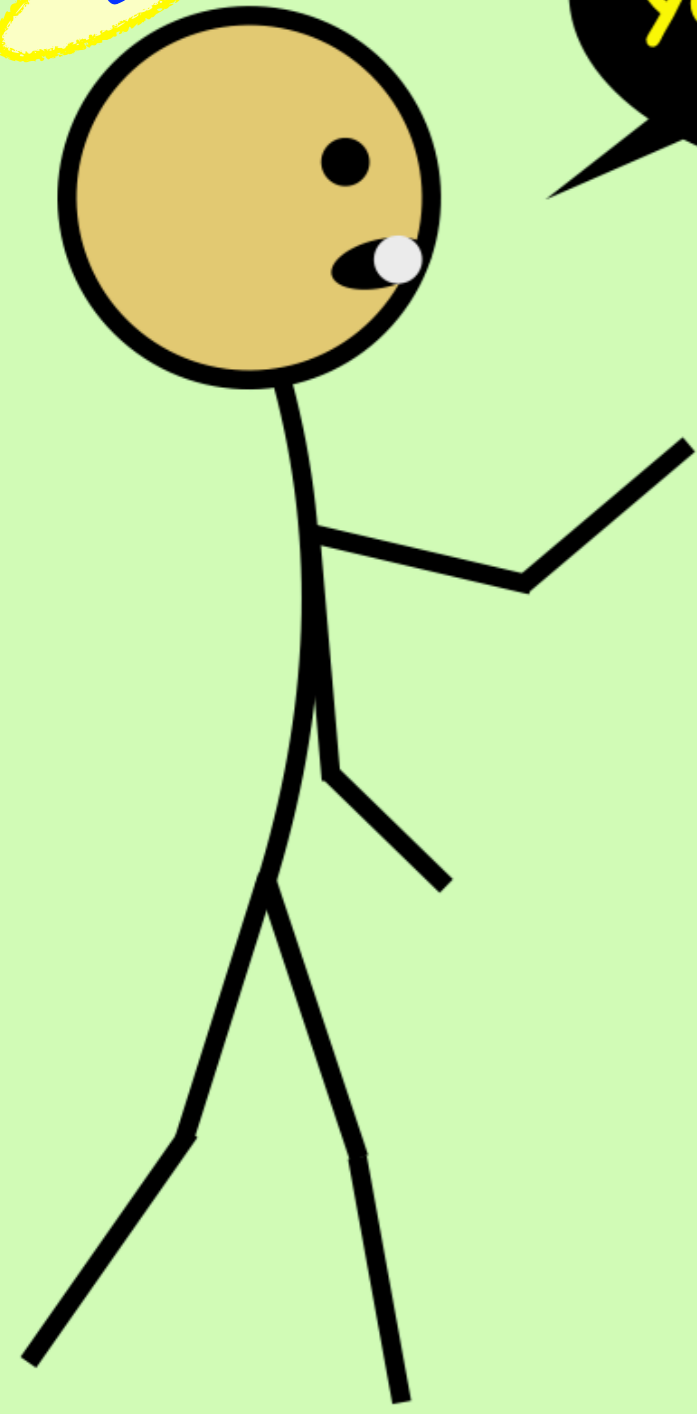
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Sea of Galilee

Follow me!

I'll make you fishers of men!

J



SIMON



Andrew



# Mark i.01

*Kurrikuri ta unni Evanelia Jesu ūmba Krist koba,  
Yenal ta noa Eloī umba.*

gari gari da ani GOSPEL JESUSumba CHRISTguba

[1] The beginning of the gospel of Jesus Christ,  
the Son of God;

first AFFirm this GOSPEL JESUS-of CHRIST-of

First, aye, this Gospel of Jesus Christ, ...

*... Yenal ta noa Eloī umba.*

yinal da nuwa ELOIumba

... the Son of God;

son AFFirm he GOD-of

son, aye, he, of God.

## DOUBTFUL AGREEMENT

*KJV Jesus Christ*

Tkld JESUumba CHRISTguba

PERHAPS BETTER REPRESENTED BY:

*Jesu-ūmba Krist*

Jesus-of Christ

*Jesus Christ*

# Mark i.02

*Yanti upatoara wiyelli kan ne ta barrun ba Prophet koba niakai.*

*Nauwa, yukān bōn bang Puntimai emmoumba mikan ka ngoara ka ngiroumba ka. murrorōng umulliko yapung ngiroumba (1-) ngolokai [before] ngiroung kai. mikan ta.*

yandi ubadwara wiyiligani da  
barunba PROPHETguba ngiyagayi

[2] As it is written in the prophets,  
Behold, I send my messenger before thy face, which shall  
prepare thy way before thee.

thus do-done to speak-ing-entity ABSTR  
them-all-of PROPHET-of like this

Thus do-endowed speaking-entity [i.e. it is written]  
of [i.e. in] them, of the Prophets, like this: ...

**PASSIVE: -dwara**

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:

<b>wiya-dwara</b>	speak-done to	spoken
<b>yuruba-dwara</b>	hide-done to	hidden
<b>ngu-dwara</b>	give-done to	given

RENDERED: speak-, hide-, give-endowed

*... Nauwa, yukān bōn bang Puntimai emmoumba mikan ka ngoara ka ngiroumba ka ...*

nawa yugan bun bang bandimayi imuwumba  
miganGa nguwaraga ngirumbaga

... Behold, I send my messenger before thy face, ...

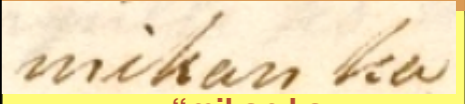
see-IMP! send-now him I messenger me-of  
in front-at face-at thee-of-at

... (You) must see, I send him, my messenger,  
at [i.e. in] front at [i.e. of] your face, ...

**MYSTERY WORD: bandi...**

<b>bandi...</b>	fall	35
<b>banda</b>	mistake	6
<b>bandi...</b>	pretend	5
<b>bunda...</b>	depart [?]	1
<b>bandimayi</b>	messenger	16

**MS ERROR [?]**



“mikan ka  
SHOULD BE  
migan  
-da AFTER /n/

[continues from previous frame]

... *murrorōng umulliko yapung ngiroumba (1.)  
ngolokai [before] ngiroung kai. mikan ta.*

**marurung umaligu yabang ngirumba  
ngulugayi ngirungGayi miganda**

... which shall prepare thy way before thee.

good make-ing-for path thee-of forehead-at thee-at in front-at

... for making good your path at your forehead  
in front [i.e. prepare your way before you].

**-gayi / --bayeri: because, at, ITEM**

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayeri</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

## Mark i.03

*Pullī to tarai koba ko kaiballīn korung ka ngali,*

*Umulla nura /nurir/ yapung Pirriwul koba, umulla yulo ngēl tuloa kakilli ko.*

**bAlidu darayigubagu gayibalin gurangGa ngali**

[3] The voice of one crying in the wilderness,

Prepare ye the way of the Lord, make his paths straight.

voice-ERG other-of-ERG call-do-ing-now scrub-at this

The voice of (an)other was calling at [i.e. in] the scrub, this: ...

---

*... Umulla nura /nurir/ yapung Pirriwul koba, ...*

**umala nura yabang biriwalguba**

... Prepare ye the way of the Lord, ...

make-IMP! you-all path chief-of

... “You must make [i.e. prepare] the path of the chief, ...

---

*... umulla yulo ngēl tuloa kakilli ko.*

**umala yulungil duluwa gagiligu**

... make his paths straight.

make-IMP! foot-place straight be-be-ing-for

... (you) must make the foot-place(s) [i.e. paths] for being straight”.

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## Mark i.04

*John to noa kurrimā korung ka;*

*ngatun noa wiya [wiyelli-la] kurrimulli ko, minki kakilli ko warikulli ko yarakai [umulli-ta-ko] umatoara.*

**JOHNdu nuwa garima gurangGa**

[4] John did baptize in the wilderness,  
and preach the baptism of repentance for the remission of sins.

**JOHN-ERG he deep-make-PH scrub-at**

He, John, deep-made [i.e. baptised] at [i.e. in] the scrub; ...

*... ngatun noa wiya [wiyelli-la] kurrimulli ko, ...*

**ngadun nuwa wiya garimaligu**

... and preach the baptism ...

**AND he speak-PH [speak-ing-recently] deep-make-ing-for**

... and he spoke for deep-making [i.e. baptising], ...

[continues next frame]

[continues from previous frame]

... *minki kakilli ko* ...

**minGi gagiligu**

... of repentance ...

emotion be-be-ing-for

... for being emotion [i.e. for repentance], ...

... *warikulli ko yarakai [~~umulli ta kə~~] umatoara.*

**warigaligu yaragayi umadwara**

... for the remission of sins.

reject-ing-for bad make-done to

... for rejecting bad make-endowed(s) [i.e. for rejecting 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)

# Mark i.05

*Ngatun uwā yantin Judea kul ngikoung kai.*

*ngatun barrir Jerusalem kul, ngatun kurrimā [bæ] ngaiya noa barun Tūrribang [River] [butto-kan] Jordan ka wiyelliella barrir yarakai umatoara barunba.*

**ngadun uwa yandin JUDAEAgal ngigungGayi**

[5] And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

AND move-PH all JUDAEA-belong him-at

And all the Judaea-mob moved [i.e. came] at [i.e. to] him, ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

*... ngatun barrir Jerusalem kul, ...*

**ngadun bara JERUSALEMgal**

.. and they of Jerusalem, ...

AND they-all JERUSALEM-belong

... and they, the Jerusalem mob, ...

[continues next frame]

[continues from previous frame]

...ngatun kurrimā [bæ] ngaiya noa barun  
Tūribang [River] [~~butto-kan~~] Jordan ka ...

ngadun garima ngaiya nuwa  
barun duribang JORDANga

... and were all baptized of him in the river of Jordan, ...

AND deep-make-PH then he them-all stream JORDAN-at

... and he then deep-made [i.e. baptised] them  
(in the) river at [i.e. of] Jordan, ...

## DOUBTFUL Tkld TRANSLATION

KJV *in the river of Jordan*

Tkld **daribang JORDANga**  
stream JORDAN-at

PERHAPS BETTER:

**duribangGa JORDAN**  
at [i.e. in] the river JORDAN  
*the the river Jordan*

... wiyelliella barrir yarakai umatoara barunba.

wiyiliyila bara yargayi umadwara barunba

... confessing their sins.

speaking-recently they-all bad make-done to them-all-of

... they were speaking [i.e. confessing] their bad-make-endowed(s) [i.e. sins].

## Tkld INVENTIONS:

divided / sin / sinner

Tkld coined the following terms:

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

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

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

# Mark i.06

*Ngatun upullēen noa John [tə] Kittung ko  
 [[yi?]rring.] Camel [kəbɑ] [[b?]ūrrung.] ko ba ko [3]  
 ngatun, [upaleen-noa-John] winnāl la ba ngikoumba ta pūrrān [Girdle]. Bukkai birung; ngatun  
 noa takulla kirere [locust] ngatun korunnāng.*

**ngadun ubaliyan nuwa JOHN  
 gidang[yiring]Gu CAMEL[burang]gubagu**

[6] And John was clothed with camel's hair,  
 and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

AND do-ing-did he JOHN hair-using CAMEL[from]-of-using

And he, John, was doing [i.e. clothed], using hair [i.e. fur] from Camel(s); ...

**SPECIAL WORD: hair**  
 WORDS FOR 'hair' INCLUDE:  
**burang / gidang**: [head]  
**wurun /yiring**: [body, animals]  
 IT APPEARS THE FIRST TWO  
 GENERALLY RELATE TO hair  
 of the head AND THE SECOND  
 TWO TO body/animal hair

*... ngatun, [upaleen-noa-John] winnāl la ba  
 ngikoumba ta pūrrān [Girdle]. Bukkai birung; ...*

**ngadun winalaba ngigumbada buran bagayibirang**

... and with a girdle of a skin about his loins; ...

AND loins-at him-of-at AFFirm girdle skin-away from

... and a girdle from a skin at his, aye, loins; ...

**INALIENABLE POSSESSION**  
 SOME LANGUAGES, NOT JUST  
 ABORIGINAL, DO NOT INDICATE  
 POSSESSION OF BODY PARTS,  
 BECAUSE THERE IS NO QUESTION  
 AS TO WHOM THE PART BELONGED.  
 THIS MIGHT BE AN INSTANCE WHERE  
 SUCH A CIRCUMSTANCE OBTAINED.

*...ngatun noa takulla kirere [locust] ngatun korunnāng.*

**ngadun nuwa dagala giriri ngadun guranang**

... and he did eat locusts and wild honey;

AND he eat-be-PH grasshopper AND honey

... and he ate grasshopper(s) and honey.

## Mark i.07

*Ngatun noa wiyelliella, niakai,*

*Tanan uwān noa wakōl willung tin emmoung kin, kaiyu kan noa, ngatoa keawaran, murrorong korien [t̪i̪a] bang woin kulli ko barā burungbungngulli ko tungganūng ko ngikoumba.*

**ngadun nuwa wiyiliyila ngiyagayi**

[7] And preached, saying,

There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

AND he speak-ing-recently like this

And he was speaking [i.e. preaching] like this: ...

*... Tanan uwān noa wakōl willung tin emmoung kin, ...*

**danan uwan nuwa wagul wilangdin imuwungGin**

... There cometh one mightier than I after me, ...

approach move-now he one behind-at me-at

... “He approach-moves, one at behind [i.e. after] at me, ...

*... kaiyu kan noa, ...*

**gayugan nuwa**

... There cometh one mightier than I after me, ...

able-agent he

... he (is) an able-agent [i.e. is powerful], ...

[continues from previous frame]

...ngatoa keawaran, murrorong korien [t̪i̪a] bang ...

ngaduwa giyawaran marurungGurin bang

... the latchet of whose shoes I am not worthy ...

I not-now good-lacking I

... I not, I good-<lacking> [i.e. not worthy], ...

...woin kulli ko barā burunbungngulli ko tungnganūng ko ngikoumba.

wuwinGaligu bara burangbangGaligu dangGanungGu ngigumba

worthy to stoop down and unloose.

stoop-be-ing-for DOWN loose-do-compelling-for SHOE-ACC-for him-of

... for stooping down for loosening his shoes”.

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.

MYSTERY WORD: *dunGa...*

<i>dunGan(g)</i>	mother (thumb)	54 (2)
<i>dung(G)i</i>	cry	44
<i>dungGa...</i>	show	57
<i>dungGang</i>	big	26
<i>dungGangGiri</i>	right(hand)	26
<i>dangGa</i>	before	18
<i>dangGa</i>	shoe/foundation	9
<i>dungGa</i>	find	3
<i>dung dung</i>	marrow	2

# Mark i.08

*Kauwā, kurrimā [bæ] nurun bang [butto-kø] kokoin to;  
wonto ba noa kurrimunnun wal nurun Marai to yirriyirri ko.*

**gawa garima nurun bang guguwindu**

[8] I indeed have baptized you with water:  
but he shall baptize you with the Holy Ghost.

be-IMP! [yes] deep-make-PH ye-all I water-using

Yes, I deep-made [i.e. baptised] you using water; ...

*... wonto ba noa kurrimunnun wal nurun Marai to yirriyirri ko.*

**wandu ba nuwa garimanan wal nurun marayidu yiri yirigu**

... but he shall baptize you with the Holy Ghost.

instead DONE he deep-make-will  
certainly ye-all spirit-using sacred-using

... instead he will certainly deep-make [i.e. baptise]  
you using the Sacred Spirit [i.e. Holy Ghost].

## 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 i.09

*Ngatun yakita yukita unnoa tara purreung ka,  
uwā noa Jesu Nazareth ka birung ngatun kurrimā bōn noa John to Jordan ta.*

**ngadun yagida yugida anuwadara bariyangGa**

[9] And it came to pass in those days,  
that Jesus came from Nazareth of Galilee, and was baptized of John  
in Jordan.

AND now after that-PLUR daylight-at

And now after those at day(light) [i.e. at (in) those days], ...

*... uwā noa Jesu Nazareth ka birung ...*

**uwa nuwa JESUS NAZARETHgabirang**

... that Jesus came from Nazareth of Galilee, ...

move-PH he JESUS NAZARETH-away from

... he, Jesus, moved from Nazareth, ...

*...ngatun kurrimā bōn noa John to Jordan ta.*

**ngadun garima bun nuwa JOHNdu JORDANda**

... and was baptized of John in Jordan.

AND deep-make-PH him he JOHN-ERG JORDAN-at

... and he, John, baptised him at [i.e. in] the Jordan.

# Mark i.10

*Ngatun uwaliella ngaiya noa ba,*  
*nakulla noa Moroko mum-burrkulleen, ngatun uwaliella*  
*barrān Marai kan [barrān] ngikoung kin ba, yanti [purrroang*  
*kan] Tibbin [Bird] kiloa;*

**ngadun uwaliyila ngaya nuwa ba [durabangGabirang]**

[10] And straightway coming up out of the water,  
he saw the heavens opened, and the Spirit like a dove descending upon him:

AND move-ing-recently then he WHEN/if [stream-away from]

And then when he was moving [i.e. coming] [from the stream], ...

### MISSING TRANSLATION

*KJV out of the water*  
AS Tkld DID NOT PROVIDE  
A TRANSLATION

*durabang-Ga-birang*  
stream-away from  
IS PROPOSED.

*... nakulla noa Moroko mum-burrkulleen, ...*

**nagala nuwa murugu mambaGaliyan**

... he saw the heavens opened, ...

see-be-PH he sky open-be-ing-did

... he saw the sky [i.e. heaven(s)] were opening, ...

### MS ERROR: open [?]

'open' : Tkld USED THE FOLLOWING:  
bamba... / bangba 8 times  
warangGa... 3 times  
mamba ... 1 time  
mamba IS A POSSIBLE MS ERROR  
FOR bamba...

[continues next frame]

[continues from previous frame]

...ngatun uwaliella barrān Marai kan [~~barān~~] ngikoung kin ba, ...

ngadun uwaliyila **baran** marayigan ngigungGinba

... and the Spirit like a dove descending upon him:

AND move-ing-recently DOWN spirit-agent him-at

... and the spirit-agent moved down at [i.e. upon] him, ...

## ANGLICISM 'down': *baran*

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

9	<b>sit</b> <small>down</small>	rest
3	<b>cut, hew,</b> <small>down</small>	fell
9	<b>fall</b> <small>down</small>	collapse
5	<b>put, lay, let</b>	deposit
	<b>come, go,</b> <small>down</small>	descend
	<b>take, let,</b> <small>down</small>	lower
	<b>pull</b> <small>down</small>	demolish

Also 'down' in:

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

...yanti [~~purroang-kan~~] Tibbin [Bird] kiloa;

yandi dibinGiluwa

... like a dove ...

thus bird-like

... thus like a bird.

# Mark i.11

*Ngatun [P] wakōllo Pullī  
moroko tin kakulla wiyelliella,  
Ngintoa ta yenal emmoumba Pittulmulli kan; Pittul man  
bang ngiroung [5]*

**ngadun wagulu baLi  
murugdin gagala wiyiliyila**

[11] And there came a voice from heaven, saying,  
Thou art my beloved Son, in whom I am well pleased.

AND one-ERG voice sky-from be-be-PH  
speak-ing-recently

And (there) was one voice from the sky [i.e. in heaven], speaking, ...

*... Ngintoa ta yenal emmoumba Pittulmulli kan; ...*

**nginduwa da yinal imuwumba bidalmaligan**

... Thou art my beloved Son, ...

thou AFFirm son me-of joy-make-ing-agent

... “You, aye, (are) my joy-making-agent [i.e. beloved] son; ...

*... Pittul man bang ngiroung [5]*

**bidalman bang ngirung**

... in whom I am well pleased.

joy-make-now I thee

... I now joy-make you [i.e. I love/celebrate you]”.

## wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkl'd's USE OF **wagul** 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

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

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

	CAUS be- cause	from	LOC at	ALL to	PERL thru/by
<b>-gin</b>	5		<b>93</b>	46	—
<b>-din</b>	168	39	<b>25</b>	—	<b>8</b>
<b>-lin</b>	12		—	—	—
<b>-rin</b>	2		—	—	<b>5</b>

## Mark i.12

*Ngatun tantoa kul bo,  
yutēa bōn Marai kanto korung kolang.*

**ngadun danduwagalbu**

[12] And immediately  
the Spirit driveth him into the wilderness.

AND enough-belong-EMPH [immediately]

And enough-belong [i.e. immediately], ...

*... yutēa bōn Marai kanto korung kolang.*

**yudiya bun marayigandu gurangGulang**

... the Spirit driveth him into the wilderness.

guide-PH him spirit-agent-ERG scrub-towards

... the spirit-agent guided him towards the scrub.

### IMMEDIATELY

Tkld uses the following for 'immediately':

40	<b>danduwa-gal-bu</b>	enough-belong-EMPH
6	<b>dinduwa-gal-bu</b>	enough-belong-EMPH
5	<b>danduwa-bu</b>	enough-EMPH
4	<b>danduwa-gal</b>	enough-belong
1	<b>duluwa-gu</b>	straight-to

# Mark i.13

*Ngatun noa kakulla unta korung ka; forty ka Purreung ka nupilliella [for- nupitoara] Satan to; Ngatun noa barun koa kakulla Buttikang bukka kan: Ngatun bara Angelo ko umulliella ngikoung kai.*

**ngadun nuwa gagala anda gurangGa**

[13] And he was there in the wilderness  
forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

**AND he be-be-PH there scrub-at**

And he was there at [i.e. in] the scrub; ...

*... forty ka Purreung ka nupilliella [for- nupitoara] Satan to; ...*

**FORTYga bariyangGa nubiliyila SATANdu**

... forty days, tempted of Satan; ...

**FORTY-at daylight-at tempt-do-ing-recently SATAN-ERG**

... Satan was tempting at [i.e. for] forty day(light)(s); ...

**SPECIAL WORD: tempt/touch/ try/teach**

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

[continues next frame]

[continues from previous frame]

*...Ngatun noa barun koa kakulla  
Buttikang bukka kan: ...*

**ngadun nuwa barunGuwa  
gagala badigang bagagan**

.. and was with the wild beasts; ...

AND he them-all-in company with be-be-PH  
bite-BEness anger-agent

... and he was in company with them, the  
anger-agent bite-thing(s) [i.e. wild beasts]: ...

-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.

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

*...Ngatun bara Angelo ko umulliella ngikoung kai.*

**ngadun bara ANGELugu umaliyila ngigungGayi**

... and the angels ministered unto him.

AND they-all ANGEL-ERG make-ing-recently him-at

... and they, the Angel(s), were making at him [i.e. were ministering to him].

-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

# Mark i.14

*Ngatun yakita toanta wūnkulla John ngung /Jailaba/ Prison ta ba/*  
*uwa noa Jesu Galilee ka, wiyelliela Evanelion Pirriwul koba Eloī [kəbæ,] ūmba.*

**ngadun yagida duwanda**  
**wunGala JOHNngung \**  
**JAILaba \ PRISONdaba \**

[14] Now after that John was put in prison,  
 Jesus came into Galilee, preaching the gospel of the kingdom of God,

AND now afterwards deposit-be-PH  
 JOHN-ACC \ GAOL-at \ PRISON-at \

And now afterwards (someone)  
 deposited John at [i.e. in] gaol/prison, ...

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

**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...)*

... *uwa noa Jesu Galilee ka, ...*

**uwa nuwa JESUS GALILEEga**

... Jesus came into Galilee, ...

move-PH he JESUS GALILEE-at

... he, Jesus, moved at [i.e. to] Galilee, ...

... *wiyelliela Evanelion Pirriwul koba Eloī [kəbæ,] ūmba.*

**wiyiliyila GOSPEL biriwalguba ELOIumba**

... preaching the gospel of the kingdom of God,

speaking-recently GOSPEL chief-of (kingdom) GOD-of

... speaking [i.e. preaching] the Gospel of the kingdom of God.

**Tkld INVENTIONS:**  
 property / town / kingdom

Tkld coined the following terms:  
 property: **dalugang** hold-BE-ness  
 town **gugiri garing** hut all  
 kingdom **biriwal-guba** chief-of [kingdom]



# Mark i.15

*Ngatun wiyelliella,*

*yakita kalai ta ko ngoloin ta kuttan,  
ngatun bapai ta Pirriwul koba Eloï ko  
ba kuttan: minki nurir kauwa, ngatun  
ngurrulla nurir Evanelion ngung.*

**ngadun wiyiliyila**

[15] And saying,

The time is fulfilled, and the  
kingdom of God is at hand:  
repent ye, and believe the gospel.

AND speak-ing-recently

And [Jesus] was speaking: ...

*... yakita kalai ta ko ngoloin ta kuttan, ...*

**yagida galayidagu nguluwin da gadan**

... The time is fulfilled, ...

now time-to finish AFFirm be-AFF-now

... “To the present, finish, aye, be [i.e. it is fulfilled], ...

**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**]

[continues next frame]

[continues from previous frame]

*...ngatun bapai ta Pirriwul koba Eloï ko ba kuttan: ...*

**ngadun babayida biriwalguba ELOïguba gadan**

... and the kingdom of God is at hand: ...

AND near-at chief-of (kingdom) GOD-of be-AFF-now

... and at near is the kingdom of God: ...

### biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba**  
'chief-of' FOR 'kingdom'

THIS FORM SEEMS DOUBTFUL

**biriwal-guba ELOï-guba** [30]

**biriwal-guba ELOï-umba** [6]

**biriwal-guba murugu-guba** [3]

Tkld ALSO USED—PERHAPS BETTER:

**biriwal-ngil** chief-place [9]

**biriwal-gani** chief-entity [2]

*...minki nurir kauwa, ...*

**minGi nura gawa**

.. repent ye, ...

emotion you-all be-IMP!

... you must be emotion [i.e. must repent], ...

*...ngatun ngurrulla nurir Evanelion ngung.*

**ngadun ngarala nura GOSPELngung**

... and believe the gospel.

AND hear-IMP! you-all GOSPEL-ACC

... and you must hear [i.e. believe] the Gospel”.

# Mark i.16

*Yakita kakulla;*

*uwalliella noa ba korowa koa Galilee kul loa, nakulla noa bōn  
Simon ngung, ngatun Andrew ngung kōtti ta ngikoumba, wupilliella  
ba pika korowa ka: (kulla wal buloara bula Makoro [kæn] ban:) [7]*

yagida gagala

[16] Now

as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

Now be-be-PH

Now (it) was, ...

*... uwalliella noa ba korowa koa Galilee kul loa, ...*

uwaliyila nuwa ba guruwaguwa  
GALILEEgalguwa

... as he walked by the sea of Galilee, ...

move-ing-recently he WHEN/if sea-having  
(through/by) GALILEE-belong-having (through/by)

... when he was moving [i.e. walking]  
by the Galilee-mob sea, ...

**-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)

**-toa / -koa COMIT / PROP / PERL**

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

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

*... nakulla noa bōn Simon ngung, ...*

nagala nuwa bun SIMONngung

... he saw Simon ...

see-be-PH he him SIMON-ACC

... he saw him, Simon, ...

[continues from previous frame]

... *ngatun Andrew ngung kōtti ta ngikoumba, ...*

**ngadun ANDREWngung gudi da ngigumba**

... and Andrew his brother ...

AND ANDREW-ACC kinsman ABSTR him-of

... and Andrew his kinsmen, ...

... *wupilliella ba pika korowa ka: ...*

**wubiliyila ba biga guruwaga**

... casting a net into the sea: ...

do-ing-recently WHEN/if container sea-at

... when doing [i.e. casting] a container [i.e. net] at [i.e. into] the sea: ...

... (*kulla wal buloara bula Makoro [kæn] ban:*)

**gala wal bulwara bula maguruban**

... for they were fishers.

because certainly they-two two fish-do-agent

... (because certainly they two, two, fish-doers).

# Mark i.17

*Ngatun noa Jesu ko (ban-[-?]) buloara bulun wiya,  
Kai bula emmoung kai, ngatun umunnun bulun bang Makoro ban Kore-ban (kunnun) ka killiko.*

**ngadun nuwa JESUSgu bulwara bulun wiya**

[17] And Jesus said unto them,  
Come ye after me, and I will make you to become  
fishers of men.

AND he JESUS-ERG they-two them-two speak-PH

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

*... Kai bula emmoung kai, ...*

**gayi bula imuwungGayi**

.. Come ye after me, ...

come two me-at

... “Come (you) two at [i.e. after] me, ...

*...ngatun umunnun bulun bang Makoro ban Kore-ban (kunnun) ka killiko.*

**ngadun umanan bulun bang maguruban guriban gagiligu**

... and I will make you to become fishers of men.

AND make-will ye-two I fish-DOness man-DOness be-be-ing-for

... and I will make you-two fish-doers for being  
man-doers [i.e. become fishers of men]”.

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-baya</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

## -gan / -gan(g): BEness

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	–
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

## Mark i.18

*Ngatun (ḡḡḡ) wūnkulla ngaiya bara pika barunba,*  
*ngatun wirroba bōn.*

**ngadun wunGala ngaya bara biga barunba**

[18] And straightway they forsook their nets,  
and followed him.

AND deposit-be-PH then they-all container them-all-of

And they then abandoned their containers [i.e. net(s)], ...

*... ngatun wirroba bōn.*

**ngadun wiruba bun**

... and followed him.

AND follow-PH him

... and followed him.

# Mark i.19

*Ngatun uwalliela noa ba kullōng waria ta, unta tin*

*noa [ʔ] nakulla James ngung yenal Zebedee ūmba, ngatun John ngung kōtti ta nikoumba, buloara bula kakulla murrinawai ta, upulliliella pika barun ba.*

**ngadun uwaliyila nuwa ba galung wariyada andadin**

[19] And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

AND move-ing-recently he WHEN/if distant little-at there-at

And when he was moving at little distant at there [i.e. when he had gone a little away from there] ...

**-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

*... noa [ʔ] nakulla James ngung yenal Zebedee ūmba, ...*

**nuwa nagala JAMESngung yinal ZEBEDEEumba**

.. he saw James the son of Zebedee, ...

he see-be-PH JAMES-ACC son ZEBEDEE-of

... he saw James, the son of Zebedee, ...

*...ngatun John ngung kōtti ta nikoumba, ...*

**ngadun JOHNngung gudi da nigumba**

.. and John his brother, ...

AND JOHN-ACC kinsman ABSTR him-of

... and John his kinsman, ...

[continues from previous frame]

... *buloara bula kakulla murrinawai ta, ...*

**bulwara bula gagala mari nawida**

... who also were in the ship ...

they-two two be-be-PH big-canoe-at

... the two (of) them were at [i.e. in] the ship, ...

SYDNEY WORDS: mari nawi

**mari nawi**: big canoe  
SYDNEY LANGUAGE WORDS  
USED BY THE SYDNEY PEOPLE  
FOR 'ship'

... *upulliliella pika barun ba.*

**ubaliliyila biga barunba**

... mending their nets.

do-ing-ing-recently container them-all-of

... constantly doing [i.e. mending] their containers [i.e. nets].



# Mark i.20

*Ngatun kaibea ngaiya buloara bulun noa;*  
*wūnkulla ngaiya buloara bula Zebedee ngung Biyung bai bulun ba*  
*Murrinawai ta barun katoa Mankilli kan koa, ngatun wirroba bōn.*

**ngadun gayibiya ngaya bulwara bulun nuwa**

[20] And straightway he called them:  
and they left their father Zebedee in the ship with the hired  
servants, and went after him.

AND call-do-PH then they-two them-two he

And he then called the two of them; ...

*... wūnkulla ngaiya buloara bula Zebedee ngung*  
*Biyung bai bulun ba Murrinawai ta ...*

**wunGala ngaya bulwara bula ZEBEDEEngung**  
**biyangbaya bulunba mari nawida**

... and they left their father Zebedee in the ship ...

deposit-be-PH then they-two two ZEBEDEE-ACC  
father-ITEM them-two-of big-canoe-at

... the two of them then deposited [i.e. abandoned]  
Zebedee, their father, at [i.e. in] the ship, ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-baya</b>	-	-	3
<b>-dayi</b>	-	-	2
<b>-wayi</b>	-	-	4

**SYDNEY WORDS: mari nawi**  
**mari nawi:** big canoe  
SYDNEY LANGUAGE WORDS  
USED BY THE SYDNEY PEOPLE  
FOR 'ship'

[continues next frame]

[continues from previous frame]

*...barun katoa Mankilli kan koa, ...*

**barunGaduwa manGiliganGuwa**

... with the hired servants, ...

them-all-in company with take-be-ing-agent-in company with

... in company with them, with their taking-agents [i.e. servants], ...

**-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)

*...ngatun wirroba bōn.*

**ngadun wiruba bun**

... and went after him.

AND follow-PH him

... and followed him.

## Mark i.21

*Ngatun waita uwa bara Capernaum ka;*

*ngatun ngaiya Sabbath-purreung ka uwa noa kokirra Sunagog ka.  
ngatun wiyelliella.*

**ngadun wada uwa bara CAPERNAUMga**

[21] And they went into Capernaum; and  
straightway on the sabbath day he entered into the synagogue, and taught.

AND depart move-PH they-all CAPERNAUM-at

And they depart-moved at [i.e. into] Capernaum; ...

---

*... ngatun ngaiya Sabbath-purreung ka uwa noa kokirra Sunagog ka. ...*

**ngadun ngaya SABBATH bariyangGa uwa nuwa gugira SYNAGOGUEga**

... and straightway on the sabbath day he entered into the synagogue, ...

AND then SABBATH daylight-at move-PH he hut SYNAGOGUE-at

... and then at [i.e. on] the Sabbath day(light) he moved at [i.e. into] the Synagogue house, ...

---

*...ngatun wiyelliella.*

**ngadun wiyiliyila**

... and taught.

AND speak-ing-recently

... and was speaking [i.e. teaching]

---

*Ngatun kōtтелиella bara wiyatoara ngikoumba;*

*kulla noa wiya bōn yanti kiloa wakōl kiloa kaiyu kan kiloa, ngatun keawai wal [9] Scribe kiloa. [or Scribe ba kiloa?]*

**ngadun gudiliyila bara wiyadwara ngigumba**

[22] And they were astonished at his doctrine:  
for he taught them as one that had authority, and not as the scribes.

AND think-ing-recently they-all speak-done to him-of

And they were thinking (at) his speak-endowed(s) [i.e. were astonished at his doctrine]; ...

*... kulla noa wiya bōn yanti kiloa wakōl kiloa kaiyu kan kiloa, ...*

**gala nuwa wiya bun yandigiluwa wagulgiluwa gayuganGiluwa**

... for he taught them as one that had authority, ...

because he speak-PH him thus like one like able-agent like

... because he spoke [i.e. taught] him [ERROR: them] thus-like [i.e. likewise] like one able-agent [i.e. as one who had authority], ...

**MS ERROR**  
KJV *for he taught them*  
Tkld **gala nuwa wiya bun**  
because he speak-PH him  
MS ERROR FOR  
**gala nuwa wiya barun** (them-all)

**yandi gadayi / galayi / giluwā**  
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-giluwā**  
thus-like [**likewise**]

**PROPriative having**  
Tkld GAVE **gayin [-gan]** FOR PROPriative **-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 PROPriative  
"kain" **gayin** "in possession of; having" **having** Tkld/Frsr AWA Lex [212:25]

*...ngatun keawai wal [9] Scribe kiloa. [or Scribe ba kiloa?]*

**ngadun giyawayi wal SCRIBEGiluwa [or SCRIBE ba giluwā?]**

... and not as the scribes.

AND no certainly SCRIBE like [OR SCRIBE-DONE like]

... and certainly not like the scribe(s).

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

# Mark i.23

*Ngatun unta kakulla kokirā Sunagog ka barun ba kaba*

*wakōl kore marai yara kai kan ngikoumba; ngatun kaibea noa wokka lang,*

**ngadun anda gagala gugira**  
**SYNAGOGUEga barunbagaba**

[23] And there was in their synagogue

a man with an unclean spirit; and he cried out,

AND there be-be-PH hut-at SYNAGOGUE-at them-all-of-at

And there was at [i.e. in] their Synagogue-house ...

### DOUBTFUL ANGLICISM EXISTENTIAL there

*there is, there are, there was, there were ...*  
'there' IS A PRONOUN, OR A NOUN [c.f. Fr. *Il y a...*]  
IT DOES NOT DENOTE A LOCATION IN THESE USAGES

#### POSSIBLE ADJUSTMENT

OMIT *anda*

### MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld

7 **gugiridin**

2 **gugiriba**

2 **gugiraga(ba)**

20 **gugira**

*... wakōl kore marai yara kai kan ngikoumba; ...*

**wagul guri marayi yaragayigan ngigumba**

... a man with an unclean spirit; ...

one man spirit bad-BEness him-of

... one man (with) his bad-ness  
[i.e. unclean] spirit; ...

### wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35]  
Tkld's USE OF **wagul** 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

### ADJECTIVE mis-attached

*KJV a man with an unclean spirit*  
Tkld ... **marayi yaragayigan ngigumba**  
... spirit bad-BEness him-of  
MIS-ATTACHED ADJECTIVE 'his', = 'his spirit badness'. : PERHAPS

**guri marayi-gan-guwa yaragayi-gan-guwa**  
man spirit-BEness-having bad-BEness-having  
*man having an evil spirit*

*...ngatun kaibea noa wokka lang,*

**ngadun gayibiya nuwa wagalang**

... and he cried out,

AND call-be-PH he high-ness

... and he called highness [i.e. called out loud], ...

### DOUBTFUL INTENSIFIER waga

**waga** = 'high'

DOUBTFUL IF ITS USE AS AN INTENSIFIER [e.g. 'loud'] WOULD HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE.

PERHAPS INSTEAD: **gawal** 'big'

# Mark i.24

*Wiyelliella kummunbilla (tia;) ngearun,*

*minnung bunnun ngeen b̄n, Ngintoa Jesu Nazareth kul? uwa bi ngearun tetti umulli [bungngulli] kolang? Ngimil̄n banūng, ngintoa ta, wakōl bo ta Yirriyirri kan Eloī ko ba.*

wiyiliyila gamanbila ngyiarun

[24] Saying, Let us alone;

what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

speaking-recently be-make-permit-IMP! us-all

Speaking, "(You) must permit us to be, ...

*... minnung bunnun ngeen b̄n, Ngintoa Jesu Nazareth kul? ...*

minang banan ngyin bin nginduwa JESUS NAZARETHgal

... what have we to do with thee, thou Jesus of Nazareth? ...

what do-will we-all thee thou JESUS NAZARETH-belong?

... what will we do (with) you —you, Jesus Nazareth-mob? ...

**-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)

*... uwa bi ngearun tetti umulli [bungngulli] kolang? ...*

uwa bi ngyiarun didi umaligulang [(didi)bangGali(gulang)]

... art thou come to destroy us? ...

move thou us-all dead-make-ing-towards [(dead)do-compel-ing (towards)]

... Did you move [i.e. come] for dead-making [compelling] us [i.e. to destroy us]? ...

[continues from previous frame]

... *Ngimilīn banūng, ngintoa ta, ...*

**ngimilin ba nung nginduwa da**

... I know thee who thou art, ...

know-make-ing-now I-thee thou AFFirm

... I (am) knowing you, you, aye, ...

**CONJOINED PRONOUNS: Tkld**

‘Conjoined pronouns’: Tkld/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	.....	<b>bi diya</b>	[ <b>nu diya</b> ]	[ <b>duwa diya</b> ]
THEE	<b>ba bin</b>	.....	[ <b>nu bin</b> ]	[ <b>duwa bin</b> ]
HIM	[ <b>ba bun</b> ]	[ <b>bi bun</b> ]	[ <b>nu bun</b> ]	[ <b>duwa bun</b> ]
HER	[ <b>ba nuwan</b> ]	[ <b>bi nuwan</b> ]	[ <b>nu nuwan</b> ]	[ <b>duwa nuwan</b> ]

... *wakōl bo ta Yirriyirri kan Eloī ko ba.*

**wagulbu da yiri yirigan ELOI guba**

... the Holy One of God.

one-EMPH AFFirm sacred-agent GOD-of

... emphatically-one, aye, sacred agent of God [i.e. the Holy One of God].”

**-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 ]
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## Mark i.25

*Ngatun Jesu ko noa bōn yipā,  
wiyelliella, kaiyalia bi, ngatun paikalia bi ngikoung kin birung.*

**ngadun JESUSgu nuwa bun yiba**

[25] And Jesus rebuked him,  
saying, Hold thy peace, and come out of him.

AND JESUS-ERG he him eject-PH

And he, Jesus, ejected [i.e. rebuked] him, ...

---

*... wiyelliella, kaiyalia bi, ...*

**wiyiliyila gayaliya bi**

... saying, Hold thy peace, ...

speaking-recently stop-ing-IMP! thou

... speaking: "You must be stopping, ..."

---

*... ngatun paikalia bi ngikoung kin birung.*

**ngadun bayigaliya bi ngigungGinbirang**

... and come out of him.

AND appear-be-ing-IMP! thou him-away from

... and (you) must be appearing from him".

---



# Mark i.26

*Ngatun bon ba puntimā Marai kan to Yarakai kan to,*

*ngatun kaibullea Pulli kanwul ko, [~~paibeak~~] paikaleen noa ngikoung kin birung.*

**ngadun bun ba bandima marayigandu yaragayigandu**

[26] And when the unclean spirit had torn him,

and cried with a loud voice, he came out of him.

AND him WHEN/if fall-make-PH spirit-agent-ERG bad-agent-ERG

And when the bad sprit(s) fall-made him [i.e. had made him fall], ...

## DOUBTFUL Tkld TRANSLATION

KJV *had torn him*

Tkld ... **bandima** ...

... fall-make-PH ...

PERHAPS 'fall' IS BETTER THAN:

**yyir-ga-li-gu**: 'to tear', 'to shred'

*... ngatun kaibullea Pulli kauwul ko, ...*

**ngadun gayibaliya baLi gawalgu**

... and cried with a loud voice, ...

AND call-do-ing-PH voice big-using

... and were calling using a big voice, ...

*... [~~paibeak~~] paikaleen noa ngikoung kin birung.*

**bayigaliyan nuwa ngigungGinbirang**

... he came out of him.

appear-be-ing-did he him-away from

... he was appearing from him.

## Mark i.27

*Ngatun yant̄n bara kōttelliliela,  
ngatun wiyelliliella ngaiya barabo barabo, ngiyakai,  
Minnaring ke unni? /or ngali?/ minnaring [Yakoi yakoai]  
birung unni wiyelli ta? kulla noa kaiyukan to wiyān barun  
Marai kan yirriyirri kan [11] ngatun bōn bara ngurrān.*

**ngadun yandin bara gudililiyila**

[27] And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

AND all they-all think-ing-ing-recently

And they all were constantly thinking [i.e. amazed], ...

*... ngatun wiyelliliella ngaiya barabo barabo, ngiyakai, ...*

**ngadun wiyililiyila ngaya barabu barabu ngiyagayi**

... insomuch that they questioned among themselves, saying, ...

AND speak-ing-ing-recently then they-all-EMPH they-all-EMPH [amongst themselves] like this

... and were then constantly speaking emphatically-they emphatically-they [i.e. amongst themselves], like this: ...

*...Minnaring ke unni? /or ngali?/ ...*

**minaring gi ani [or ngali?]**

... What thing is this? ...

what be this \this\

... “What is this? ...

### VERB ‘to be’

ACCORDING TO R.M.W. DIXON, “Most Australian languages lack any verb ‘to be’” [Dixon 1980 491:12]  
IF THIS IS THE CASE FOR Awabakal, **ga / gi** ‘be’ WOULD BE A TkId INVENTION.

[continues from previous frame]

... *minnaring* [*Yakoi yakoai*] *birung unni wiyelli ta?* ...

**minaring** [*yaguwi yaguwayi*]-**birang** ani wiyili da

... what new doctrine is this? ...

what [how]-away from this speak-ing ABSTR [word]

... From what this speaking? [i.e. where did this doctrine come from?] ...

... *kulla noa kaiyukan to wiyan barun*

*Marai kan yirriyirri kan* [11] ...

**gala nuwa gayugandu wiyan**  
**barun marayigan yiri yirigan**

... for with authority commandeth he even the unclean spirits, ...

because he able-BEness-using speak-now  
them-all spirit-agent sacred-agent

... Because he, using able-ness [i.e. authority], speaks (to)  
[i.e. commands] them the sacred [MS ERROR] spirit(s), ...

### -gan / -gani / -gal

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

### MS ERROR

KJV *the unclean spirits*  
TkId **marayigan yiri yirigan**  
spirit-agent **sacred**-agent  
MS ERROR FOR  
**marayi-gan yaragayi-gan**  
spirit-agent **bad**-agent

... *ngatun bōn bara ngurrān.*

**ngadun bun bara ngaran**

... and they do obey him.

AND him they-all hear-now

... and they hear [i.e. obey] him”.

# Mark i.28

*Ngatun tantoa kal bo tōttong ngikoumba kakulla*

*yantīn toa purrai (təə) toa Galilee koa.*

**ngadun danduwagalbu dudung ngigumba gagala**

[28] And immediately his fame spread abroad throughout all the region round about Galilee.

AND enough-belong-EMPH [immediately] good news him-of be-be-PH

And immediately (there) was good-news of him ...

*... yantīn toa purrai (təə) toa Galilee koa.*

**yandinduwa barayiduwa GALILEEguwa**

... throughout all the region round about Galilee.

all-having (through/by) earth-having (through/by)  
GALILEE-having (through/by)

... all-through land-through Galilee-through  
[i.e. through all the land of Galilee].

## IMMEDIATELY

Tkld uses the following for 'immediately':

40	<b>danduwa-gal-bu</b>	enough-belong-EMPH
6	<b>dinduwa-gal-bu</b>	enough-belong-EMPH
5	<b>danduwa-bu</b>	enough-EMPH
4	<b>danduwa-gal</b>	enough-belong
1	<b>duluwa-gu</b>	straight-to

## -toa / -koa COMIT / PROP / PERL

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

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

# Mark i.29

*Ngatun yaki ta birung uwa bara ba kokira birung Sunagog ka birung,  
uwa bara kokirā Simon ūmba bulun ba Andrew ūmba, bulun katoa James ngatun John.*

**ngadun yagidabirang uwa bara ba gugirabirang SYNAGOGUEgagirang**

[29] And forthwith, when they were come out of the synagogue,  
they entered into the house of Simon and Andrew, with James and John.

AND now-away from [forthwith] move-PH they-all WHEN/if hut-away from SYNAGOGUE-away from

And from now [i.e. forthwith], when they moved from the synagogue-house, ...

*... uwa bara kokirā Simon ūmba bulun ba Andrew ūmba, ...*

**uwa bara gugira SIMONumba bulunba ANDREWumba**

... they entered into the house of Simon and Andrew, ...

move-PH they-all hut-at SIMON-of they-two-of ANDREW-of

... they moved at [i.e. into] the house of them-two, of Simon (and) of Andrew, ...

MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld	
7	<b>gugiridin</b>
2	<b>gugiriba</b>
2	<b>gugiraga(ba)</b>
20	<b>gugira</b>

*...bulun katoa James ngatun John.*

**bulunGaduwa JAMES ngadun JOHN**

...with James and John.

they-two-in company with JAMES AND JOHN

... in company with them-two James and John.

**-gaduwa: IN COMPANY WITH**

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

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

# Mark i.30

*Ngatun Tunkan Porikunbai ko ba Simon ūmba munni kakulla*

*pirrikea karīn kan; ngatun yakita ngaiya bara bōn wiyā bounnoun kai [or kin].*

**ngadun danGan buriganbayiguba SIMONumba mani gagala**

[30] But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

AND mother wife-agent-[f]-ITEM-of SIMON-of ill be-be-PH

And the mother of the spouse of Simon was ill, ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

... *pirrikea karīn kan; ...*

**birigiya garinGan**

... lay sick of a fever, ...

lie-PH pain-BEness

... lie did pain-ness [i.e. lay in pain]; ...

## -gan / -gan(g): BEness

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	–
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

... *ngatun yakita ngaiya bara bōn wiyā bounnoun kai [or kin].*

**ngadun yagida ngaya bara bun wiya buwanuwanGayi [or [buwanuwan]Gin]**

... and anon they tell him of her.

AND now then they-all him speak-PH her-because

... and now then they spoke (to) him because of [i.e. about] her.

## -kai / -kin: CAUS

Tkld QUERIES THE SUFFIX **-kai** OR **-kin**. ACCORDING TO Tkld/Fraser 17, **-kai** WITH PRONOUNS, **-kin** with common nouns

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

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

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

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

# Mark i.31

## Ngatun noa uwā

ngatun mankulla ngaiya bounnoun muturrin, ngatun wokka bounnoun [umulla] umā; ngatun tentoa kul bo warika ngaiya bounnoun kerin to, ngatun umulliliella barun bountoa.

## ngadun nuwa uwa

[31] And he came

and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

AND he move-PH

And he moved ...

... ngatun mankulla ngaiya bounnoun muturrin, ...

## ngadun manGala ngaya buwanuwan madarin

... and took her by the hand, ...

AND take-be-PH then her hand-by

... and then took her by the hand ...

### -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

... ngatun wokka bounnoun [umulla] umā; ...

## ngadun waga buwanuwan uma

... and lifted her up; ...

AND high her make-PH

... and made her high [i.e. lifted her up]; ...

### DOUBTFUL Tkld TRANSLATION

KJV *lifted her up*  
 Tkld **waga buwanuwan uma**  
 high her make-PH  
 PERHAPS  
**buru-ma**  
 raise-PH: 'lifted'

"bongbu nggulliko"	bung-ba- ngGa-li-gu	"to cause to arise by personal agency; to raise up"	rise -do- compel-ing for	Tkld/Frsr AWA Lex [203:42] [Awa]
"Pu-ro-mul-li-ko,"	buru-ma- li-gu	"To lift up."	raise -make- ing-for	Tkld 1834 GRAMMAR [100:25] [Awa]

[continues next frame]

[continues from previous frame]

*...ngatun tentoa kul bo warika ngaiya bounnoun ker̄n to, ...*

**ngadun dinduwalbu wariga ngaya buwanuan girindu**

... and immediately the fever left her, ...

AND enough-belong-EMPH [immediately] reject-PH then her pain-ERG

... and the pain then immediately rejected [i.e. left] her, ...

### 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

*...ngatun umulliliella barun bountoa.*

**ngadun umaliliyila barun buwanduwa**

... and she ministered unto them.

AND make-ing-ing-recently them-all she

... and she was constantly making [i.e. ministering] (to) them.



## Mark i.32

*Ngatun yarea ka,  
punnul ba pulōngkullileen,  
mankulla ngaiya bara yantīn  
munni-munni kan [~~ngikoung kin ko~~]  
ngatun barun barun ba Diabolo  
kauwulkauwul, ngikoung kin ko.*

**ngadun yariyaga**

[32] And at even,  
when the sun did set, they brought  
unto him all that were diseased,  
and them that were possessed with  
devils.

AND evening-at

And at [i.e. in] the evening, ...

*... punnul ba pulōngkullileen, ...*

**banal ba bulungGaliliyan**

... when the sun did set, ...

sun WHEN/if enter-be-ing-ing-did

... when the sun was constantly entering [i.e. setting], ...

*...mankulla ngaiya bara yantīn munni-munni kan [~~ngikoung kin ko~~] ...*

**manGala ngaya bara yandin mani manigan**

... they brought unto him all that were diseased, ...

take-be-PH then they-all all ill ill-agent

... they then took all the ill-ill-agents [i.e. brought all the sick people], ...

[continues from previous frame]

*...ngatun barun barun ba Diabolo kauwulkauwul, ...*

**ngadun barun barunba DEVILO gawal gawal**

... and them that were possessed with devils.

AND them-all them-all-of DEVIL big big [many]

... and them of them many devils  
[i.e. those possessed with devils], ...

### DOUBTFUL Tkld TRANSLATION

*KJV and them that were possessed with devils*  
Tkld **ngadun barun barunba DEVIL gawal gawal**  
AND them-all them-all-of DEVIL big big [many]  
= 'and them their many devils'. PERHAPS:  
**ngadun barun DEVILguwa gawal gawal**  
AND them-all DEVIL-having many  
*and them having many devils*

*...ngikoung kin ko.*

**ngigungGingu**

... unto him.

him-to

... to him.

# Mark i.33

*Ngatun Yantien unta kul kokiri karing [13] kul kaumalleen \_\_\_\_\_*

**ngadun yandin andagal gugiri garingGal  
gawumaliyan \_\_\_\_\_ [bulungbalingilaba]**

[33] And all the city was gathered together at the door.

AND all there-belong hut all [town]-belong  
gather-make-ing-did [**enter-do-ing-place-at**]

And all the town-mob were gathering thereabouts [**at the door**]

### SPECIAL WORD: gugira

**gugira**  
PROPERLY IS 'house', 'hut'  
Tkld ALSO USED IT FOR 'town'  
IN Mark HE USED  
**gugira garing**: 'hut all'  
FOR 'town'

### MISSING TRANSLATION

Tkld DID NOT TRANSLATE THE PHRASE  
'at the door'.

PERHAPS:

**gawu-ma-li-yan bulung-ba-li-ngil-[l]aba**  
gather-make-ing-did enter-do-ing-place-at  
were gather-making at the enter-doing-place  
*were gathering at the door.*

## Mark i.34

*Ngatun turōn umā noa barun kauwulkauwal munni kan,  
ngatun pai bungagā barun Diabolo kauwulkauwal; ngatun wiya bung nga bunbi korien barun Diabolo  
ngung wiyelli ko, kulla bara bōn ngimilleen.*

**ngadun durun uma nuwa barun gawal gawal manigan**

[34] And he healed many that were sick of divers diseases,  
and cast out many devils; and suffered not the devils to speak, because they knew him.

AND clean make-PH he them-all big big [many] ill-agent

And he made them, the many ill (people), clean, ...

*... ngatun pai bungagā barun Diabolo kauwulkauwal; ...*

**ngadun bayibangGa barun DEVIL gawal gawal**

... and cast out many devils; ...

AND eject-do-compel-PH them-all DEVIL big big [many]

... and ejected them, the many devils; ...

[continues next frame]

[continues from previous frame]

*...ngatun wiya bung nga bunbi korien  
barun Diabolo ngung wiyelli ko, ...*

**ngadun wiya bangGabanbigurin  
barun DEVILngung wiyiligu**

... and suffered not the devils to speak, ...

AND speak-do-compel-permit-lacking  
them-all DEVIL-ACC speak-ing-for

... and speak-permit-lacking them [i.e. did not let speak]  
the devils, for speaking, ...

*...kulla bara bōn ngimilleen.*

**gala bara bun ngimiliyan**

... because they knew him.

because they-all him know-ing-did

... because they were knowing him.

# Mark i.35

## Ngatun ngorokan ta

*boungkilliella noa tangnga purreung ka, uwā ngaiāya noa warai ta, ngatun waita uwā korung ka, ngatun wiyelliliela ngaiya untā.*

## ngadun nguruganda

[35] And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

AND sunrise-BEness-at

And at sunrise ...

### -gan / -gan(g): BEness

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

... boungkilliella noa tangnga purreung ka, ...

## bungGiliyila nuwa dangGa bariyangGa

... rising up a great while before day, ...

rise-be-ing-recently he before daylight-at

... he was rising before at day(light), ...

### TIME

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

... uwā ngaiya noa warai ta, ...

## uwa ngaya nuwa warayida

... he went out, ...

move-PH then he outside-at

... then he moved at [i.e. to] outside, ...

### ANGLICISM warayi 'out'

Tkld TRANSLATED ENGLISH IDIOMATIC 'out' LITERALLY IN SUCH INSTANCES AS: pluck out,. THIS IS AN ENGLISH IDIOM ELABORATING ON 'pluck'; IT DOES NOT MEAN 'pluck outside' THE 'out' IS PERHAPS A MILD EMPHATIC]

### OUTSIDE: warayi / waraba

Tkld GENERALLY USED **warayi** FOR 'outside', BUT ON ABOUT 4 OCCASIONS USED **waraba** OTHER USE: **wara-ba**: fill-PH

[continues from previous frame]

*...ngatun waita uwā korung ka, ...*

**ngadun wada uwa gurangGa**

... and departed into a solitary place, ...

AND depart move-PH scrub-at

... and depart-moved at [i.e. to] the scrub, ...

*...ngatun wiyelliliela ngaiya untā.*

**ngadun wiyililiyila ngaya anda**

... and there prayed.

AND speak-ing-ing-recently then there

... and was then constantly speaking [i.e. praying] there.

## Mark i.36

*Ngatun Simon, ngatun bara  
ngikoung katoa wirrobea bōn.*

**ngadun SIMON ngadun bara  
ngigungGaduwa wirubiya bun**

[36] And Simon and they that  
were with him followed after him.

AND SIMON AND they-all him-in company with  
follow-do-PH him

And Simon, and they with him, followed 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)



## Mark i.37

*Ngatun nakulla bara bōn ba,*

*wiya ngaiya bōn bara, yantīn kore tiuwullilīn [? or lān.] ngiroung kai.*

**ngadun nagala bara bun ba**

[37] And when they had found him,  
they said unto him, All men seek for thee.

AND see-be-PH they-all him WHEN/if

And when they saw him, ...

... *wiya ngaiya bōn bara, ...*

**wiya ngaya bun bara**

... they said unto him, ...

Speak-PH then him they-all

... they then spoke (to) him: ...

... *yantīn kore tiuwullilīn [? or lān.] ngiroung kai.*

**yandin guri dyuwalilin ngiroungGayi**

... All men seek for thee.

all man search-ing-ing-now thee-because

... "All men are constantly searching  
because of [i.e. for] you".

### see / FIND

NOT KNOWN IF Tkld SOMETIMES  
DELIBERATELY USED 'see' FOR 'find'

**na-gi-li-gu** see (see-be-ing-for)

**bami-li-gu** seek (search-ing-for)

**girawa-li-gu** seek/find (...-ing-for)

**dungGa-mali-gu** find (show-make...)

### see / SEEK

NOT KNOWN IF Tkld SOMETIMES  
DELIBERATELY USED 'see' FOR 'seek'

**na-gi-li-gu** see (see-be-ing-for)

**diwa-li-gu** seek (search-ing-for)

**dyuwa-li-gu** seek (search-ing-for)

**waba-li-gu** seek (search-ing-for)

**girawa-li-gu** seek/find (...-ing-for)

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

## Mark i.38

*Ngatun noa barun wiyā,  
waita ngeen tarai kokiri karing kolang,  
wiyelli ko unta; ngali tin uwa ngaiya bang.*

**ngadun nuwa barun wiya**

[38] And he said unto them,  
Let us go into the next towns, that I may preach  
there also: for therefore came I forth.

**AND he them-all speak-PH**

And he spoke to them, ...

*... waita ngeen tarai kokiri karing kolang, ...*

**wada ngiyin darayi gugiri garingGulang**

... Let us go into the next towns, ...

**depart we-all other hut all [town]-towards**

... “We depart towards the other town(s), ...

**SPECIAL WORD: gugira**

**gugira**

PROPERLY IS ‘house’, ‘hut’  
TKLD ALSO USED IT FOR ‘town’  
IN Mark HE USED

**gugira garing**: ‘hut all’  
FOR ‘town’

[continues next frame]

[continues from previous frame]

... *wiyelli ko unta; ...*

**wiyiligu anda**

... that I may preach there also: ...

speaking-for there

... for speaking [i.e. preaching] there; ...

... *ngali tin uwa ngaiya bang.*

**ngalidin uwa ngaya bang**

... for therefore came I forth.

this-because move-PH then I

because of this, I then moved [i.e. came]”.

### but / because / therefore

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

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

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

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

# Mark i.39

*Ngatun wiyelliella noa kokira karing Sunagog ka barun ba,  
ngatun paibungnga barun Diabolo ngung /or Devil/.*

**ngadun wiyiliyila nuwa gugira garing**  
**SYNAGOGUEga barunba**

[39] And he preached in their synagogues throughout all Galilee,  
and cast out devils.

AND speak-ing-recently he hut all [town]  
SYNAGOGUE-at them-all-of

And he was speaking [i.e. preaching]  
at [i.e. in] their town synagogues, ...

## MISSING TRANSLATION

Tkld DID NOT TRANSLATE THE PHRASE:  
*KJV throughout all Galilee*  
PERHAPS BECAUSE Tkld ALSO USED  
**garing** FOR 'throughout', WHICH MIGHT  
HAVE CONTRIBUTED TO THIS RESULT.  
PERHAPS:

*ngadun wiyiliyila nuwa SYNAGOGUEga  
barunbaga GALILEEga yandinda*  
AND speak-ing-recently he SYNAGOGUE-at  
them-all-of-at GALILEE-at all-at  
*and he was speaking [i.e. preaching] at [i.e.  
in] their synagogues in all Galilee*

## SPECIAL WORD: gugira

**gugira**  
PROPERLY IS 'house', 'hut'  
Tkld ALSO USED IT FOR 'town'  
IN Mark HE USED  
**gugira garing**: 'hut all'  
FOR 'town'

"kokera"	gugira	"habitation; hut; shelter; tent; tabernacle; house; palace; temple"	hut	Tkld/Frsr AWA Lex [217:42] [Awa]
"kokera karing"	gugira garing	"all the houses; the whole of the houses; the village, town, city"	hut all [town]	Tkld/Frsr AWA Lex [217:47] [Awa]

## DOUBTFUL Tkld TRANSLATION

Tkld	<b>gugira</b>	any building
	<b>gugira garing</b>	hut all [town]
town		
LUKE	2 <b>gugira garing</b>	42 gugira
MARK	16 <b>gugira garing</b>	
MATTHEW	2 <b>gugira garing</b>	

IN HIS TRANSLATIONS, Tkld FIRST USED **gugira** FOR BOTH *hut* AND *town*. TOWARDS THE END OF Luke , Tkld CHANGED HIS TRANSLATION OF 'town' (**gugira**) TO **gugira garing**, AND THEN USED THIS NEW FORM FOR Mark AND Matthew.

IN THE PRESENT EXAMPLE, HIS TRANSLATION AT FIRST REFERRED TO A 'hut/house Synagogue' (i.e. A synagogue AS A BUILDING). HE APPEARS TO HAVE ROUTINELY CHANGED **gugira** TO **gugira garing**, IN SO DOING IMPAIRING HIS ORIGINAL VERSION:

*Good original translation*

*KJV in their synagogues*

Tkld **kokira Sunagog**  
hut/house SYNAGOGUE

*Impaired altered translation*

**kokira garing Sunagog**  
town SYNAGOGUE

*... ngatun paibungnga barun Diabolo ngung /or Devil/.*

**ngadun bayibangGa barun DEVILngung**

... and cast out devils.

AND eject-do-compel-PH them-all DEVIL-ACC

... and ejected them, the devils.

# Mark i.40

*Ngatun uwa ngaiya wakōl kore Lepro kan [15] ngikoung kin, wiyelliliella bōn, ngatun warōm[... ng]bung ko upulliliella [leen] barān ngikoung kin, ngatun wiyelliliella ngaiya noa bōn ngiakai, wiya bi ba kaiyu kan kunnun umunnun bi tia turōn. [I think this should be Kaiyu kan wal bi kulltan, wiya bi ba &c &c — because the Leper does not doubt the ability]*

**ngadun uwa ngaya wagul  
guri LEPERgan ngigungGin**

[40] And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

**AND move-PH then one man LEPER-agent him-to**

And then one man, a leper-agent [i.e. leper], moved [i.e. came] to him, ...

## wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkld's USE OF **wagul** 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

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

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

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

... *wiyelliliella bōn, ...*

**wiyililiyila bun**

... beseeching him, ...

**speak-ing-ing-recently him**

... constantly speaking (to) [i.e. beseeching] him, ...

[continues next frame]

[continues from previous frame]

... *ngatun warōm*[... *ng*]*bung ko upulliliella*  
[*leen*] *barān ngikoung kin*, ...

**ngadun warumbangGu ubaliliyila**  
**[(uba)liyan] baran ngigungGin**

... and kneeling down to him, ...

AND knee-DOness-using do-ing-ing-recently  
[do-ing-did] DOWN him-at

... and was constantly knee-using-doing  
[i.e. kneeling] down at [i.e. to] him, ...

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

Also 'down' in:  
*run, hurry, take, bow, kneel, stoop, press, pour, cast*, etc.

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

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

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

**-gan / -gan(g): BEness**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

... *ngatun wiyelliliela ngaiya noa bōn ngiakai*, ...

**ngadun wiyililiyila ngaya nuwa bun ngiyagayi**

... and saying unto him, ...

AND speak-ing-ing-recently then he him like this

... and he then constantly speaking (to) him like this: ...

[continues next frame]

[continues from previous frame]

... *wiya bi ba kaiyu kan kunnun umunnun bi tia turōn.*

*wiya bi ba gayugan ganan umanan bi diya durun*

... If thou wilt, thou canst make me clean.

able-agent certainly thou be-AFF-now speak thou WHEN/if ... (make-will thou me clean)

... “If you speak [i.e. wish], (you) will be able-ness [i.e. able] (and) you will make me clean”.

**-gan / -gan(g): BEness**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

*Kaiyu kan wal bi kulltan, wiya bi ba ...*

*gayugan wal bi gadan wiya bi ba ...*

.....

able-agent certainly thou be-AFF-now speak thou WHEN/if ... (make-will thou me clean)

... you are certainly able-agent [i.e. capable], if you speak ... (you will make me clean)”.

**Tkld TRANSLATION NOTE**

I think this should be **Kaiyu kan wal bi kulltan [wiabi] wiya bi ba** &c. &c. because the leper does not doubt the ability

# Mark i.41

*Ngatun minki noa Jesu kakilliella ngali tin*

*wupileen noa mutturrō ngatun nupā ngaiya bōn, ngatun wiyelliella bōn, kauwā; turōn bi kauwa.*

**ngadun minGi nuwa**

**JESUS gagiliyila ngalidin**

[41] And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

AND emotion he JESUS be-be-ing-recently this-because

And he, Jesus, was being emotion(al) because of this, ...

### 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

### -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
<b>-gin</b>	5	93	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

*... wupileen noa mutturrō ...*

**wubiliyan nuwa madaru**

... put forth his hand, ...

do-ing-did he hand-using

... he was doing [i.e. putting forth] using (his) hand, ...

*... ngatun nupā ngaiya bōn, ...*

**ngadun nuba ngaya bun [ngigungGin]**

... and touched him, ...

AND touch-PH then him [him-at]

... and then touched him, ...

### SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

### -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
<b>-gin</b>	5	93	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5



[continues from previous frame]

...ngatun wiyelliella bōn, ...

ngadun wiyiliyila bun

... and saith unto him, ...

AND speak-ing-recently him

... and was speaking (to) him: ...

---

...kauwā; turōn bi kauwa.

gawa durun bi gawa

... I will; be thou clean.

be-IMP! [yes] clean thou be-IMP!

... “Yes, you must be clean”.

---

## Mark i.42

*Ngatun [ten-toa-kul-bo] yaki ta ngaiya wiya noa ba,  
tentoa kal [\_\_ kul] bo Lepro ta warikā ngikoung kin birung ko, ngatun noa turōn ngaiya kakulla.*

**ngadun yagida ngaya wiya nuwa ba**

[42] And as soon as he had spoken,  
immediately the leprosy departed from him, and he was cleansed.

**AND now then speak-PH he WHEN/if**

And now then when he spoke, ...

*[or wiya ta noa ba, or wiyilli ta noa ba.]*

**OR wiya da nuwa ba OR wiyili da nuwa ba**

.....

**OR spoke AFFirm he WHEN/if OR speak-ing AFFirm he WHEN/if**

OR when he spoke, aye, OR When he was speaking, aye ...

[continues next frame]

[continues from previous frame]

... *tentoa kal [\_\_ kul] bo Lepro ta warikā  
ngikoung kin birung ko, ...*

**dinduwagalbu LEPER da  
wariga ngigungGinbirangGu**

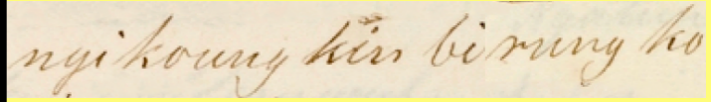
... immediately the leprosy departed from him, ...

enough-belong-EMPH [immediately] LEPER  
AFFirm reject-PH him-away from-for [OPP?]

... immediately (someone) ejected  
the leprosy, aye, from him, ...

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

**MYSTERY SUFFIX: -gu**



**ngigungGinbirangGu**  
ROLE OF **-gu** UNCLEAR

**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...)*

**-gu FUNCTIONS: ERG/PURP/INSTR/OPP**

**-gu** MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.  
**-gu** **PURP**osive 'for' / **-gu** **DAT**ive 'to'  
**-gu** **INSTR**umental 'using'  
**-gu** **OPP**ose 'against' [RARELY]

<b>-gu</b>	<b>ERG</b> (many)	<b>DAT/</b> <b>PURP</b> (many)	<b>INSTR</b> using (many)	<b>OPP</b> against 14 appx.
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**-ko: against (OPP)**

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE 'against', IDENTIFIED HERE AS 'OPP', for OPPosite.

... *ngatun noa turōn ngaiya kakulla.*

**ngadun nuwa durun ngaya gagala**

... and he was cleansed.

AND he clean then be-be-PH

... and he then was clean.

## Mark i.43

*Ngatun noa bōn wiyelliella,*  
*ngatun yakitabirung yukea bōn;*

**ngadun nuwa bun wiyiliyila**

[43] And he straitly charged him,  
and forthwith sent him away;

AND he him speak-ing-recently

And he was speaking (to) him, ...

---

*... ngatun yakitabirung yukea bōn;*

**ngadun yagidabirang yugiya bun**

... and forthwith sent him away;

AND now-away from [forthwith] send-PH him

... and from now [i.e. forthwith] sent him (away).

---

## Mark i.44

*Ngatun wiyelliella bōn,*

*À, yari bi wiyunnun tarai kore; wonto ba yuring bi waita uwalla, tūngngunbilli ko ngintoa bo /Priest ko/ Iereu kin ko, ngatun nguwa unnoa tara wiyatoara Moses umba turōn umulli tin ngiroumba tin, ngurrurli ko ka killi ko barun.*

**ngadun wiyiliyila bun**

[44] And saith unto him,

See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

AND speak-ing-recently him

And was speaking (to) him: ...

*... À, yari bi wiyunnun tarai kore; ...*

**ya yari bi wiyanan darayi guri**

... See thou say nothing to any man: ...

ah stop thou speak-will other man

... “Ah, you will stop speak (to) other men; ...

*... wonto ba yuring bi waita uwalla, ...*

**wandu ba yuring bi wada uwala**

... but go thy way, ...

instead DONE go away thou depart move-IMP!

... instead you must go away depart-move, ...

**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 from previous frame]

... *tūngngunbilli ko ngintoa bo / Priest ko/ Iereu kin ko, ...*

**dungGanbiligu nginduwabu / PRIESTgu/ PRIESTginGu**

.. shew thyself to the priest, ...

show-do-ing-for thou-EMPH / PRIEST-to/ PRIEST-to

... for showing yourself to the priest(s), ...

**MYSTERY WORD: *dunGa...***

<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	marrow	2

**DOUBTFUL Tkld CASE**

KJV *shew thyself to the priest*  
 Tkld **dungGanbiligu nginduwabu PRIESTgu**  
 show-do-ing-for thou-EMPH PRIEST-to  
 “ngintoa bo”: THIS IS NOMINATIVE, BUT THE SENSE IS ACCUSATIVE: PERHAPS  
*dungGa-nbi-li-gu ngirung-bu PRIEST-gu*

... *ngatun nguwa unnoa tara wiyatoara Moses umba turōn umulli tin ngiroumba tin, ...*

**ngadun nguwa anuwadara wiyadwara MOSESumba durun umalidin ngirumbadin**

... and offer for thy cleansing those things which Moses commanded, ...

AND give-IMP! that-PLUR speak-done to MOSES-of clean make-ing-because thee-of-because

... and (you) must give [i.e. offer] those things speak-endowed [i.e. spoken by, commanded by] of Moses, because of [i.e. for] your making clean, ...

**-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
<b>-gin</b>	5	93	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

... *ngurrurli ko ka killi ko barun.*

**ngaraligu gagiligu barun**

... for a testimony unto them.

hear-ing-for be-be-ing-for them-all

... for being for hearing [i.e. as a testimony] (to) them-all”.

# Mark i.45

*Wonto ba noa waita uwa warai ta, ngatun wiyelliteilliella butti ngala, ngatun wiya yanṯin minnung bullā, ngali tin keawai wal noa Jesu uwa \_\_\_\_\_ [openly ?] \_\_\_\_\_ kokirā karing ka, [17] wonto ba warai ta \_\_\_\_\_ noa kakulla Korung koa; ngatun uwa bara ngikoung kin ko yanṯin ta birung koiyōng ka birung.*

wandu ba nuwa wada uwa warayida

[45] But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

instead DONE he depart move-PH outside-at

Instead he depart-moved at [i.e. to the] outside, ...

## ANGLICISM warayi 'out'

Tkld TRANSLATED ENGLISH IDIOMATIC 'out' LITERALLY IN SUCH INSTANCES AS: pluck out, THIS IS AN ENGLISH IDIOM ELABORATING ON 'pluck'; IT DOES NOT MEAN 'pluck outside' THE 'out' IS PERHAPS A MILD EMPHATIC]

## OUTSIDE: warayi / waraba

Tkld GENERALLY USED warayi FOR 'outside', BUT ON ABOUT 4 OCCASIONS USED waraba OTHER USE: wara-ba: fill-PH

## 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 wiyelliteilliella butti ngala, ...

ngadun wiyilidiliyila badi ngala

... and began to publish it much, ...

AND speak-ing-AFF-ing-recently continue (more) that

... and was constantly speaking [i.e. began to publish] that (thing) more, ...

## MYSTERY WORD: badi

**badi**  
USED ONLY AS A stand-alone WORD DEFINED AS 'more, continue the action' BASIC MEANINGS FOR 'more':  
• 'additional', 'repeat' (hit him more)  
• 'larger' : (I have more than you)  
DID **badi** SERVE FOR BOTH [?]

## UNIDENTIFIED TERMS

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

... ngatun wiya yanṯin minnung bullā, ...

ngadun wiya yandin minangbala

.. and to blaze abroad the matter, ...

AND speak-PH all WHAT-do-PH

... and spoke all [i.e. blazed abroad] THAT WHICH did [i.e. the matter], ...

## minang: INTERROGATIVE

**minang** INTERROGATIVE —NOT RELATIVE PRONOUN INTERROGATIVES

- min** what? which
- minang** what? what object?
- minaring** what is it?
- minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

who, whom, whose, which, that

**DEMONSTRATIVE** [points to a thing] this, that, these, those, neither, none

## RELATIVE PRONOUNS

THIS	ngali	this	ngala	that
	ani	this	anuwa	that
			anduwa	that
			anang	that
			ngaluwa	that
			nginuwa	that

what = 'that which'

[continues from previous frame]

... *ngali tin keawai wal noa Jesu uwa*  
 \_\_\_\_\_ [openly ?] \_\_\_\_\_ *kokirā karing ka, [17] ...*

**ngalidin giyawayi wal nuwa**  
**JESUS uwa ..... gugira garingGa**

more openly enter into the city, ...

this-because no certainly he JESUS  
 move-PH ..... hut all [town]-at

... because of this, he, Jesus, certainly did not  
 move [openly [?]] at [i.e. into] the town, ...

... *wonto ba warai ta \_\_\_\_\_ noa kakulla Korung koa; ...*

**wandu ba warayida nuwa**  
**gagala gurangGuwa**

... but was without in desert places: ...

instead DONE outside-at he be-be-PH scrub-having

... instead he was at the outside, having [i.e. in] the scrub [i.e. desert]; ...

... *ngatun uwa bara ngikoung kin ko yantīn ta birung koiyōng ka birung.*

**ngadun uwa bara ngigungGinGu yandindabirang gwiyoungGabirang**

... and they came to him from every quarter.

AND move-PH they-all him-to all-away from fire-away from

... and they moved [i.e. came] to him from all camps.

**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

**SPECIAL WORD: gugira**

**gugira**  
 PROPERLY IS 'house', 'hut'  
 TklD ALSO USED IT FOR 'town'  
 IN Mark HE USED  
**gugira garing**: 'hut all'  
 FOR 'town'

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

**MISSING TRANSLATION**

TklD DID NOT TRANSLATE 'openly'.  
 PERHAPS:  
*na-gi-li-dwara*  
 see-be-ing-done to  
*seeing-endowed*

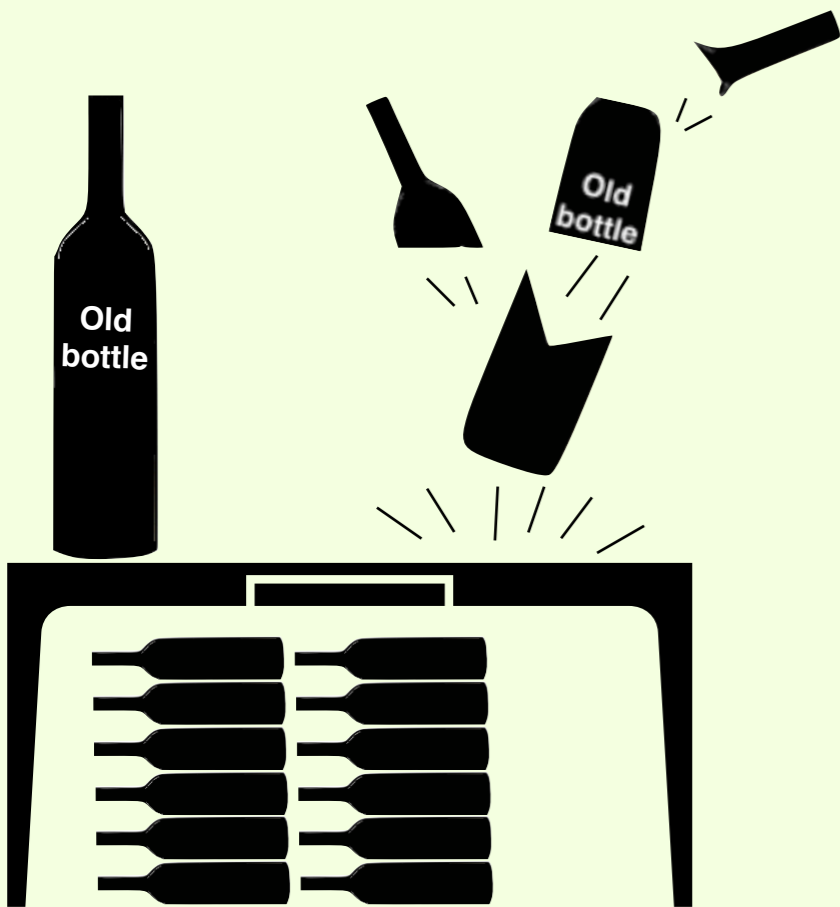
**OUTSIDE: warayi / waraba**

TklD GENERALLY USED **warayi**  
 FOR 'outside', BUT ON ABOUT 4  
 OCCASIONS USED **waraba**  
 OTHER USE: **wara-ba**: fill-PH

**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**





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 ii

## Mark ii.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 ii.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 ii.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 ii.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 ii.05

*Ngatun nakulla noa ba Jesu ko, ngurrulli ta barun ba,  
wiyā ngaiya noa bōn munni 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 munni 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 ii.06

*Wonto ba /or ngatun/ ^ 2 [S1<sup>2</sup>]*  
*winta Grammateu kul, <sup>ngatun</sup>*  
*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**  
S<sub>1</sub><sup>2</sup>: ‘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 ii.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 **minyān** (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 ii.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			
<b>bangGayi</b>	now	<b>bunin</b>	beforehand
<b>dangGa</b>	before	<b>duwanda</b>	afterwards, future
<b>gabū</b>	soon	<b>gumba</b>	tomorrow
...	until	<b>wara</b>	yesterday
<b>ngaya</b>	then	<b>yaguwanda</b>	when
<b>yagida</b>	now	<b>yugida</b>	after
<b>yandi gadayi</b>	always ( <i>thus every</i> )		
<b>yagida galayi</b>	now time (until)		
<b>yandi galayi</b>	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 ii.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 ii.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

<b>gala</b>	for, because
<b>ngala-din</b>	that-because (therefore)
<b>yagi-din</b>	now-because (therefore)
<b>guwidu (ba)</b>	because, therefore
<b>wandu ba</b>	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]", ...

**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)

... (*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].

**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]
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# Mark ii.11

## Ngatoa wiyan 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 wiyan 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	<b>ba-nung</b>	she thee	<b>bin-tōa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

SPECULATIVE COMPLETE SET

	I	THOU	HE	SHE
ME	.....	<b>bi diya</b>	<b>[nu diya]</b>	<b>[duwa diya]</b>
THEE	<b>ba bin</b>	.....	<b>[nu bin]</b>	<b>[duwa bin]</b>
HIM	<b>[ba bun]</b>	<b>[bi bun]</b>	<b>[nu bun]</b>	<b>[duwa bun]</b>
HER	<b>[ba nuwan]</b>	<b>[bi nuwan]</b>	<b>[nu nuwan]</b>	<b>[duwa nuwan]</b>

### 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
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

**PRONOUN IRREGULARITIES**

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

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

# Mark ii.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 guda**liliyila 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	
<b>gala</b>	for, because
<b>ngala-din</b>	that-because (therefore)
<b>yagi-din</b>	now-because (therefore)
<b>guwidu (ba)</b>	because, therefore
<b>wandu ba</b>	but, instead, whereas

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

**ngadun marurung** wiya bun ELO**Ingung** 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** *not seeing*  
**giyawayi wanayi-gurin** *no children*

William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

**ba FUNCTIONS**

<b>ba</b>	WHEN/if
<b>ba</b>	DONE
<b>ba / BA</b>	NEGative
<b>ba</b>	place of

**-giluwa: -LIKE**

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

# Mark ii.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'	<b>having</b> [cp. PRIV lacking]	movement <b>through</b> , across, along, <b>by</b> .

## Mark ii.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 boungkulleen 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 ii.15

**Ɔ Ngatun yakita yukita,**

yellowolliella noa ba Jesu ba takilli ngēlla kokirā  
ngikoumba kin ko; [many] \_\_\_\_\_ Teloni  
ngatun yarakai yellawā wakōl bo ta [together] Jesu toa  
ngatun wirrobulli 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 ii.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 ii.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**

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	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**

	<b>because</b>	<b>at</b>	<b>ITEM</b>
<b>-gayi</b>	42	<b>41</b>	12
<b>-baya</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	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 ii.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	<b>wiruba-li-gan</b>	following agent
Passover	<b>gawi-dwara</b>	come-done to
generation	<b>wilang-NGil</b>	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	<b>wiruba-li-gan</b>	following agent
Passover	<b>gawi-dwara</b>	come-done to
generation	<b>wilang-NGil</b>	behind/past place

# Mark ii.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**

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

[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 / giluwā

- 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-giluwā**  
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 / giluwā

- 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-giluwā**  
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 ii.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**

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	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 ii.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//] ...

[yiyirbangGiyaganGuwa 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**

**yiyirbangGiyaganGuwa**: shred-  
do-compel-lest-now-having  
'lest' PERHAPS OK

...ngatun pōntōl kauwul lang [ɬm] 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 ii.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 [xxxiii] 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 ii.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
<b>-guwa -duwa</b>	'in company with'	<b>having</b> [cp. PRIV lacking]	movement <b>through,</b> across, along, <b>by.</b>

**-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 ii.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 ii.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 [~~baxxxn~~]  
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 ii.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 ii.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**

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

*... Piriwul noa katān Sabat ko.*

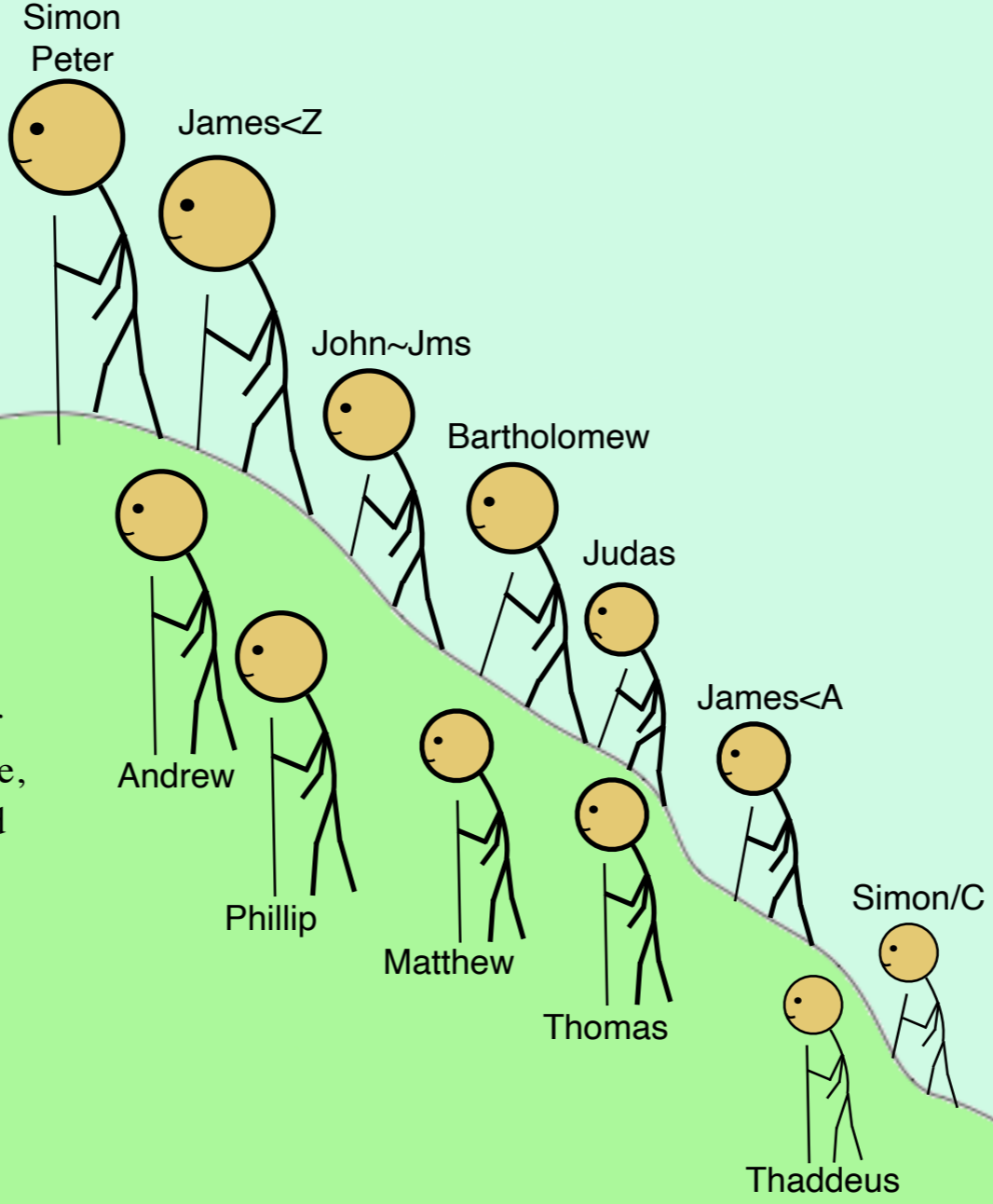
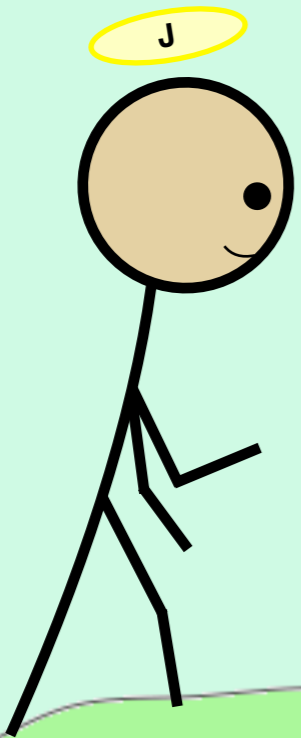
**biriwal nuwa gadan SABBATHgu**

... is Lord also of the sabbath.

chief he be-AFF-now SABBATH-for

... he is chief for the Sabbath.

[13] And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.



[16] And **Simon** he surnamed Peter  
[17] And **James** the son of Zebedee, and **John** the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:  
[18] And **Andrew**, and **Philip**, and **Bartholomew**, and **Matthew**, and **Thomas**, and **James** the son of Alphaeus, and **Thaddaeus**, and **Simon** the Canaanite,  
[19] And **Judas** Iscariot, which also betrayed him

# Mark iii.01

*Ngatun noa uwea kan Sunagog ka;*

*ngatun kakulla ngaiya wakol kore unta, mutturra ngikoumba tirrai \_\_\_\_\_ kakulla.*

**ngadun nuwa uwiyagan SYNAGOGUEga**

[1] And he entered again into the synagogue;

and there was a man there which had a withered hand.

AND he move-again-now SYNAGOGUE-at

And he moved again at [i.e. into] the synagogue, ...

## -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**

*... ngatun kakulla ngaiya wakol kore unta, ...*

**ngadun gagala ngaya wagul guri anda**

... and there was a man there ...

AND be-be-PH then one man there

... and then one man was there, ...

## wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkld's USE OF **wagul** 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

*... mutturra ngikoumba tirrai \_\_\_\_\_ kakulla.*

**madara ngigumba dirayi gagala**

... which had a withered hand.

hand him-of wither be-be-PH

... his hand was withered.

## INALIENABLE POSSESSION

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

## Mark iii.02

*Ngatun bōn bara tumemea,  
wiyā noa bōn turōn umunnun purrieung ka Sabbat  
ta; wiyayemmauwil koa bōn bara.*

**ngadun bun bara dumimiya**

[2] And they watched him,  
whether he would heal him on the sabbath day;  
that they might accuse him.

**AND him they-all watch-make-PH**

**And they watched him; ...**

**SPECIAL WORD: *duma / dumi***

**duma / dumi** APPEAR TO SIGNIFY :

- watch
  - keep
- AND ALSO regard, save

*... wiyā noa bōn turōn umunnun purrieung ka Sabbat ta; ...*

**wiya nuwa bun durun umanan bariyangGa SABBATHda**

... whether he would heal him on the sabbath day; ...

**QUESTION he him clean make-will daylight-at SABBATH-at**

**... QUERY: will he make him clean at [i.e. on] the SABBATH day(light); ...**

[continues next frame]

[continues from previous frame]

[in Luke 6/7 it is Umalla: which is correct—see Luke]

umala

XXXXXXXXXX

make-ing-PH

XXXXXXXXXX

LUKE comparison

LUKE vi.7: ...umala ...

<p>"... wiya bon noa ba turon umulla purreäg ka thabbat ta ; ..."</p>	<p>wiya bun nuwa ba durun <b>umala</b> bariyangGa SABBATHda</p>	<p>"... whether he would heal on the sabbath day; ..."</p>	<p>QUESTION him he WHEN/IF clean make-PH day(light)-at SABBATH-at</p>	<p>Tkld LUKE [VI:06:07::141:41 .1] [Awa]</p>
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... wiyayemmauwil koa bōn bara.

wiyayimawilguwa bun bara

... that they might accuse him.

speak-lead-might-having him they-all

... (that) they might speak-leading [i.e. accusing] him.

# Mark iii.03

*Ngatun noa wiyā bōn kore mutturra kan tirrai kan,  
ngarokilla willi ka.*

**ngadun nuwa wiya bun guri madaragan dirayigan**

[3] And he saith unto the man which had the withered hand,  
Stand forth.

AND he speak-PH him man hand-agent wither-agent

And he spoke (to) him, the withered-agent hand-agent man  
[i.e. the man with the withered hand]: ...

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

"kain"	gayin	"in possession of; having"	having	Tkld/Frsr AWA Lex [212:25]
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... *ngarokilla willi ka.*

**ngarugila wiliga**

... Stand forth.

stand-be-IMP! middle-at

... "Stand in the middle! [i.e. stand forth]."



# Mark iii.04

*Ngatun noa barun wiyā,*

*wiyā tuloa ta murrorōng umulli ko, nga yarakai umulli ko? Morōn [Mōrrōn] umulli ko, nga warikulli ko? Wonto ba bara wiya korien. [What is Held their peace, or were silent. Talamā in Luke is to hold by the hands / see L. 14/4.]*

**ngadun nuwa barun wiya**

[4] And he saith unto them,

Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

**AND he them-all speak-PH**

And he spoke (to) them: ...

*... wiyā tuloa ta murrorōng umulli ko, ...*

**wiya duluwa da marurung umaligu [bariyangGa SABBATHga]**

... Is it lawful to do good on the sabbath days, ...

**QUESTION straight/true AFFirm good make-ing-for [day(light)-at SABBATH-at]**

... “QUERY: (Is it) straight [i.e. correct], aye, for making good, [at [i.e. on] the Sabbath day] ...

### MISSING TRANSLATION

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

*... nga yarakai umulli ko? ...*

**nga yaragayi umaligu**

... or to do evil? ...

**OR bad make-ing-for**

... or for making bad? ...

### 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]

[continues from previous frame]

...*Morōn [Mōrrōn] umulli ko, nga warikulli ko?* ...

**murun umaligu nga warigaligu**

... to save life, or to kill? ...

alive make-ing-for OR reject-ing-for

... For making life or for rejecting (it)?" ...

**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]

... *Wonto ba bara wiya korien.* ...

**wandu ba bara wiyagurin**

... But they held their peace.

instead DONE they-all speak-lacking

... Instead, they speak-lacking [i.e. had nothing to say].

**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**

*[What is Held their peace, or were silent. Talamā in Luke is to hold by the hands / see L. 14/4.]*

**dalama**

[What is Held their peace, or were silent. Talamā in Luke is to hold by the hands / see L. 14/4]

hold-make-PH

... held ...

**LUKE comparison**

LUKE xiv.4: ...**dalama** ...

"Ġatun bara tullama pullí. ...	<b>ngadun</b> bara <b>dalama</b> baLi ...	"[4] And they held their peace. ..."	AND they-all hold-make-PH voice	Tkld LUKE [XIV:14:04::1 67:4.1] [Awa]
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# Mark iii.05

*Ngatun tangnga noa barun nakilliliella niuwarin, /or niuwara kan to*

*[Or tangga barun nakilliella noa ba—]/ minki [nəa] kan piriral lin bŭlbŭl lin barun ba tin, wiya ngaiya noa [bən] untoa [unnoa] kore, tutullia bi mutturra ngiroumba, Ngatun [nəa-tutea] tutulleen ngaiya noa, ngatun turōn uma ngaiya bōn mutturra ngikoumba yanti tirrai ba. [31]*

**ngadun dangGa nuwa barun nagililiyila nyuwarin [/nyuwaragandu/]**

[5] And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

AND before he them-all see-be-ing-ing-recently anger-because \anger-BEness-using\

And before [i.e. first] he was constantly seeing them because of [i.e. in] anger \[using [i.e. with] anger]\ ...

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

-gan / -gan(g): BEness				
<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

-kin /-din: CAUS/LOC/ALL/PERL				
IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:				
	CAUS because	LOC <b>at</b>	ALL <b>to</b>	PERL <b>thru/by</b>
<b>-gin</b>	5	<b>93</b>	46	—
<b>-din</b>	168	25	—	8
<b>-lin</b>	12	—	—	—
<b>-rin</b>	2	—	—	5

... [Or tangga barun nakilliella noa ba—]/ ...

**[dangGa barun nagililiyila nuwa ba ...]**

[5] And when he had looked round about on them ...

before them-all see-be-ing-recently he WHEN/if—

... [before when he was seeing them ...]\, ...

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

[continues from previous frame]

... *minki [nœa] kan piriral lin  
būlbūl lin barun ba tin, ...*

**minGigan biriralin  
bulbulin barunbadin**

... being grieved for the  
hardness of their hearts, ...

emotion-BEness hard-because  
heart-because them-all-of-because

... emotion-ness [i.e. being grieved]  
because of their hard heart(s), ...

**-gan / -gan(g): BEness**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

**'heart' METAPHOR**

KJV *being grieved for the hardness of their hearts*  
Tkld **minGigan biriralin bulbulin barunbadin**  
emotion-agent hard-because heart-because  
them-all-of-because

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

*bidal-gurin gala bara gawal minGigurin*  
joy-lacking because they big emotion-lacking  
*aggrieved because they lack emotion*

... *wiya ngaiya noa [bœn] untoa [unnoa] kore, ...*

**wiya ngaya nuwa anduwa [anuwa] guri**

... he saith unto the man, ...

speak-PH then he there [that] man

... he then spoke (to) that man: ...

**here / there // this / that**

Adverbs / demonstratives RELATED  
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

[continues next frame]

[continues from previous frame]

*...tutullia bi mutturra ngiroumba, ...*

**dudaliya bi madara ngirumba**

... Stretch forth thine hand....

stretch-ing-IMP! thou hand thee-of

... “You must (be) stretching out your hand”, ...

#### INALIENABLE POSSESSION

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

*...Ngatun [noa-tutea] tutulleen ngaiya noa, ...*

**ngadun dudaliyan ngaya nuwa**

... And he stretched it out: ...

AND stretch-ing-did then he

... and then he was stretching, ...

#### INALIENABLE POSSESSION

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

*...ngatun turōn uma ngaiya bōn mutturra ngikoumba yanti tirrai ba. [31]*

**ngadun durun uma ngaya bun  
madara ngigumba yandi dirayi ba**

... and his hand was restored whole as the other.

AND clean make-PH then him hand him-of thus wither DONE

... and then made clean him, his hand, thus  
>done<-withered [i.e. that had been withered].

# Mark iii.06

*Ngatun waita uwa bara Pharisee,  
ngatun tentoakul bo wiyellileen bara barabo Herod koba, [or  
umba or kul] —[Herodians] minnung bunnun bara bōn  
yakoai bara bōn tetti bunggunnun /or burrinnun/.*

**ngadun wada uwa bara PHARISEE**

[6] And the Pharisees went forth,  
and straightway took counsel with the Herodians against him,  
how they might destroy him.

**AND depart move-PH they-all PHARISEE**

**And they, the Pharisees, depart-moved, ...**

*... ngatun tentoakul bo wiyellileen bara barabo  
Herod koba, [or umba or kul] —[Herodians] ...*

**ngadun dinduwagalbu wiyililiyan bara barabu  
HERODguba [HERODumba/HERODgal]**

... and straightway took counsel with the Herodians against him, ...

**AND enough-belong-EMPH [immediately] speak-ing-ing-  
did they-all they-all-EMPH HEROD-of [HEROD-belong]**

**... and immediately they were constantly speaking among  
themselves of Herod [i.e. took counsel with the Herodians]: ...**

### IMMEDIATELY

TkId uses the following for 'immediately':		
40	<b>danduwa-gal-bu</b>	enough-belong-EMPH
6	<b>dinduwa-gal-bu</b>	enough-belong-EMPH
5	<b>danduwa-bu</b>	enough-EMPH
4	<b>danduwa-gal</b>	enough-belong
1	<b>duluwa-gu</b>	straight-to

### DOUBTFUL TkId TRANSLATION

*KJV took counsel with the Herodians*  
PERHAPS  
*wiyi-li-li-yan bara barun-Gaduwa HEROD-gal*  
speak-ing-ing-did they-all them-all-in company with  
HEROD-belong  
*they were constantly speaking with the Herodians*

### SUFFIX: -umba / -guba

POSSessive  
-guba things  
-umba people, proper nouns  
24 ELOI**umba**  
76 ELOI**guba**

[continues from previous frame]

... *minnung bunnun bara bōn* ...

**minang banan bara bun**

... how they might destroy him.

what do-will they-all him

... what they will do (to) him, ...

**DOUBTFUL Tkld TRANSLATION**

*KJV how they might destroy him*  
 Tkld's USE OF **minang** 'what' AND **yaguwayi** 'how' DO NOT SOUND RIGHT.  
 PERHAPS SOMETHING LIKE:  
*anangGu didiwilguwa bara didibariligu bun*  
 what-using dead-might-having they-all  
 dead-do-INSTR-ing-for him  
*what might they be using for dead-doing,*  
*for dead-doing him*

**RELATIVE PRONOUNS**

who, whom, which, whose, that  
*this is the cat that killed the rat*  
 THIS THAT  
**ngali** this **ngala** that  
**ani** this **anuwa** that  
 what = **anduwa** that  
 'that' **anang** that  
 which' **ngaluwa** that  
**nginuwa** that

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
 —NOT RELATIVE PRONOUN  
 INTERROGATIVES  
**min** what? which  
**minang** what? what object?  
**minaring** what is it?  
**minan** how many?  
**RELATIVE PRONOUN** [refers back to a noun]  
*who, whom, whose, which, that*  
**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

PERHAPS: **ngalabu ngalabu**

... *yakoai bara bōn tetti bungngunnun*  
*/or burrinnun/.*

**yaguwayi bara bun didibangGanan**  
**\ OR (didi)barinan \**

... how they might destroy him.

how they-all him dead-do-compel-will \  
 OR [dead]-do-instr-will/

... how they will dead-do <or make> him  
 [i.e. how they will kill him].

**DOUBTFUL Tkld TRANSLATION**

*KJV how they might destroy him*  
 Tkld's USE OF **minang** 'what' AND **yaguwayi** 'how' DO NOT SOUND RIGHT.  
 PERHAPS SOMETHING LIKE:  
*anangGu didiwilguwa bara didibariligu bun*  
 what-using dead-might-having they-all  
 dead-do-INSTR-ing-for him  
*what might they be using for dead-doing,*  
*for dead-doing him*

**yaguwayi: HOW**

INTERROGATIVE 'how': **yaguwayi**  
 ENGLISH **how** HAS SEVERAL MEANINGS, e.g.:  
 —interrogative 'How does it work?'  
 —in what manner 'I don't know how to do it'  
 —what quality 'How was the movie today?'  
 —modifier 'How funny that is'  
 — = 'what' 'How about some dinner?'  
**yaguwayi**: PROBABLY FIRST MEANING

PERHAPS: **anangGu**  
 that [i.e. what]-using

## Mark iii.07

*Wonto noa ba Jesu uwa [nəa] barun [katəa]  
wirrobuli kan ngikoumba katoa korowā toa:  
ngatun konara kauwul lang Gallilee ka birung wirrobullen bōn ngatun Judea ka  
birung.*

wandu nuwa ba JESUS uwa  
barun wirubaligan

ngigumbagaduwa guruwaduwa

[7] But Jesus withdrew himself  
with his disciples to the sea:  
and a great multitude from Galilee followed him, and  
from Judaea,

instead he DONE JESUS move-PH  
them-all follow-ing-agent him-of-in  
company with sea-having

Instead he, Jesus, moved (in company  
with) them, with his disciples, sea-  
having [i.e. to the sea]; ...

### 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**

### DOUBTFUL AGREEMENT

*KJV with his disciples to the sea*  
Tkld **barun wirrobuli kan ngikoumba  
katoa guruwaduwa**  
AGREEMENTS AND TRANSLATION  
DOUBTFUL  
PERHAPS  
**barun-Gaduwa wiruba-li-gan ngigumba  
guruwa-gulang**  
them-all in company with following-agent  
him-of sea-towards  
*with them, his disciples, towards the sea*

### 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 next frame]



[continues from previous frame]

*... ngatun konara kauwul lang Gallilee ka birung wirrobulleen bōn ...*

**ngadun gunara gawalang GALILEEgabirang wirubaliyan bun**

... and a great multitude from Galilee followed him, ...

AND crowd big-ness GALILEE-away from follow-ing-did him

... and a big-ness crowd from Galilee was following him, ...

---

*...ngatun Judea ka birung.*

**ngadun JUDAEAagabirang**

... and from Judaea,

AND JUDAEA-away from

... and from Judaea.

---

## Mark iii.08

*Ngatun Jerusalem ka birung,*

*ngatun Idumea ka birung, ngatung yōng kalōng  
kabirung Jordan toa kabirung: ngatun bara Tyre koa  
ngatun Sidon koa konara kauwul lang ngurrā ta ba  
bara minnung bo minnung bo kauwul kauwul umā  
noa, uwā bara ngikoung kin ko.*

**ngadun JERUSALEMgabirang**

[8] And from Jerusalem,

and from Idumaea, and from beyond Jordan;  
and they about Tyre and Sidon, a great  
multitude, when they had heard what great  
things he did, came unto him.

**AND JERUSALEM-away from**

And from Jerusalem, ...

*... ngatun Idumea ka birung, ...*

**ngadun IDUMAEAgabirang**

... and from Idumaea, ...

**AND IDUMAEA-away from**

... and from Idumaea, ...

*... ngatung yōng kalōng kabirung Jordan toa kabirung: ...*

**ngadun yung GalungGabirang JORDANduwagabirang**

... and from beyond Jordan; ...

**AND there distant-away from JORDAN-having (through/by)-away from**

... and from there-distant, from by the Jordan [i.e. from by, i.e. beyond, the Jordan]; ...

[continues from previous frame]

*...ngatun bara Tyre koa ngatun Sidon koa ...*

**ngadun bara TYREguwa ngadun SIDONguwa**

... and they about Tyre and Sidon, ...

AND they-all TYRE-having (through/by) AND SIDON-having (through/by)

... and they; by Tyre and by Sidon, ...

*...konara kauwul lang ...*

**gunara gawalang**

... a great multitude, ...

crowd big-ness

... a big-ness crowd, ...

[continues next frame]

[continues from previous frame]

*...ngurrā ta ba bara minnung bo minnung bo  
kauwul kauwul umā noa, ...*

**ngara da ba bara minangbu minangbu  
gawal gawal uma nuwa**

... when they had heard what great things he did, ...

hear-PH AFFirm WHEN/if they-all what-EMPH  
what-EMPH big big [many] make-PH he

... when they heard, aye, emphatically-what emphatically-  
what [i.e. whatever] many (things) he did, ...

### minang: INTERROGATIVE

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

<b>min</b>	what? which
<b>minang</b>	what? what object?
<b>minaring</b>	what is it?
<b>minan</b>	how many?

**RELATIVE PRONOUN** [refers back  
to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

PERHAPS: **ngalabu ngalabu**

*...uwā bara ngikoung kin ko.*

**uwa bara ngigungGingu**

... came unto him.

move-PH they-all him-to

... they moved to him.

[continues next frame]

# Mark iii.09

*Ngatun wiyā noa barun wirrobulli kan ngikoumba*

*mitea bun biuwil koa wakol Murrinauwai warea ta ngikoung ko, Ngalatin konarin, murrung kamea kun koa bara bōn.*

**ngadun wiya nuwa barun wirubaligan ngigumba**

[9] And he spake to his disciples,

that a small ship should wait on him because of the multitude, lest they should throng him.

AND speak-PH he them-all follow-ing-agent him-of

And he spoke (to) them, 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

*... mitea bun biuwil koa wakol Murrinauwai warea ta ngikoung ko, ...*

**midiyabanbiwilguwa wagul marinawi wariya da ngigungGu**

... that a small ship should wait on him ...

wait-PH-permit-might-having one big canoe little AFFirm him-for

... (that) one little, aye, big-canoe (ship) wait-permit-might doing [i.e. might be allowed to watch out] for him ...

**SYDNEY WORDS: mari nawi**

**mari nawi:** big canoe  
SYDNEY LANGUAGE WORDS  
USED BY THE SYDNEY PEOPLE  
FOR 'ship'

**wagul ARTICLE**

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35]  
Tkld's USE OF **wagul** 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

[continues next frame]

[continues from previous frame]

...*Ngalatin konarin*, ...

**ngaladin gunarin**

... because of the multitude, ...

that-because crowd-because

... that-because [therefore], the crowd, ...

**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

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

...*murrung kamea kun koa bara bōn*.

**marangGamiyaganGuwa bara bun**

... lest they should throng him.

crush-be-make-lest-now-having they-all him

... lest they be crushing him.

**-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 iii.10

*Kulla noa kauwulkauwul turōn umā;*

*Ngalako /or ngali tin/ murrungka mā bara bōn numauwil koà bōn yanfīn bara munnī kan.*

**gala nuwa gawal gawal durun uma**

[10] For he had healed many;

insomuch that they pressed upon him for to touch him, as many as had plagues.

because he big big [many] clean make-PH

Because he made-clean many; ...

*... Ngalako /or ngali tin/ murrungka mā bara bōn ...*

**ngalagu \ngalidin\ marangGama bara bun**

... insomuch that they pressed upon him ...

that-for \that-because\ crush-be-make-PH they-all him

... for that \OR that-because [therefore]\ they crushed him, ...

**but / because / therefore**

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

[continues next frame]

[continues from previous frame]

... *numauwil koā bōn* ...

numawilguwa bun

... for to touch him, ...

touch-might-having him

... touch-might-having him [i.e. so (they) might touch him), ...

**SPECIAL WORD: tempt/touch/ try/teach**

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

... *yantīn bara munnī kan.*

yandin bara manigan

... as many as had plagues.

all they-all ill-BEness

... they all, the ill-agent(s) [i.e. those with plagues].

**-gan / -gan(g): BEness**

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

**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 iii.11

*Ngatun Marai kan yarakai kan,  
nakulla bara bōn ba, puntimulleen mikan ka ngikoung  
kin ko, ngatun [wiyeelliella] wiyā, wiyelliella, Ngintoa ta  
yināl ta Eloi koba.*

**ngadun marayigan yaragayigan**

[11] And unclean spirits,  
when they saw him, fell down before him,  
and cried, saying, Thou art the Son of God.

AND spirit-agent bad-agent

And spirit-agent bad-agent [i.e. the bad spirit(s)], ...

*... nakulla bara bōn ba, ...*

**nagala bara bun ba**

... when they saw him,

see-be-PH they-all him WHEN/if

... when they saw him, ...

*... puntimulleen mikan ka ngikoung kin ko, ...*

**bandimaliyan miganGa ngigungGinGu**

... fell down before him, ...

fall-make-ing-did in front-at him-to

... (they were) falling at front him-to [i.e. in front of him], ...

MS ERROR [?]

mikan ka  
SHOULD BE migan-da:  
-da AFTER /n/

[continues from previous frame]

...ngatun [~~wiyelliella~~] wiyā, wiyelliella, ...

**ngadun wiya wiyiliyila**

... and cried, saying, ...

AND speak-PH speak-ing-recently

... and spoke, speaking: ...

---

...Ngintoa ta yināl ta Eloī koba.

**nginduwa da yinal da ELOIguba**

... Thou art the Son of God.

thou AFFirm son AFFirm GOD-of

... “You, aye, (are) the son, aye, of God”.

---

## Mark iii.12

*Ngatun wiyā ngaiya noa barun*

*yari bara wiyennun ngimillea kun koa bōn.*

**ngadun wiya ngaya nuwa barun**

[12] And he straitly charged them

that they should not make him known.

AND speak-PH then he them-all

And he then spoke (to) them ...

*... yari bara wiyennun ngimillea kun koa bōn.*

**yari bara wiyinan ngimiliyaganGuwa bun**

... that they should not make him known.

stop they-all speak-will know-make-ing-lest-now-having him

... (that) they will stop speak-lest know-doing him [i.e. they should stop speaking lest (they be) making known (about) him].

### **-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**

**ngimiliyaganGuwa**: know-make-ing-lest-now-having

'lest' PERHAPS OK

## Mark iii.13

*Ŷ Ngatun [wæ] uwa noa bulkurrā,  
ngatun wiyā noa barun \_\_\_\_\_ : Ngatun uwa ngaiya bara  
ngikoung kin.*

**ngadun uwa nuwa balgara**

[13] And he goeth up into a mountain,  
and calleth unto him whom he would: and they came unto him.

AND move he hill(s)-at

And he moved at [i.e. to] the hill(s), ...

*... ngatun wiyā noa barun \_\_\_\_\_ : ...*

**ngadun wiya nuwa barun ...**

... and calleth unto him whom he would: ...

AND speak-PH he them-all

... and he spoke (to) them ...

*...Ngatun uwa ngaiya bara ngikoung kin.*

**ngadun uwa ngaya bara ngigungGin**

... and they came unto him.

AND move-PH then they-all him-to

... and they then moved [i.e. came] to him.

### MISSING TRANSLATION

Tkld DID NOT TRANSLATE:

KJV *whom he would*

PERHAPS:

*birun umaliwilguwa nuwa*  
glad make-RFLX-might-having he  
*he might be making himself glad*  
[i.e. whom it pleased 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

## Mark iii.14

*Ngatun ngeremaleen noa Twelve [~~kakilli ko ngikoung katoa~~]*

*kauwil koa bara ngikoung katoa kakilli ko. ngatun yukauwil koa barun noa wiyelli ko. /*

**ngadun ngirimaliyan nuwa TWELVE**

[14] And he ordained twelve,  
that they should be with him, and that he might send  
them forth to preach,

AND choose-make-ing-did he TWELVE

And he was choosing TWELVE, ...

*... kauwil koa bara ngikoung katoa kakilli ko. ...*

**gawilguwa bara ngigungGaduwa gagiligu**

... that they should be with him, ...

be-might-having they-all him-in company with be-be-ing-for

... (that) they might be for being 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)

*...ngatun yukauwil koa barun noa wiyelli ko. /*

**ngadun yugawilguwa barun nuwa wiyiligu**

... and that he might send them forth to preach,

AND send-might-having them-all he speak-ing-for

... and (that) he might be sending them for speaking [i.e. preaching].

## Mark iii.15

*Ngatun kaiyu kauwil koa bara*

*turōn umulli ko yantīn munni ta, ngatun warikulli ko barun Diabolo /or Devil./*

**ngadun gayu gawilguwa bara**

[15] And to have power

to heal sicknesses, and to cast out devils:

AND able be-might-having they-all

And they might be able-doing [i.e. might have the power] ...

*... turōn umulli ko yantīn munni ta, ...*

**durun umaligu yandin mani da**

... to heal sicknesses, ...

clean make-ing-for all ill AFFirm

... for making clean all (who are) ill, aye, ...

*... ngatun warikulli ko barun Diabolo /or Devil./*

**ngadun warigaligu barun DEVIL**

... and to cast out devils:

AND reject-ing-for them-all DEVIL

... and for rejecting them, the devil(s).

## Mark iii.16

*Ngatun Simon ngung [noa-yitirra] wiya noa yitirra Petero;*

**ngadun SIMONngung wiya nuwa yidara PETER**

[16] And Simon he surnamed Peter;

AND SIMON-ACC speak-PH he name PETER

And Simon he spoke [i.e. gave] the name Peter;

---

# Mark iii.17

*Ngatun [Jame] Jakobo, yinal ta Zebedee ūmba, ngatun Ioane \_\_\_\_\_ Jacobo ūmba, (ngatun wiya noa barun yitirra Boanerges ngiakai unnoa ta, yinal ta bara Mullo [malo] koba. [35])*

**ngadun JAMES yinal da ZEBEDEEumba**

[17] And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

AND JAMES son AFFirm ZEBEDEE-of

And James, the son, aye, of Zebedee, ...

*... ngatun Ioane \_\_\_\_\_ Jacobo ūmba, ...*

**ngadun JOHN [bingGayi] JAMESumba**

... and John the brother of James; ...

AND JOHN [brother] of JAMES

... and John the brother of James ...

### MISSING TRANSLATION

Tkld DID NOT PROVIDE A TRANSLATION FOR **brother** **gudi da** IS COMMONLY USED, BUT ALSO MEANS kinsman  
1 **wumbiyara**  
6 **bingGayi**

[continues next frame]



[continues from previous frame]

... (*ngatun wiya noa barun yitirra Boanerges ...*)

**(ngadun wiya nuwa barun yidara BOANERGES**

... and he surnamed them Boanerges, ...

**(AND speak-PH he them-all name BOANERGES**

... (and he spoke [i.e. called] them the name Boanerges, ...

... *ngiakai unnoa ta, yinal ta bara Mullo [malo] koba*). [35]

**ngiyagayi anuwa da yinal da bara maluguba**

... which is, The sons of thunder:

**like this AFFirm that AFFirm son(s) AFFirm they-all thunder-of**

... they are like this: that, aye, the son(s), aye, of thunder).

## Mark iii.18

*Ngatun Andrew, ngatun Philip, ngatun Bartholomew,  
ngatun Matthew, ngatun Thomas, ngatun Jacobo yinal ta Alpheus ūmba, ngatun Thaddeus,  
ngatun Simon Canaan kul,*

**ngadun ANDREW ngadun PHILIP ngadun BARTHOLOMEW**

[18] And Andrew, and Philip, and Bartholomew,  
and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon  
the Canaanite,

**AND ANDREW AND PHILIP AND BARTHOLOMEW**

And Andrew and Philip and Bartholomew ...

*... ngatun Matthew, ngatun Thomas, ngatun Jacobo yinal ta Alpheus ūmba, ...*

**ngadun MATTHEW ngadun THOMAS ngadun JAMES yinal da ALPHAEUSumba**

... and Matthew, and Thomas, and James the son of Alphaeus, ...

**AND MATTHEW AND THOMAS AND JAMES son AFFirm ALPHAEUS-of**

... and Matthew and Thomas and James, the son, aye, of Alphaeus, ...

*...ngatun Thaddeus, ngatun Simon Canaan kul,*

**ngadun THADDDEUS ngadun SIMON CANAANGal**

... and Thaddaeus, and Simon the Canaanite,

**AND THADDDEUS AND SIMON CANAAN-belong**

... and Thaddaeus and Simon Canaan-belong [i.e. Canaanite];

**-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)

## Mark iii.19

*Ngatun Judas Iskariot, Niuwoa nakoiya bōn noa;  
ngatun uwa bara murruring kokerā. or kokere kolang.*

**ngadun JUDAS ISCARIOT nyuwuwa naguwiya bun nuwa**

[19] And Judas Iscariot, which also betrayed him:  
and they went into an house.

AND JUDAS ISCARIOT he fib-speak-PH him he

And Judas Iscariot, he, he fib-spoke [i.e. lied] (about) him: ...

*... ngatun uwa bara murruring kokerā. or kokere kolang.*

**ngadun uwa bara mararing gugira [gugiriGulang]**

... and they went into an house.

AND move-PH they-all inside hut-at [hut-towards]

... and they moved inside a house [OR towards a house].

### MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld

7 **gugiridin**

2 **gugiriba**

2 **gugiraga(ba)**

20 **gugira**

# Mark iii.20

*Ngatun kaiimullea kan bara konāra,  
ngali tin keawai wal bara ta pa ngulai, or Bread.*

**ngadun gawumaliyagan bara gunara**

[20] And the multitude cometh together again,  
so that they could not so much as eat bread.

AND gather-make-ing-again-now they-all crowd

And they, (the) crowd, gathers again, ...

### -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**

*... ngali tin keawai wal bara ta pa ngulai, or Bread.*

**ngalidin giyawayi wal bara  
da BA ngulayi [BREAD]**

... so that they could not so much as eat bread.

this-because no certainly they-all eat-PH NEG bread

... because of this they certainly (could) not eat bread.

### 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

### ba FUNCTIONS

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

## Mark iii.21

*Ngatun ngurrā bara ba kōtti ta ngikoumba*

*uwa ngaiya bara warapa ngikoung ko mankilli ko; kulla bara wiyā wongkul noa kuttan.*

**ngadun ngara bara ba gudi da ngigumba**

[21] And when his friends heard of it,  
they went out to lay hold on him: for they said, He is beside himself.

AND hear-PH they-all WHEN/IF kinsman ABSTR him-of

And when they, his kinsmen, heard, ...

*... uwa ngaiya bara warapa ngikoung ko mankilli ko; ...*

**uwa ngaya bara waraba ngigungGu manGiligu**

... they went out to lay hold on him: ...

move-PH then they-all outside him-for take-be-ing-for

... then they moved outside for taking him; ...

*...kulla bara wiyā wongkul noa kuttan.*

**gala bara wiya wanGal nuwa gadan**

... for they said, He is beside himself.

because they-all speak-PH fool he be-AFF-now

... because they spoke (that) he is stupid.

### ANGLICISM 'out': warayi

'out' IS AN IDIOMATIC ADJUNCT FOR VERBS OF OLD-ENGLISH RATHER THAN LATIN ORIGIN, AS 'pluck out', 'cast out', 'go out' AND SHOULD NOT BE TRANSLATED LITERALLY, THE out-ness BEING IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE [extract, eject, leave, etc.]

### OUTSIDE: warayi / waraba

Tkld GENERALLY USED **warayi** FOR 'outside', BUT ON ABOUT 4 OCCASIONS USED **waraba**  
OTHER USE: **wara-ba**: fill-PH

# Mark iii.22

*Ɔ Ngatun bara Grammateu ko uwa  
bara barān Jerusalem [kəb] ka birung,  
wiyā, Beelzebub kuttan ngikoung katoa, ngatun ngali ko noa Pirriwul  
Diabolo barun ba warikan noa barun Diabolo ngung warapa ka ko.*

**ngadun** bara SCRIBEGu uwa bara  
**baran** JERUSALEMgabirang

[22] And the scribes which came down from Jerusalem  
said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

AND they-all SCRIBE-ERG move-PH  
they-all DOWN JERUSALEM-away from

And they, the scribe(s), they moved down from Jerusalem, ...

*... wiyā, Beelzebub kuttan ngikoung katoa, ...*

**wiya** BEELZEBUB gadan ngigungGaduwa

... said, He hath Beelzebub, ...

speak-PH BEELZEBUB be-AFF-now him-in company with

... spoke: "BEELZEBUB is with him, ...

## ANGLICISM 'down': *baran*

IN ENGLISH, **down** IS AN ADJUNCT TO CERTAIN VERBS, BUT THE SENSE IS AS MUCH EMPHATIC AS **downwards**. TKID 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.*

## -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]

*...ngatun ngali ko noa Pirriwul Diabolo barun ba ...*

**ngadun ngaligu nuwa biriwal DEVIL barunba**

... and by the prince of the devils ...

AND this-ERG he chief DEVIL them-all-of

... and this-fellow, he, chief of their devil(s), ...

*...warikan noa barun Diabolo ngung warapa ka ko.*

**warigan nuwa barun**

**DEVILngung warabagagu**

... and by the prince of the devils casteth he out devils.

reject-now he them-all DEVIL-ACC outside-to

... he rejects them, the devil(s), to outside”.

#### ANGLICISM ‘out’: warayi

‘out’ IS AN IDIOMATIC ADJUNCT FOR VERBS OF OLD-ENGLISH RATHER THAN LATIN ORIGIN, AS ‘pluck out’, ‘cast out’, ‘go out’ AND SHOULD NOT BE TRANSLATED LITERALLY, THE out-ness BEING IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE [extract, eject, leave, etc.]

#### OUTSIDE: warayi / waraba

Tkld GENERALLY USED **warayi** FOR ‘outside’, BUT ON ABOUT 4 OCCASIONS USED **waraba**  
OTHER USE: **wara-ba**: fill-PH

# Mark iii.23

*Ngatun kaibea noa barun,  
ngatun wiyā barun Parabole tara, Yakoai noa  
Satan to warikannun bōn Satan ngung? /  
warapa kunnun?/ [37]*

**ngadun gayibiya nuwa barun**

[23] And he called them unto him,  
and said unto them in parables, How can Satan cast out Satan?

AND call-do-PH he them-all

And he called (to) them, ...

*... ngatun wiyā barun Parabole tara, ...*

**ngadun wiya barun PARABLEdara**

... and said unto them in parables, ...

AND speak-PH them-all PARABLE-PLUR

... and spoke (to) them parables: ...

*... Yakoai noa Satan to warikannun bōn Satan  
ngung? /warapa kunnun?/ [37]*

**yaguwayi nuwa SATANdu wariganan  
bun SATANngung \waraba ganan\**

... How can Satan cast out Satan?

how he SATAN-ERG reject-will him  
SATAN-ACC \outside be-will [?]\

... “How will he, Satan, reject Satan? \will be outside?\”

### ANGLICISM ‘out’: warayi

‘out’ IS AN IDIOMATIC ADJUNCT FOR VERBS OF OLD-ENGLISH RATHER THAN LATIN ORIGIN, AS ‘pluck out’, ‘cast out’, ‘go out’ AND SHOULD NOT BE TRANSLATED LITERALLY, THE out-ness BEING IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE [extract, eject, leave, etc.]

### OUTSIDE: warayi / waraba

Tkld GENERALLY USED **warayi** FOR ‘outside’, BUT ON ABOUT 4 OCCASIONS USED **waraba**  
OTHER USE: **wara-ba**: fill-PH



# Mark iii.24

*Ngatun ngarung ngara [kannun] umunnun  
ba wakōllo Pirriwul koba ko niuwoabo,  
keawai wal unnoa Pirriwul koba ka killi ko.*

**ngadun ngara ngara umanan ba  
wagulu biriwalgubagu nyuwuwabu**

[24] And if a kingdom  
be divided against itself,  
that kingdom cannot stand.

AND hear-hear (argue/split) make  
will WHEN/if one-ERG chief-of  
(kingdom)-ERG he-EMPH

And if one kingdom will make split  
emphatically-it [i.e. If a kingdom will  
be divided] (against) itself], ...

*... keawai wal unnoa Pirriwul koba ka killi ko.*

**giyawayi wal anuwa biriwalguba gagiligu**

... that kingdom cannot stand.

no certainly that chief-of (kingdom) be-be-ing-for

... that kingdom certainly  
cannot be [i.e. cannot exist]

## wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkld's USE OF **wagul** 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

## biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba** 'chief-of' FOR 'kingdom'  
THIS FORM SEEMS DOUBTFUL  
**biriwal-guba ELOI-guba** [30]  
**biriwal-guba ELOI-umba** [6]  
**biriwal-guba murugu-guba** [3]  
Tkld ALSO USED—PERHAPS BETTER:  
**biriwal-ngil** chief-place [9]  
**biriwal-gani** chief-entity [2]

## DOUBTFUL Tkld TRANSLATION

KJV *a kingdom ... divided against itself*

1. IF:

**ngara-ngara** = argue-argue (quarrel)

umanan **ngara-ngara** = will make argue-argue (will make quarrel)

THE EXPECTED REFLEXIVE FORM for 'will make quarrel with itself' WOULD BE

uma-**la**-nan **ngara-ngara**

2. nyuwuwa-bu (NOM) OR **ngigung**-bu (ACC)

IF A FULL PRONOUN FOR *itself* WERE USED INSTEAD OF THE DERIVATIONAL SUFFIX REFLEXIVE **-la-**, IT OUGHT TO BE ACCUSATIVE

[AS: I hit **me**-self, thou hits **thee**-self, he hits **him**-self],

HENCE **ngigung**bu NOT nyuwuwabu (WHICH IS he-self).

## Tkld INVENTIONS:

rich man / crucify /argue

Tkld coined the following terms:

rich man **burul-gan** heavy agent

crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...

divided **ngara ngara** hear-hear (argue/split)

## biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba** 'chief-of' FOR 'kingdom'  
THIS FORM SEEMS DOUBTFUL  
**biriwal-guba ELOI-guba** [30]  
**biriwal-guba ELOI-umba** [6]  
**biriwal-guba murugu-guba** [3]  
Tkld ALSO USED—PERHAPS BETTER:  
**biriwal-ngil** chief-place [9]  
**biriwal-gani** chief-entity [2]

## Tkld INVENTIONS:

property / town / kingdom

Tkld coined the following terms:

property: **dalugang** hold-BE-ness

town **gugiri garing** hut all

kingdom **biriwal-guba** chief-of [kingdom]

## Mark iii.25

*Ngatun ngarungngara umunnun  
ba kokere ko /or kokerō/ niuwoa bo,  
keawai wal unnoa kokere kakilli ko.*

**ngadun ngara ngara umanan ba  
gugirigu [/gugiru/] nyuwuwabu**

[25] And if a house be divided against itself,  
that house cannot stand.

AND hear-hear (argue/split) make-will WHEN/if  
hut-ERG /OR hut-ERG/ him [it]-EMPH

And if (a) house will make split emphatically-it  
[i.e. be divided against itself], ...

*... keawai wal unnoa kokere kakilli ko.*

**giyawayi wal anuwa gugiri gagiligu**

... that house cannot stand.

no certainly that hut be-be-ing-for

... that house certainly not for being [i.e. cannot exist].

### Tkld INVENTIONS: rich man / crucify /argue

Tkld coined the following terms:  
rich man **burul-gan** heavy agent  
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...  
divided **ngara ngara** hear-hear (argue/split)

### 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

## Mark iii.26

*Ngatun boungkullinnun [wæt] noa ba  
Satan ko ngikoung kin bo /or niuwoa bo/  
ngatun timpai kunnun ba keawai wal noa ngarokinnun kulla wal noa tetti  
kunnun.*

**ngadun bungGalinan nuwa ba  
SATANgu ngigungGinbu \nyuwuwabu\**

[26] And if Satan rise up against himself,  
and be divided, he cannot stand, but hath an end.

AND rise-be-ing-will he WHEN/if SATAN-ERG him-at-EMPH \he-EMPH\

And if he, Satan, will be rising at [i.e. against] emphatically-him [i.e. against himself], ...

*... ngatun timpai kunnun ba ...*

**ngadun dimbayi ganan ba**

... and be divided, ...

AND avenge [?] be-will DONE

... and will be-done avenge [i.e. divided], ...

### MYSTERY WORD: *dimbayi*

Tkld USED *dimbayi* for 'avenge'  
**dim-** WORDS INCLUDE:  
ant, adder, wasp, nit , grasshopper:  
ALL SUGGEST 'sting'  
*dimbayi*: sting-do-HAB, /sting-ITEM  
MIGHT BE APPROPRIATE FOR 'avenge'

[continues next frame]

[continues from previous frame]

...*keawai wal noa ngarokinnun* ...

*giyawayi wal nuwa ngaruginan*

... he cannot stand, ...

no certainly he stand-be-will

... he will certainly not stand, ...

---

...*kulla wal noa tetti kunnun.*

*gala wal nuwa didi ganan*

... but hath an end.

because certainly he dead-be-will

... because he certainly will be dead.

---

# Mark iii.27

*Keawai wal tarai to [kək] kore ko uwannun  
murrurrung kokere kolang kore koba kaiyu kan ko ba kolang, ngirunnun  
bonēn bōn [xngatun [?]] kaiyu kan nung, ngatun tangnga būn munnun ngaiya  
noa kokere ngikoumba.*

giyawayi wal darayidu gurigu uwanan

[27] No man can enter  
into a strong man's house, and spoil his  
goods, except he will first bind the strong  
man; and then he will spoil his house.

no certainly other-ERG man-ERG move-will

Certainly no other man will move ...

*... murrurrung kokere kolang kore koba kaiyu kan ko ba kolang, ...*

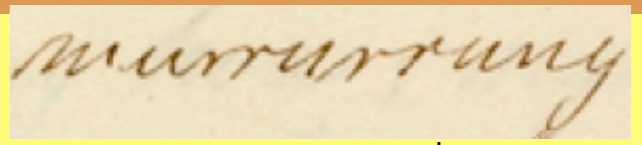
marurung gugirigulang guriguba gayuganGubagulang

... into a strong man's house, ...

inside hut-towards man-of able-agent-of-towards

... inside towards (the) house of the man, the able-agent [i.e. strong], ...

MS ERROR [?]



marurung: good  
mararing: inside  
POSSIBLE MS ERROR

[continues next frame]

[continues from previous frame]

...ngirunnun bonēn bōn [~~xngatun~~ (?) kaiyu kan nung, ...

ngiranan bunin bun gayuganung

... except he will first bind the strong man; ...

tie-will beforehand him able-agent-ACC

... before will tie (up) him, the able-agent [i.e. strong man]; ...

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)		

...ngatun tangnga būn munnun ngaiya noa kokere ngikoumba.

ngadun dangGa bunmanan

ngaya nuwa gugiri ngigumba

... and then he will spoil his house.

AND before beat-make-will then he hut-him-of

and before he will then beat-make [i.e. smash] his house.

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)		

# Mark iii.28

**Kauwa, wiyān bang [nura] nurun,**

*Yāntīn Yarakai umulli ta barun ba yinal koba kore koba warikunnun wal unnoa tara, ngatun yāntīn yarakai wiyellita bara [ba] wiyennun ba:*

**gawa wiyān bang nurun**

[28] Verily I say unto you,

All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

be-IMP! [yes] speak-now I ye-all

Yes, I say (to) you, ...

*... Yāntīn Yarakai umulli ta barun ba yinal koba kore koba ...*

**yandin yaragayi umali da barunba yinalguba guriguba**

... All sins shall be forgiven unto the sons of men, ...

all bad make-ing ABSTR them-all-of son-of man-of

... all their bad-making(s) [i.e. sin(s)] of the son(s) of men, ...

## DOUBTFUL AGREEMENT

*KJV sons of men*

Tkld **yinalguba guriguba**

PERHAPS BETTER REPRESENTED BY:

**yinal guriguba**

son man-of

son(s) of man

## 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)

[continues next frame]

[continues from previous frame]

... *warikunnun wal unnoa tara, ...*

*wariganan wal anuwadara*

... shall be forgiven ...

reject-will certainly that-PLUR

... (someone) will certainly reject [i.e. forgive] those-things, ...

### 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...)

... *ngatun yāntīn yarakai wiyellita bara [bæ] wiyennun ba:*

*ngadun yandin yaragayi wiyili da bara wiyinan ba*

... and blasphemies wherewith soever they shall blaspheme:

AND all bad speak-ing ABSTR they-all speak-will WHEN/if

... and all bad-speaking(s) [i.e. blasphemies] when they will speak [i.e. utter them].



## Mark iii.29

[~~Kulla~~] Wonto noa ba [ba noa] yarakai  
 wiyennun [39] bōn Marai yirriyirri kan ngung,  
 keawai wal warikunnun yanti katai, wonto noa ba kotuburrinnun [danger [?]] wal  
 tetti bungngulli ko yanti ka tai.

wandu nuwa ba yaragayi wiyinan  
 bun marayi yiri yirigangung

[29] But he that shall blaspheme against the Holy Ghost  
 hath never forgiveness, but is in danger of eternal damnation:

instead he DONE bad speak-will him spirit sacred-agent-ACC

Instead he (who) will speak bad (about) him  
 the sacred-agent spirit [i.e. Holy Ghost], ...

### 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**

... keawai wal warikunnun yanti katai, ...

giyawayi wal wariganan yandi gadayi

... hath never forgiveness, ...

no certainly reject-will thus be-AFF-HAB (always)

... (someone) will certainly not  
 reject [i.e. forgive] always, ...

### 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...)

### yandi gadayi / galayi / giluwā

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-giluwā**  
 thus-like [**likewise**]

[continues next frame]

[continues from previous frame]

... *wonto noa ba kotuburrinnun [danger [?]]*  
*wal tetti bungngulli ko yanti ka tai.*

wandu nuwa ba gudubarinan  
 wal didibangGaligu yandi gadayi

... but is in danger of eternal damnation:

instead he DONE lame [?]-do-INSTR-will certainly  
 dead-do-compel-ing-for thus be-AFF-HAB (always)

... instead he will certainly make lame, for always making die.

### DOUBTFUL Tkld TRANSLATION

KJV *in danger*

Tkld **gudu-ba-ri-nan**

lame [?]-do-INSTR-will

Tkld's TRANSLATION IS DOUBTFUL

**gudu**-WORDS IN NEARBY LANGUAGES RELATE TO  
 lame / limp / hop / crawl, AND EVEN infant child

**gudu-mang** = 'turtle', PERHAPS PERCEIVED AS  
 crawling, limping ...

PERHAPS:

wandu ba (ngan-gu) didi-ba-ngGa-li-wil-guwa bun  
 yandi gadayi

instead DONE (someone) dead-fo-compel-ing-might-  
 having him thus be-AFF-HAB (always)

instead (someone) might be compelling him dead (for)  
 always

# Mark iii.30

*Kulla bara wiyā,  
Marai yarakai kān ngikoumba.*

**gala bara wiya**

[30] Because they said,  
He hath an unclean spirit.

because they-all speak-PH

Because they spoke: ...

*...Marai yarakai kān ngikoumba.*

**marayi yaragayigan ngigumba**

... He hath an unclean spirit.

spirit bad-agent him-of

... "His spirit (is) a bad-agent [i.e his spirit is evil]".

## 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 iii.31

*Ɔ Tanān ngaiya uwā ngikoumba kōtti tara ngatun Tunkān ngikoumba,  
ngatun ngarokilliliella warai ta, yukea ngikoung kin ko wiyelliella bon.*

**danan ngaya uwa ngigumba gudidara ngadun danGan ngigumba**

[31] There came then his brethren and his mother,  
and, standing without, sent unto him, calling him.

approach then move-PH him-of kinsman-PLUR AND mother him-of

Then approach-moved his kinsmen and his mother, ...

*... ngatun ngarokilliliella warai ta, ...*

**ngadun ngarugililiyila warayida**

... and, standing without, ...

AND stand-be-ing-ing-recently outside-at

... and constantly standing at outside, ...

**OUTSIDE: warayi / waraba**

Tkld GENERALLY USED **warayi**  
FOR 'outside', BUT ON ABOUT 4  
OCCASIONS USED **waraba**  
OTHER USE: **wara-ba**: fill-PH

*... yukea ngikoung kin ko wiyelliella bon.*

**yugiya ngigungGinGu wiyiliyila bun**

... sent unto him, calling him.

send-PH him-to speak-ing-recently him

... sent to him, speaking (to) him.

### DOUBTFUL Tkld TRANSLATION

KJV *sent unto him, calling him*

Tkld **yugiya ngigungGinGu wiyiliyila bun**  
sent to him, speaking (to) him

THE INTENDED MEANING IS NOT ABOUT  
**sending** anything, BUT **seeking** his  
attention.

AND THEY WERE **calling** HIM, NOT  
**speaking** to him.

PERHAPS

**diwa-li-yila bun, gayi-ba bun**  
search-ing-recently him, call-PH him  
*searching (for) him, called (for) him*

## Mark iii.32

*Ngatun bara konāra yellawolliella ngikoung koa;*

*ngatun bara bōn wiyā, tiuwolliliella bara Tunkan to ngatun kōtti to - ngiroumba ko ngikoung. /kai/.*

**ngadun bara gunara yilawaliyila ngigungGuwa**

[32] And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

**AND they-all crowd sit-ing-recently him-in company with**

**And they, the crowd, were sitting in company with him; ...**

**-toa / -koa COMIT / PROP / PERL**

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

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

*... ngatun bara bōn wiyā, ...*

**ngadun bara bun wiya**

... and they said unto him, Behold, ...

**and they-all him speak-PH**

**... and they spoke (to) him: ...**

**[continues next frame]**

[continues from previous frame]

...*tiuwolliliella bara Tunkan to ngatun kōtti to*  
- *ngiroumba ko ngikoung. /kai/.*

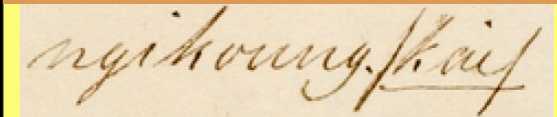
*dyuwaliliyila bara danGandu ngadun*  
*gudidu — ngirumbagu ngigung [/Gayi/]*

... thy mother and thy brethren without seek for thee.

search-ing-ing-recently they-all mother-ERG AND  
kinsman-ERG thee-of-ERG him [thee?]-[because]

... “They, your mother and kinsmen, were  
constantly searching [because of] him [you]”.  
[MS MISTAKE FOR you]

MS ERROR



**ngigung-Gayi:** him-because  
MS ERROR FOR

**ngirung-Gayi:** thee-because

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

## Mark iii.33

*Ngatun noa barun wiyā, wiyelliella,*

*Ngan ke Tunkan emmoumba? Ngan ke kōtte bara emmoumba?*

**ngadun nuwa barun wiya wiyiliyila**

[33] And he answered them, saying,

Who is my mother, or my brethren?

AND he them-all speak-PH speak-ing-recently

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

*... Ngan ke Tunkan emmoumba? ...*

**ngan Gi danGan imuwumba**

... Who is my mother, ...

who be mother me-of

... “Who is my mother? ...

### VERB ‘to be’

ACCORDING TO R.M.W. DIXON, “Most Australian languages lack any verb ‘to be’” [Dixon 1980 491:12]

IF THIS IS THE CASE FOR Awabakal, **ga / gi** ‘be’ WOULD BE A TkId INVENTION.

*...Ngan ke kōtte bara emmoumba?*

**ngan Gi gudi bara imuwumba**

... or my brethren?

who be kinsman they-all me-of

... Who are they, my kinsmen?”

### MS ERROR

**gudi bara**: kinsman they-all  
MS ERROR FOR

**gudi-dara**: kinsman-PLUR

## Mark iii.34

*Ngatun nakilliella noa kirraikirrai yant̄n barun,  
yellawolliella ngikoung kin ba [katoa], ngatun wiyā, Nauwā “unni tara kuttān” Tunkan  
emmoumba ngatun Kōtti emmoumba!*

**ngadun nagiliyila nuwa girayi girayi yandin barun**

[34] And he looked round about on them  
which sat about him, and said, Behold my mother and my brethren!

AND see-be-ing-recently he twist twist all them-all

And he was seeing them all round about, ...

... *yellawolliella ngikoung kin ba [katoa], ngatun wiyā, ...*

**yilawaliyila ngigungGinba [Gaduwa] ngadun wiya**

... which sat about him, and said, ...

sit-ing-recently him-at [in company with] and speak-PH

... sitting at [in company with] him, and spoke: ...

... *Nauwā “unni tara kuttān” Tunkan emmoumba ngatun Kōtti emmoumba!*

**nawa anidara gadan danGan imuwumba ngadun gudi imuwumba**

... Behold my mother and my brethren!

see-IMP this-PLUR be-AFF-now mother me-of AND kinsman me-of

... “See, these are my mother and my kinsmen!”



## Mark iii.35

*Kulla yanf̄in to bara ngurrunnun wiyelli [40] ta Eloī ko ba;  
bara bo kōtti ta emmoumba, ngatun ūngngunbai emmoumba, [Sister] ngatun Tunkan.*

**gala yandindu bara ngaranan wiyili da ELOIguba**

[35] For whosoever shall do the will of God,  
the same is my brother, and my sister, and mother.

because all-ERG they-all hear-will speak-ing ABSTR GOD-of

Because they all will hear [i.e. obey] the speaking(s) [i.e. will] of God, ...

*... bara bo kōtti ta emmoumba, ...*

**barabu gudi da imuwumba**

... the same is my brother, ...

they-all-EMPH kinsman ABSTR me-of

... emphatically-they my kinsman, ...

*... ngatun ūngngunbai emmoumba, [Sister] ngatun Tunkan.*

**ngadun wungGanbayi imuwumba ngadun danGan**

... and my sister, and mother.

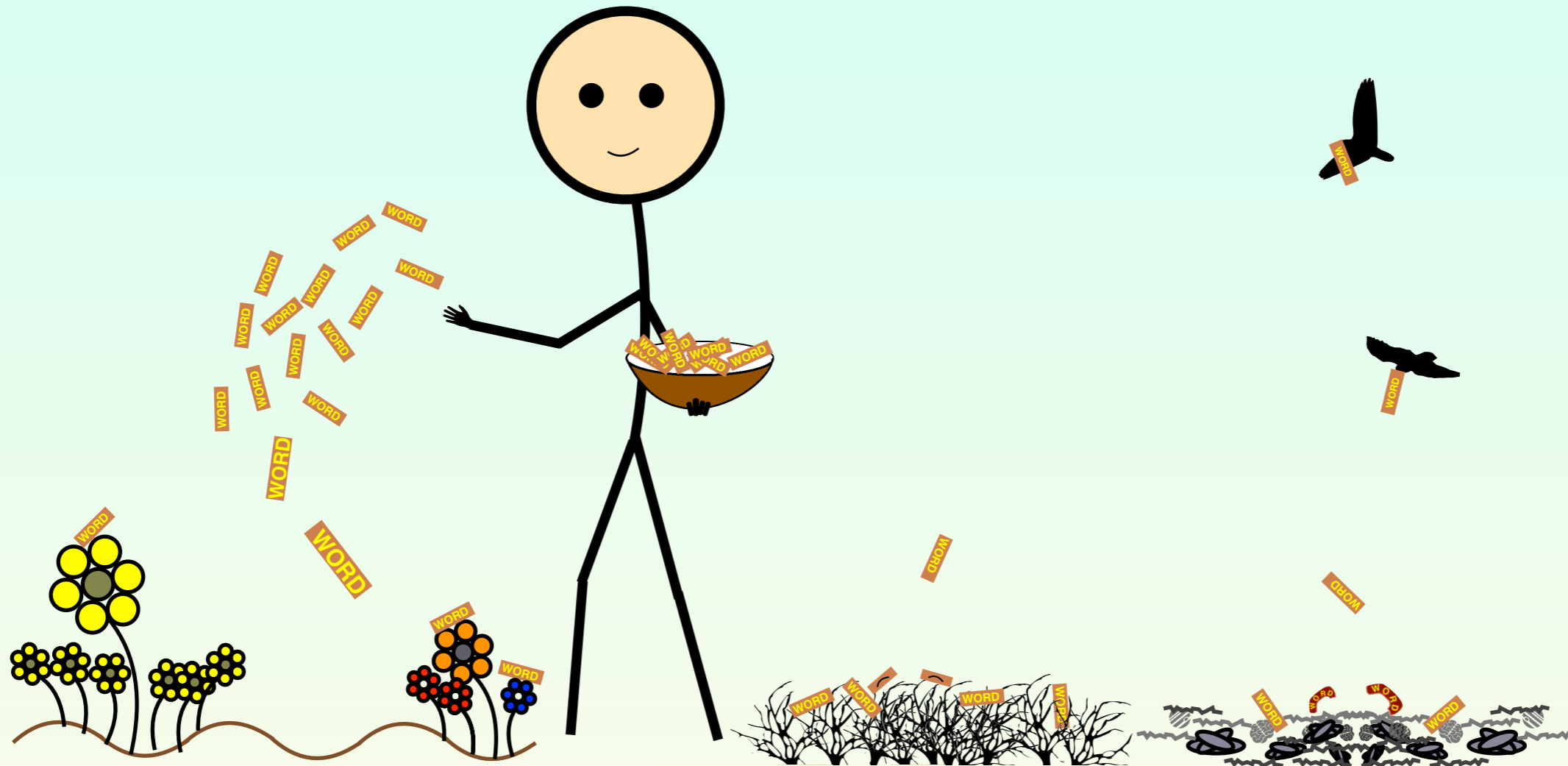
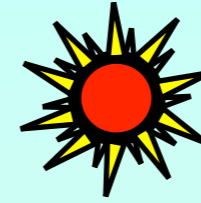
AND sister me-of AND mother

... and my sister and mother.

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4



[8] And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

[7] And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

some fell by the way side, and the fowls of the air came and devoured it up

# Mark iv.01

**Ngatun wiyea kan noa wiyelli ko korowā koa:**

*ngatun kaiimulleen ngikoung kin ba konāra kauwul lan, ngali tin uwā noa murrinawai ta ba, ngatun yellawā noa [wi-] korowā ka; ngatun yantīn konāra kakulla korowā koa, purrai ta ba.*

**ngadun wiyiyagan nuwa wiyiligu guruwaguwa**

[1] And he began again to teach by the sea side:

and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

AND speak-again-now he speak-ing-for sea-having (through/by)

And he speaks again for speaking [i.e. teaching] sea-having [i.e. by the sea]: ...

## -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**

## UNIDENTIFIED TERMS

begin	INCHOative / INCEPTive
under	
until	
having	PROPRIative
could	gayu-gan, gayu-gurin
except	

## -toa / -koa COMIT / PROP / PERL

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

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

... *ngatun kaiimulleen ngikoung kin ba konāra kauwul lan, ...*

**ngadun gawumaliyan ngigungGinba gunara gawalan**

... and there was gathered unto him a great multitude, ...

AND gather-make-ing-did him-at crowd big-ness

... and was gathering at [i.e. around] him a big-ness crowd; ...

## -gan / -gan(g): BEness

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BEness	DOness	MAKEness	URGENCY	(HAPPen)ness

[continues next frame]

[continues from previous frame]

...ngali tin uwā noa murrinauwai ta ba, ...

**ngalidin uwa nuwa mari nawidaba**

... so that he entered into a ship, ...

this-because move-PH he big canoe [ship]-at

... because of this he moved at [i.e. to] the ship, ...

## -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

## but / because / therefore

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

## SYDNEY WORDS: mari nawi

**mari nawi**: big canoe  
SYDNEY LANGUAGE WORDS  
USED BY THE SYDNEY PEOPLE  
FOR 'ship'

...ngatun yella wā noa [wi] korowā ka; ...

**ngadun yilawa nuwa guruwaga**

... and sat in the sea; ...

AND sit-PH he sea-at

... and he sat at [i.e. in] the sea; ...

...ngatun yantīn konāra kakulla korowā koa, purrai ta ba.

**ngadun yandin gunara gagala guruwaguwa barayidaba**

... and the whole multitude was by the sea on the land.

AND all crowd be-be-PH sea-having (through/by) earth-at

... and all the crowd was sea-having [i.e. by the sea] at [i.e. on] the land.

## Mark iv.02

*Ngatun noa barun wiyā kauwulkauwul tara Parabōli ko,  
ngatun wiya (ngiya kai) barun wiyellita ngikoumba ko, ngiyakai.*

**ngadun nuwa barun wiya gawal gawaldara PARABLEgu**

[2] And he taught them many things by parables,  
and said unto them in his doctrine,

AND he them-all speak-PH big big [many]-PLURPARABLE-using

And he spoke (to) them many things using parables, ...

*... ngatun wiya (ngiya kai) barun wiyellita ngikoumba ko, ngiyakai.*

**ngadun wiya (ngiyagayi) barun wiyili da ngigumbagu ngiyagayi**

... and said unto them in his doctrine,

AND speak-PH (like this) them-all speak-ing ABSTR [word] him-of-for like this

... and spoke (like this to) them using his speaking(s) [i.e. doctrine] like this.

# Mark iv.03

*Ngurrulla; Nauwa,  
Tarai to upillikan to yeāi ko uwā  
upilliko: or warikulli ko, or  
ngurrung ngurra. \_\_\_\_\_*

**ngarala nawa**

[3] Hearken; Behold,  
there went out a sower to sow:

hear-IMP! see-IMP!

Listen! Look! ...

*... Tarai to upillikan to yeāi ko uwā upilliko: ...*

**darayidu ubiligandu yiyayigu uwa ubiligu**

... there went out a sower to sow:

other-ERG do-ing-agent-ERG fruit-for move-PH do-ing-for

... another doing-agent [i.e. sower] went for do-ing [i.e. sewing] for fruit ...

*... or warikulli ko, or ngurrung ngurra. \_\_\_\_\_*

**or warigaligu OR ngara ngara**

... there went out a sower to sow:

OR reject-ing-for OR hear-hear (argue/split)

... — OR for rejecting [i.e. throwing away  
(seed), i.e. sowing] OR hear hear \_\_\_\_\_

## DOUBTFUL Tkld TRANSLATION

*KJV to sow*

*Tkld ngara ngara \_\_\_\_\_  
hear-hear (argue/split) \_\_\_\_\_*

TERM USED BY Tkld FOR MENTAL  
DISPUTE AS IN 'divided against itself'.

**wari wari-ga-li-gu:** 'scatter'

**yiyayi:** 'fruit' / 'seed'

*darayidu ubiligandu yiyayigu wari  
warigaligu*

## Tkld INVENTIONS: rich man / crucify /argue

Tkld coined the following terms:

rich man **burul-gan** heavy agent

crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...

divided **ngara ngara** hear-hear (argue/split)

# Mark iv.04

*Ngatun yakita yukita,  
upilliella noa ba, pōrkulleen ngaiya winta  
kaiyīn kōn ta yapung ka, ngatun tibbin to  
moroko kul uwa ngatun takulla kirun.*

**ngadun yagida yugida**

[4] And it came to pass,  
as he sowed, some fell by the way side, and  
the fowls of the air came and devoured it up.

AND now after

And now then, ...

*... upilliella noa ba, ...*

**ubiliyila nuwa ba**

... as he sowed, ...

do-ing recently he WHEN/if

... when he was doing [i.e. sowing], ...

*...pōrkulleen ngaiya winta kaiyīn kōn ta yapung ka, ...*

**burgaliyan ngaya winda  
gayinGunda yabangGa**

... some fell by the way side, ...

drop-be-ing-did then part side-BEness-at path-at

... some then were dropping at  
the side at [i.e. of] the path, ...

**-gan / -gan(g): BEness**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

**MYSTERY WORD: kōn**

**koiyung kōn** fire-type-at  
**2 kaiyīnkōn ta ba** side-agent-at  
**kaiyīn kōn ta** side-agent-at  
**wonta kōn** what-type  
**turo kōn billi ta** punish-agent-do-ing  
 ABSTR  
 NONE OF THE JMS SUGGESTED  
 MEANINGS SEEM LIKELY

[continues from previous frame]

*...ngatun tibbin to moroko kul uwa ngatun takulla kirun.*

**ngadun dibindu murugugal uwa ngadun dagala girun**

... and the fowls of the air came and devoured it up.

AND bird-ERG sky-belong move-PH AND eat-be-PH all

... and the sky-mob birds came and ate all.

## DOUBTFUL Tkld TRANSLATION

*KJV fowls ... came*

Tkld **tibbin to ... uwa**

bird-ERG ... move-PH

BECAUSE verb of motion 'go' IS

INTRANSITIVE, **dibin** [bird] SHOULD

NOT HAVE AN ERGative SUFFIX,

IT WOULD BE ABSolute, WITH ZERO

CASE MARKING.

*In Luke it is moroko tin to. [41]*

**murugudindu**

.....

SKY-at-ERG

in the sky

### LUKE comparison

LUKE viii.5: ...**murugu-din-du** ...

"... g̃atun t̃ibbinto takulla moroko t̃into."	<b>ngadun dibindu dagala murugudindu</b>	"... and the fowls of the air devoured it."	AND bird-ERG eat-be-PH sky-at-ERG	Tkld LUKE [VIII:08:05::1 47:42] [Awa]
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## -kin /-din: CAUS/LOC/ALL/PERL

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

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



## Mark iv.05

*Ngatun pōrkulleen winta tunūng ka purrai ta, [43]*

*keawaran unta kul purrai kauwul; \_\_\_\_\_ ngatun poaikulleen tantoa kul bo kulla  
keawai wal birriko purrai ko ba:*

**ngadun burgaliyan winda dunungGa barayida**

[5] And some fell on stony ground,

where it had not much earth; and immediately it sprang up,  
because it had no depth of earth:

AND drop-be-ing-did part stone-at earth-at

And part was dropping at [i.e. on] stone ground, ...

*... keawaran unta kul purrai kauwul;...*

**giyawaran andagal barayi gawal**

... where it had not much earth; ...

not-now there-belong earth big

... no there-belong big [i.e. much] earth, ...

[continues next frame]

[continues from previous frame]

... *ngatun poaikulleen tantoa kul bo* ...

**ngadun buwayigaliyan danduwagalbu**

... and immediately it sprang up, ...

AND grow-be-ing-did enough-belong-EMPH [immediately]

... and was growing immediately ...

### IMMEDIATELY

Tkld uses the following for 'immediately':

40	<b>danduwa-gal-bu</b>	enough-belong-EMPH
6	<b>dinduwa-gal-bu</b>	enough-belong-EMPH
5	<b>danduwa-bu</b>	enough-EMPH
4	<b>danduwa-gal</b>	enough-belong
1	<b>duluwa-gu</b>	straight-to

... *kulla keawai wal birriko purrai ko ba:*

**gala giyawayi wal birigu barayiguba**

... because it had no depth of earth:

because no certainly deep-for earth-of

... because certainly (it was) not deep of earth [i.e. in the ground].

# Mark iv.06

*Wonto ba wokka ka punnullo paibea ba,*

*kiyubung nga ngaiya; ngatun, kulla keawai wal \_\_\_\_\_ [root] \_\_\_\_\_  
ngala ko, tetti ngaiya kakulla. or burrea, or bung nga.*

wandu ba wagaga banalu bayibiya ba

[6] But when the sun was up,

it was scorched; and because it had no root, it withered away.

instead DONE high-at sun-ERG appear-do-PH WHEN/if

Instead when the sun appeared at high, ...

## 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**

... *kiyubung nga ngaiya; ...*

giyubangGa ngaya

... it was scorched; ...

burn-do-compel-PH then

... then (something, i.e. the sun) burnt (it); ...

## 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 next frame]

[continues from previous frame]

... ngatun, kulla keawai wal \_\_\_\_\_ [root] \_\_\_\_\_ ngala ko, ...

ngadun gala giyawayi wal [wiragurin] ngalagu

... and because it had no root, ...

AND because no certainly [root-lacking] that-ERG

... and because that (thing) certainly did not [root-lacking] [i.e. did not have roots], ...

MISSING TRANSLATION

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

... tetti ngaiya kakulla. or burrea, or bung nga.

didi ngaya gagala OR [didi]bariya OR [didi]bangGa

... it withered away.

dead then be-be-PH OR dead-do-INSTR-PH OR dead-do-compel-be-PH

... then it was dead [i.e. it then died, i.e. withered away] / OR  
died by some instrumental cause / OR died by compulsion.

## Mark iv.07

*Ngatun winta pōrkulleen tulkeri tulkerā,*  
*ngatun poaikulleen tulkeri tulkeri wokka ka or lang, ngatun*  
*murrungkamā, ngatun keawai wal unta kul yeai.*

**ngadun winda burgaliyan dalgiri dalgira**

[7] And some fell among thorns,  
and the thorns grew up, and choked it, and it yielded no fruit.

AND part drop-be-ing-did bramble-bramble-at

And some was dropping at [i.e. amongst] the (many) brambles, ...

*... ngatun poaikulleen tulkeri tulkeri wokka ka or lang, ...*

**ngadun buwayigaliyan dalgiri dalgiri wagaga [wagalang]**

... and the thorns grew up, ...

AND grow-be-ing-did bramble bramble high-at \ high-ness

... and the (many) brambles were growing at high / OR high-ness /, ...

### 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

[continues next frame]

[continues from previous frame]

*...ngatun murrungkamā, ...*

**ngadun marangGama**

... and choked it, ...

AND crush-be-make-PH

... and crushed (it), ...

---

*...ngatun keawai wal unta kul yeai.*

**ngadun giyawayi wal andagal yiyayi**

... and it yielded no fruit.

AND no certainly there-belong fruit

... and certainly no fruit (was) there-belong [i.e. thereabouts].

---

# Mark iv.08

*Ngatun Tarai ta [!to/] winta pōrkulleen purrai ta murrorōng ka,*

*ngatun yeai kan unta kul poaikulleen, ngatun kauwulkan wul kakilli ko, ngatun yeai kurrēa, winta kul thirty ta, ngatun winta kul Sixty ta, ngatun winta kul Hundred ta;*

**ngadun darayi da [/du/] winda burgaliyan barayida marurungGa**

[8] And other fell on good ground,  
and did yield fruit that sprang up and increased; and brought  
forth, some thirty, and some sixty, and some an hundred.

AND other AFFirm [other-ERG] part drop-be-ing-did earth-at good-at

And some other, aye, was dropping at [i.e. on] good earth, ...

*... ngatun yeai kan unta kul poaikulleen, ...*

**ngadun yiyayigan andagal buwayigaliyan**

... and did yield fruit that sprang up ...

AND fruit-agent there-belong grow-be-ing-did

... and fruit-agent was growing there-belong [i.e. thereabouts], ...

*...ngatun kauwulkan wul kakilli ko, ...*

**ngadun gawalgan wal gagiligu**

... and increased; ...

AND big-BEness certainly be-be-ing-for

... and certainly for being big-ness, ...

### -gan / -gan(g): BEness

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

[continues from previous frame]

*...ngatun yeai kurrēa, winta kul thirty ta, ...*

**ngadun yiyayi gariya windagal THIRTY da**

... and brought forth, some thirty, ...

AND fruit carry-PH part-belong THIRTY AFFirm

... and carried the fruit, part-belong [i.e. some] thirty, aye, ...

---

*...ngatun winta kul Sixty ta, ngatun winta kul Hundred ta;*

**ngadun windagal SIXTY da ngadun windagal HUNDRED da**

... and some sixty, and some an hundred.

AND part-belong SIXTY AFFirm AND part-belong HUNDRED AFFirm

... and some sixty, aye, and some hundred, aye.

---



# Mark iv.09

*Ngatun noa weyā barun,*  
*niuwoa ba ngureung kan kuttan ngurrulliko, ngurrurbunbilla bōn.*

**ngadun nuwa wiya barun**

[9] And he said unto them,  
 He that hath ears to hear, let him hear.

AND he speak-PH them-all

And he spoke (to) them: ...

... *niuwoa ba ngureung kan*  
*kuttan ngurrulliko, ...*

**nyuwuwa ba nguriyangGan**  
**gadan ngaraligu**

... He that hath ears to hear, ...

he DONE ear-BEness  
 be-AFF-now hear-ing-for

... “He done ear-ness [i.e. he  
 with ears] be for hearing, ...

## 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]
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## -gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

## nyuwuwa ba / nyuwuwa-bu

*niuwoa ba*

**niuwoa ba** OR **niuwoa bo**

**niuwoa ba**: he- DONE (8) [= ‘himself’]

**niuwoa bo**: he-EMPH (17) [= ‘himself’]

ANY DIFFERENCE BETWEEN THE TWO  
 FORMS WOULD SEEM TO BE MINOR

... *ngurrurbunbilla bōn.*

**ngarabanbila bun**

... let him hear.

hear-permit-IMP! him

... (you) must permit him (to) hear.”

## Mark iv.10

*Ngatun kakulla noa ba niuwoa bo,*  
*wiyā [45] ngaiya bara bōn Parabole tin, ngala bara Twelve ko*  
*nikoung kin ba.*

**ngadun gagala nuwa ba nyuwuwabu**

[10] And when he was alone,  
 they that were about him with the twelve asked of  
 him the parable.

AND be-be-PH he WHEN/if he-EMPH

And when he was emphatically-he [i.e. by 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

*... ngala bara Twelve ko nikoung kin ba.*

**ngala bara TWELVEgu nigungGinba**

... they that were about him with the twelve asked of him the parable.

that they-all TWELVE-ERG him-at

... that (lot), they the twelve at (i.e. with) him, ...

*... wiyā [45] ngaiya bara bōn Parabole tin, ...*

**wiya ngaya bara bun PARABLEdin**

... they that were about him with the twelve asked of him the parable.

speak-PH then they-all him PARABLE-because (about)

... they then spoke (to) him because of [i.e. about] the parable.

### -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
<b>-gin</b>	5	<b>93</b>	46	—
<b>-din</b>	168	25	—	8
<b>-lin</b>	12	—	—	—
<b>-rin</b>	2	—	—	5

# Mark iv.11

*Ngatun noa barun wiyā,  
ngukulla nurun ngurrulli ko nguraki ta  
Pirriwul koba Eloī ūmba [kə-ba]; wonto ba  
barun warai kan bara umā yantin unnoa tāra  
Parabole ko.*

## ngadun nuwa barun wiya

[11] And he said unto them,  
Unto you it is given to know the mystery of the  
kingdom of God: but unto them that are without,  
all these things are done in parables:

AND he them-all speak-PH

And he spoke (to) them: ...

*... ngukulla nurun ngurrulli ko nguraki ta  
Pirriwul koba Eloī ūmba [kə-ba]; ...*

## ngugala nurun ngaraligu nguragi da biriwalguba ELOIumba

... Unto you it is given to know the  
mystery of the kingdom of God: ...

give-be-PH ye-all hear-ing-for hear-be  
ABSTR chief-of (kingdom) GOD-of

... “(Someone) gave you for hearing  
[i.e. understanding] (of) hear-be [i.e.  
knowledge], (of) the kingdom of God; ...

### Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:

property: **dalugang** hold-BE-ness  
town **gugiri garing** hut all  
kingdom **biriwal-guba** chief-of [kingdom]

### 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...)*

### DOUBTFUL Tkld TRANSLATION

*KJV Unto you it is given to know the mystery*

Tkld **ngugala nurun ngaraligu nguragi da**  
give-be-PH ye-all hear-ing-for hear-be ABSTR

‘secret’: **ngadi / gara / gula**: PERHAPS:

**[ngan-du]** ngu-ga-la nurun ngata-li-gu gula-lang

someone-ERG give-be-PH ye-all hear-ing-for secret-ness  
*someone gave you for knowing the secret-ness*

NB: NO EXAMPLES OF **gula-lang** in the records

[continues from previous frame]

... *wonto ba barun warai kan ...*

wandu ba barun warayigan

.. but unto them that are without, ...

instead DONE them-all outside-agent

... instead (to) them, the outside-agent(s)  
[i.e. those on the outside], ...

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*

OUTSIDE: warayi / waraba

Tkld GENERALLY USED **warayi** FOR 'outside', BUT ON ABOUT 4 OCCASIONS USED **waraba**  
OTHER USE: **wara-ba**: fill-PH

... *bara umā yantin unnoa tāra Parabole ko.*

bara uma yandin anuwadara PARABLEgu

... all these things are done in parables:

they-all make-PH all that-PLUR PARABLE-using

... they made all these things using parables".

DOUBTFUL Tkld TRANSLATION

KJV *all these things are done*

Tkld **bara uma yandin anuwadara**  
they-all make-PH all that-PLUR  
*they make all those things*

Tkld HAS TRANSLATED IT SO 'they'  
MADE THINGS HAPPEN.

BUT IT IS THE OTHER WAY ROUND:  
THINGS HAPPENED 'to them'.

PERHAPS

*yandin anuwadara umalidwara*

all that-PLUR do-ing-done to

*all things making-endowed [i.e. being made]*

# Mark iv.12

*Ngali tin natān bara nakilli ko*

*keawai wal bara na pa; ngatun ngurrān bara ngurrulli ko, ngatun keawai wal bara ngurrur pa; ngur bung ngea kan koa barun, ngatun warea kun koa yarakai umulli ta barun ba.*

**ngalidin nadan bara nagiligu**

[12] That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

this-because see-AFF-now they-all see-be-ing-for

Because of this they see for seeing [i.e. may see], ...

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

*... keawai wal bara na pa; ...*

**giyawayi wal bara na Ba**

... and not perceive; ...

no certainly they-all see NEG

... they certainly do not see [i.e. perceive]; ...

ba FUNCTIONS	
<b>ba</b>	WHEN/if
<b>ba</b>	DONE
<b>ba / BA</b>	NEGative
<b>ba</b>	place of

*... ngatun ngurrān bara ngurrulli ko, ,,,*

**ngadun ngaran bara ngaraligu**

... and hearing they may hear, ...

AND hear-now they-all hear-ing-for

... and they hear for hearing [i.e. may hear], ...

[continues from previous frame]

... *ngatun keawai wal bara ngurrur pa; ...*

**ngadun giyawayi wal bara ngara BA**

... and not understand; ...

AND no certainly they-all hear NEG

... and they certainly do not hear [i.e. understand]; ...

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

... *ngur bung ngea kan koa barun, ...*

**ngurabangGiyaganGuwa barun**

... lest at any time they should be converted, ...

change-do-compel-lest-now-having them-all

... lest (someone) compelling changing them [i.e. lest they be forced to change (i.e. be converted)], ...

**-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**

**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...)

... *ngatun warea kun koa yarakai umulli ta barun ba.*

**ngadun wariganGuwa yaragayi umali da barunba**

... and their sins should be forgiven them.

AND reject-having bad make-ing ABSTR them-all-of

... and (someone) reject-having [i.e. forgiving] their bad-making(s) [i.e. their sins be forgiven].

**-yaga: 'again' / 'lest'**

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

189 present tense: **-n**  
 57 future tense: **-nan**  
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TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT **ngan-du**: someone

**ngandu** .....  
 someone (did whatever...)

**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 iv.13

*Ngatun noa barun wiyā,*

*wiyā nura ngurrur pa unni Parabole, yakoai ngaiya nura ngurrulli ko yantīn Parabole?*

**ngadun nuwa barun wiya**

[13] And he said unto them,

Know ye not this parable? and how then will ye know all parables?

AND he them-all speak-PH

And he spoke (to) them: ...

*... wiyā nura ngurrur pa unni Parabole, ...*

**wiya nura ngara BA ani PARABLE**

... Know ye not this parable? ...

QUESTION you-all hear NEG this PARABLE

“QUERY, do you not know this parable? ...

### ba FUNCTIONS

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

*...yakoai ngaiya nura ngurrulli ko yantīn Parabole?*

**yaguwayi ngaya nura ngaraligu yandin PARABLE**

... and how then will ye know all parables?

how then you-all hear-ing-for all PARABLE(s)

... then how you for knowing all parables? [i.e. how will you know all parables?].

## Mark iv.14

*¶ Upulli kan to yeai ko upān noa wiyelli kan ne to. or ko*

*ubaligandu yiyayigu uban nuwa wiyiliganidu \or [wiyiligani]gu\*

[14] The sower soweth the word.

do-ing-agent-ERG fruit-using do-now he speak-ing-entity-using

The doing-agent [i.e. sower] using fruit now does [i.e. sows] using speaking-entities [i.e. words].

---



# Mark iv.15

*Ngatun ngali bara kaiyīn kōn ta ba yapung ka ba*

*upatoara wiyelli kan ne ta unta; wonto ba bara ba [nəa-ʔ] ngurrā, [wiyelli kan ne ta] [47] tantoa kul bo uwā ngaiya noa Satan, [kə] ngatun mankulla ngaiya noa wiyelli kan ne ta upatoara ta būlbūl la barun ba ka ba.*

**ngadun ngali bara  
gayinGandaba yabangGaba**

[15] And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

AND this they-all side-agent-at path-at

And this-fellow(s) they (are) at the side-agent [i.e. side] of the path, ...

... *upatoara wiyelli kan ne ta unta; ...*

**ubadwara wiyiligani da anda**

... where the word is sown; ...

do-done to speak-ing-entity ABSTR there

... the speaking-entity [i.e. word] (is) do-endowed [i.e. sown] there; ...

... *wonto ba bara ba [nəa-ʔ] ngurrā, [wiyelli kan ne ta] [47] ...*

**wandu ba bara ba ngara**

... but when they have heard, ...

instead DONE they-all WHEN/if hear-PH

... instead, when they heard, ...

## MYSTERY WORD: *kōn*

<b>koiyung kōn</b>	fire-type-at
2 <b>kaiyīnkōn ta ba</b>	side-agent-at
<b>kaiyīn kōn ta</b>	side-agent-at
<b>wonta kōn</b>	what-type
<b>turo kōn billi ta</b>	punish-agent-do-ing ABSTR

MEANINGS SUGGESTED HERE ARE DOUBTFUL

## MYSTERY suffix: *-kon*

*kaiyīnkōn*

THERE ARE ABOUT 18 EXAMPLES OF TkId USING THE SUFFIX **-kon**, COMPARED WITH ABOUT 800 **-kan**, INTERPRETED AS ‘-agent’, ‘-BEness’ THE **-kon** SPELLING DOES NOT APPEAR TO BE AN ERROR, AS IT TENDS TO APPEAR REPEATEDLY WITH THE SAME WORD

## PASSIVE: *-dwara*

TkId USED **-dwara**: done to TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
RENDERED: speak-, hide-, give-endowed

## wandu ba: whereas / INSTEAD

**wandu ba**

TkId: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to, ....”  
RENDERED AS ‘instead’.

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

180	<b>wandu ba</b>
70	<b>wandu xxx ba</b>

[continues from previous frame]

*...tantoa kul bo uwā ngaiya noa Satan, [kə] ...*

**danduwagalbu uwa ngaya nuwa SATAN**

... Satan cometh immediately, ...

enough-belong-EMPH [immediately] move-PH then he SATAN

... then immediately he, SATAN, moved [i.e. came], ...

## IMMEDIATELY

Tkld uses the following for 'immediately':

40	<b>danduwa-gal-bu</b>	enough-belong-EMPH
6	<b>dinduwa-gal-bu</b>	enough-belong-EMPH
5	<b>danduwa-bu</b>	enough-EMPH
4	<b>danduwa-gal</b>	enough-belong
1	<b>duluwa-gu</b>	straight-to

*...ngatun mankulla ngaiya noa wiyelli kan ne ta ...*

**ngadun manGala ngaya nuwa wiyiligani da**

... and taketh away the word ...

AND take-be-PH then he speak-ing-entity ABSTR

... and then he took the speaking-entity [i.e. word] ...

*...upātoara ta būlbūl la barun ba ka ba.*

**ubadwara da bulbula barunbagaba**

... that was sown in their hearts.

do-done to AFFirm heart-at them-all-of-at

... do-endowed [i.e. sown], aye, at [i.e. in] their heart(s).

## PASSIVE: -dwara

Tkld USED **-dwara**: done to TO REPRESENT PASSIVE FORMS, e.g.:

<b>wiya-dwara</b>	speak-done to	spoken
<b>yuruba-dwara</b>	hide-done to	hidden
<b>ngu-dwara</b>	give-done to	given

RENDERED: speak-, hide-, give-endowed

## '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

# Mark iv.16

*Ngatun ngali [? Or yanti?] bara butti [? Likewise \_\_\_\_\_],*

*upatoara tunūng ka purrai ta ba; ngur[a]unnun bara ba wiyelli kan ne ta [ngurrunnun-bara]  
ngurrunnun ngaiya bara bīrun [glad] ko;*

**ngadun ngali [OR yandi] bara badi**

[16] And these are they likewise

which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

**AND this [thus?] they-all continue (more)**

**And this they more [i.e. besides, likewise] ...**

## MYSTERY WORD: *badi*

**badi**

USED ONLY AS A stand-alone WORD  
DEFINED AS 'more, continue the action'  
BASIC MEANINGS FOR 'more':

- 'additional', 'repeat' (hit him more)
- 'larger' : (I have more than you)

DID **badi** SERVE FOR BOTH [?]

*... upatoara tunūng ka purrai ta ba; ...*

**ubadwara dunungGa barayidaba**

... which are sown on stony ground; ...

**do-done to stone-at earth-at**

**... do-endowed [i.e. sowed] at [i.e. on] stone ground [i.e. sowed on stony ground]; ...**

## PASSIVE: -dwara

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:

- |                     |               |        |
|---------------------|---------------|--------|
| <b>wiya-dwara</b>   | speak-done to | spoken |
| <b>yuruba-dwara</b> | hide-done to  | hidden |
| <b>ngu-dwara</b>    | give-done to  | given  |

RENDERED: speak-, hide-, give-endowed

[continues next frame]

[continues from previous frame]

... *ngur[æ]unnun bara ba wiyelli kan ne ta ...*

**nguranaan bara ba wiyiligani da**

... when they have heard the word, ...

hear-will they-all WHEN/if speak-ing-entity ABSTR

... when they will hear the speaking-entity [i.e. word], ...

... [~~ngurrurnun~~ bara] *ngurrunnun ngaiya bara b̄irun [glad] ko;*

**ngaranaan ngaya bara birunGu**

... immediately receive it with gladness;

hear-will then they-all glad-using

... they will then hear using glad [i.e. gladly].

# Mark iv.17

*Ngatun keawai wal wirra [Is it wi-ra or wi-ra, or wir-ra, or wir-ra.] korien*

*kuttān minki ka barun ba ka, ngatun yanti ngurrā warēa ka: yakita ngaiya willung ka, Yarakai kunnun ba [~~ngatun~~] nga yarakai umunnun ba ngali tin wiyelli kan ne tin, bukka ban ngaiya bara tentoa kul bo.*

**ngadun giyawayi wal wiragurin**

[17] And have no root

in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

AND no certainly root-lacking

And certainly no root(s)-lacking ...

... *kuttān minki ka barun ba ka, ...*

**gadan minGiga barunbaga**

... in themselves, ...

be-AFF-now inside-at them-all-of-at

... are at the inside at [of] them, ...

... *ngatun yanti ngurrā warēa ka: ...*

**ngadun yandi ngara wariyaga**

... and so endure but for a time: ...

AND thus hear-PH little-at

... and so heard [i.e. listened, were aware, endured] at little [i.e. for a little while]: ...

## COMPLEX SENTENCE

COMPLEX SENTENCE.  
UNCLEAR CHANGES.  
DOUBTFUL WORD

## 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)

## DOUBTFUL Tkld TRANSLATION

KJV *in themselves,*

Tkld **minGiga barunba-ga**

inside-at them-all-of-at

Tkld ATTEMPTED TO TRANSLATE THIS AS inside of them, AND FOR 'of them' [i.e. 'their',] HAS USED **barunba**.

HOWEVER 'inside of' IS PART OF ENGLISH IDIOMATIC SPEECH, IN WHICH ONE CAN SAY 'inside you' OR 'inside of you', WITHOUT ANY SENSE OF THE POSSESSIVE INTENDED, JUST LOCATIVE.

PERHAPS BETTER, AVOIDING POSSESSIVE:

**minGi-ga barun-Gin-ba**

inside-at them-all-at

*inside them*

## DOUBTFUL ANALYSIS

KJV *for a time*

Tkld **wariyaga**

little-at

"**warēa ka**": 'little-at' DOUBTFUL  
COULD ALSO BE: little be.

[continues from previous frame]

...yakita ngaiya willung ka, ...

yagida **ngaya** wilang**Ga**

... afterward, ...

now then return/behind (past)-at

... now, then, at return/behind [i.e. afterwards], ...

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

...Yarakai kunnun ba [~~ngatun~~] nga yarakai umunnun ba ngali tin wiyelli kan ne tin, ...

yaragayi ganan ba **nga** yaragayi umanan ba **ngalidin** wiyiliganidin

... when affliction or persecution ariseth for the word's sake, [ [FROM VERSO] The affliction ariseth because of the word [?] xxxxxxxx [therefore?] it follows ( ? ) ] ...

bad be-will WHEN/if OR bad make-will WHEN/if this-because speak-ing-entity-because

... when bad will be, or when bad will make, because of this speaking-entity [i.e. word], ...

...bukka ban <sup>2</sup>ngaiya bara <sup>1</sup>tentoa kul bo.

bagaban dinduwagalbu **ngaya** bara

... immediately they are offended.

anger do-now enough-belong-EMPH [immediately] then they-all

... then they immediately do anger [i.e. become angry].

Doubtful Conjunctions	
<b>nga</b> = or	69
<b>nga</b> = be (alternative to <b>ga</b> )	12
<b>ngadun</b> = 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]	

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

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

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

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

## Mark iv.18

*Ngatun Ngali bara upatoara tulkeri-tulkerā; [Nga]*  
*yanti bara ba ngurrā wiyelli kan ne ta.*

**ngadun ngali bara ubadwara dalgiri dalgira**

[18] And these are they which are sown among thorns;  
such as hear the word,

AND this they-all do-done to bramble bramble-at

And this they (are) do-endowed (i.e. done by, i.e. sown)  
at bramble-bramble [i.e. in the brambles]; ...

... *yanti bara ba ngurrā wiyelli kan ne ta.*

**yandi bara ba ngara wiyiligani da**

... such as hear the word,

thus they-all DONE hear-PH speak-ing-entity ABSTR

... thus they [i.e. such as they who] >done<-heard the speaking-entity [i.e. word].

### PASSIVE: -dwara

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
RENDERED: speak-, hide-, give-endowed

## Mark iv.19

*Ngatun Kōttulli kan ne to [ngæ] ngali koba ko purrai ko ba ko, ngatun nakoiyelli kan ne to ngali koba ko tullokang koba ko, ngatun ngali tāro kōttulli kan ne to yarakai to tarai to minnung bo minnung bo ko, uwolliella minki ka, [49] murrung kamā ngaiya wiyelli kan ne ta, ngatun yeai korien kunnun ngali.*

**ngadun gudaliganidu ngaligubagu barayigubagu**

[19] And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

AND think-ing-entity-ERG this-of-ERG earth-of-ERG

And the thinking-entity(s) [i.e. cares] of this earth [i.e. world], ...

*... ngatun nakoiyelli kan ne to ngali koba ko tullokang koba ko, ...*

**ngadun naguwiyliganidu ngaligubagu dalugangGubagu**

... and the deceitfulness of riches, ...

AND fib-speak-ing-entity-ERG this-of-ERG hold-BEness [property]-of-ERG

... and the fib-speaking-ness [i.e. lying] of this property [i.e. wealth] [i.e. the deceitfulness of this wealth], ...

### Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:  
property: **dalugang** hold-BE-ness  
town **gugiri garing** hut all  
kingdom **biriwal-guba** chief-of [kingdom]

[continues next frame]



[continues from previous frame]

*...ngatun ngali tāro kōttulli kan ne to yarakai to tarai to minnung bo minnung bo ko, ...*

**ngadun ngalidaru gudiliganidu yaragayidu darayidu minangbu minangbugu**

... and the lusts of other things ...

AND this-PLUR-ERG think-ing-entity-ERG bad-ERG other-ERG what-EMPH what-EMPH-for

... and these other emphatically-what emphatically-what [i.e. whatever] bad thinking-entity(s) [i.e. lusts] [i.e. and these other whatever lusts] ...

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

- min** what? which
- minang** what? what object?
- minaring** what is it?
- minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]

*this, that, these, those, neither, none*

PERHAPS: **ngalabu ngalabu**

*...uwolliella minki ka, [49] ...*

**uwaliyila minGiga**

... entering in, ...

move-ing-recently inside-at

... (that) were moving at inside [i.e. entering in], ...

[continues next frame]

[continues from previous frame]

*...murrung kamā ngaiya wiyelli kan ne ta, ...*

**marangGama ngaya wiyiligani da**

... choke the word, ...

crush-be-make-PH then speak-ing-entity ABSTR

... then crushed the speaking-entity [i.e. word], ...

*...ngatun yeai korien kunnun ngali.*

**ngadun yiyayigurin ganan ngali**

... and it becometh unfruitful.

AND fruit-lacking be-will this

... and this will be fruit-lacking [i.e. unfruitful].

#### UNIDENTIFIED TERMS

begin	INCHOative / INCEptive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

# Mark iv.20

*Ngatun Ngali bara upatoara purrai ta ba murrorōng ka ba;*

*yanti bara ba ngurrā wiyelli kan ne ta, ngatun ngurrung kulla, ngatun yeai kan kuttān, Winta kul thirty ta, winta kul Sixty ta, ngatun winta kul hundred ta.*

**ngadun ngali bara ubadwara barayidaba marurungGaba**

[20] And these are they which are sown on good ground;

such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

AND this they-all do-done to earth-at good-at

And this, they (are) do-endowed [i.e. sown] at [i.e. in] good ground; ...

## PASSIVE: -dwara

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
RENDERED: speak-, hide-, give-endowed

*... yanti bara ba ngurrā wiyelli kan ne ta, ...*

**yandi bara ba ngara wiyiligani da**

... such as hear the word, ...

thus they-all DONE hear-PH speak-ing-entity ABSTR

... thus they >done<-heard the speaking-entity [i.e. word] ...

*... ngatun ngurrung kulla, ...*

**ngadun ngarangGala**

... and receive it, ...

AND receive-be-PH

... and heard [i.e. received] (it), ...

[continues from previous frame]

...ngatun yeai kan kuttān, ...

ngadun yiyayigan gadan

... and bring forth fruit, ...

AND fruit-BEness be-AFF-now

... and be(comes) fruit-ness [i.e. fruitful], ...

-gan / -gan(g): BEness				
ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

... Winta kul thirty ta, winta kul Sixty ta,  
ngatun winta kul hundred ta.

windagal THIRTY da windagal SIXTY  
da ngadun windagal HUNDRED da

... some thirtyfold, some sixty, and some an hundred.

part-belong THIRTY AFFirm part-belong SIXTY  
AFFirm AND part-belong HUNDRED AFFirm

... part-belong [i.e. some] at thirty, aye, some  
at sixty, aye, and some at a hundred, aye.

# Mark iv.21

*Ɔ Ngatun noa wiyā barun,  
wiyā Candle nung mantān, uppuli ko barā ka ko  
wimbi ka ko, nga barā ka ko pirikilli ngēl la ko,  
wiyā upunnun wal Candle ngēl la ko?*

**ngadun nuwa wiya barun**

[21] And he said unto them,  
Is a candle brought to be put under a bushel, or  
under a bed? and not to be set on a candlestick?

AND he speak-PH them-all

And he spoke (to) them: ...

... *wiyā Candle nung mantān, ...*

**wiya CANDLEnung mandan**

... Is a candle brought ...

QUESTION CANDLE-ACC take-AFF-now

... "QUERY: (Someone) takes a candle ...

## PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du:** someone

**ngandu** .....

someone (did whatever...)

... *uppuli ko barā ka ko wimbi ka ko, ...*

**ubaligu baragagu wimbigagu**

... to be put under a bushel, ...

do-ing-for DOWN-to bowl-to

... for doing [i.e. putting] down to [i.e. under] a bowl, ...

[continues from previous frame]

... *nga barā ka ko pirikilli ngēl la ko, ...*

**nga baragagu birilingilagu**

... or under a bed? ...

**OR down-to lie-ing-place-to**

... or down to [i.e. under]  
a lying-place [i.e. bed]; ...

### 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]

... *wiyā upunnun wal Candle ngēl la ko?*

**wiya ubanan wal CANDLEngilagu**

... and not to be set on a candlestick?

**QUESTION do-will certainly CANDLE-place-to**

... QUERY: will (someone) certainly do [i.e. put] it to [i.e. in] a candle-place [i.e. candlestick]?”

### 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 iv.22

*Kulla wal [keawai] yan̄in tara yuropotoara,  
paipibungnunnun wal; ngatun keawai wal tarai ta kōllānmatōara wonto ba  
ngurrur bungnunnun ngaiya wal.*

**gala wal yandindara yurubadwara**

[22] For there is nothing hid,  
which shall not be manifested; neither was any thing  
kept secret, but that it should come abroad.

because certainly all-PLUR hide-done to

Because certainly all things (are)  
hide-endowed [i.e. hidden], ...

... *paipibungnunnun wal; ...*

**bayibangGanan wal**

... which shall not be manifested; ...

appear-do-compel-will certainly

... (someone) will certainly (not)  
compel (them) to appear; ...

## PASSIVE: -dwara

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
RENDERED: speak-, hide-, give-endowed

## DOUBTFUL Tkld TRANSLATION

KJV *there is **nothing** hid*  
Tkld **yandindara yurubadwara**  
all-PLUR hide-done to  
'not' IS NOT TRANSLATED.  
PERHAPS:  
**giyawayi wal bayi-bi-ba-ngGa-nan**  
not certainly appear-do-do-compel-will  
(someone) will certainly not compel to  
appear

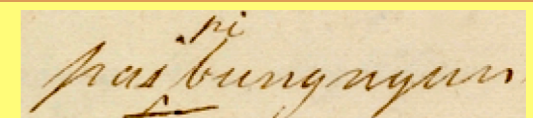
## PASSIVE IGNORED

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...)

## DOUBTFUL Tkld TRANSLATION

KJV *shall **not** be manifested*  
Tkld "appear-do-compel-will certainly  
bird-ERG ... move-PH  
'not' IS NOT TRANSLATED. PERHAPS:  
**giyawayi wal bayi-bi-ba-ngGa-nan**  
not certainly appear-do-do-compel-will  
(someone) will certainly not compel to  
appear

## MS ERROR [?]



THE LATE INSERTION OF **-bi-**  
WAS PROBABLY AN ERROR FOR:  
**bayi-ba-ngGa-nan**  
appear-do-compel-will

[continues from previous frame]

...ngatun keawai wal tarai ta kōllānmatōara ...

ngadun giyawayi wal darayi da gulanmadwara

... neither was any thing kept secret, ...

AND no certainly other AFFirm secret-make-done to

... and certainly no other, aye, secret-made-endowed  
[i.e. was kept secret]; ...

### PASSIVE: -dwara

TkId USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
RENDERED: speak-, hide-, give-endowed

...wonto ba ngurrur bungngunnun ngaiya wal.

wandu ba ngarabangGanan ngaya wal

... but that it should come abroad.

instead DONE hear-do-compel-will then certainly

... instead [i.e. except] (that someone) will then  
certainly compel to hear (i.e. make it be heard).

### 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...)

### wandu ba: whereas / INSTEAD

#### wandu ba

TkId: "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 iv.23

*Wiyā tarai to kore ko ba ngurēung ko ngurrulliko*

*ngurrur bunbilla bōn* — *Or thus* / *Wiyā tarai kan to ngurēung kan to ngurrur li ko ngurrur bunbilla bōn.* [51]

**wiya darayidu gurigu ba ngariyangGu ngaraligu**

[23] If any man have ears to hear,  
let him hear.

QUESTION other-ERG man-ERG WHEN/if ear-using hear-ing-for

QUERY: If (an)other man using ear(s) for hearing ...

*... ngurrur bunbilla bōn / ...*

**ngarabanbila bun**

... let him hear.

hear-permit-IMP! him

... (you) must let him hear ...

[continues next frame]

[continues from previous frame]

... *Or thus / Wiyā tarai kan to ngurēung kan to ngurrur li ko ...*

wiya darayigandu ngariyangGandu ngaraligu

If any man have ears to hear, ...

QUESTION other-agent-ERG ear-agent-ERG hear-ing-for

... / OR THUS / QUERY (An)other-agent ear-agent  
[i.e. another hearing person] for hearing ...

**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]
--------	-------	----------------------------	--------	----------------------------------

... *ngurrur bunbilla bōn.*

ngarabanbila bun

... let him hear.

hear-permit-IMP! him

... (you) must let him hear ...

# Mark iv.24

*Ngatun noa barun wiyā,*

*Yakaoi nura minnung nura ngurrān. Ngala nura upunnun wal, upunnun ngaiya wal nurun willam bo: ngatun [nurun ngurrān] nurun ngurrulli kan, ngunun wal butti.*

**ngadun nuwa barun wiya**

[24] And he said unto them,

Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

**AND he them-all speak-PH**

**And he spoke (to) them: ...**

*... Yakaoi nura minnung nura ngurrān. ...*

**yaguwayi nura minang nura ngaran**

... Take heed what ye hear: ...

**beware you-all WHAT you-all hear-now**

**... “You beware WHAT you hear. ...**

**yaguwayi: BEWARE**

**yaguwayi: ‘how’**  
ALSO MEANS ‘beware’

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

**min** what? which  
**minang** what? what object?  
**minaring** what is it?  
**minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*  
**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

## RELATIVE PRONOUNS

THIS		THAT	
<b>ngali</b>	this	<b>ngala</b>	that
<b>ani</b>	this	<b>anuwa</b>	that
what = 'that which'		<b>anduwa</b>	that
		<b>anang</b>	that
		<b>ngaluwa</b>	that
		<b>nginuwa</b>	that

PERHAPS: **ngalabu**

[continues next frame]

[continues from previous frame]

...*Ngala nura upunnun wal, ...*

**ngala nura ubanan wal**

... with what measure ye mete, ...

that you-all do-will certainly

... That [i.e. what] you will certainly do, ...

...*upunnun ngaiya wal nurun willam bo: ...*

**ubanan ngaya wal nurun wilambu**

... it shall be measured to you: ...

do-will then certainly ye-all return-EMPH

... then (someone) will certainly do you emphatically-return [i.e. do back to you]; ...

...*ngatun [~~nurun-ngurrān~~] nurun ngurrulli kan, ngunun wal butti.*

**ngadun nurun ngaraligan ngunan wal badi**

... and unto you that hear shall more be given.

AND ye-all hear-ing-agent give-will certainly more

... and (to) you hearing-agent(s), (someone) will certainly give more.”

### 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...)

### 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...)

### MYSTERY WORD: *badi*

**badi**

USED ONLY AS A stand-alone WORD DEFINED AS 'more, continue the action' BASIC MEANINGS FOR 'more':

- 'additional', 'repeat' (hit him more)
  - 'larger' : (I have more than you)
- DID **badi** SERVE FOR BOTH [?]

# Mark iv.25

*Kulla wal niuwoa ngikoumba ta,*

*ngunun wal ngikoung; ngatun niuwoa keawarān wal ka korien ngikoumba, mannun wal ngaiya ngikoung kin birung.*

**gala wal nyuwuwa ngigumba da**

[25] For he that hath,

to him shall be given: and he that hath not, from him shall be taken even that which he hath.

because certainly he him-of AFFirm

Because certainly he, of his, aye, ...

## DOUBTFUL TkId TRANSLATION

*KJV For he that hath*

TkId **nyuwuwa ngigumba da**

“**ngikoumba**”: him-of, his:

POSSESSIVE PRONOUN, THAT GOES WITH A NOUN. BUT THE SENTENCE REQUIRES ‘xxx-have-ing’.

PERHAPS

*nyuwuwa-bu-gu ngali-guwa*

he-EMPH-for this-having

*for he having this*

*... ngunun wal ngikoung; ...*

**ngunan wal ngigung**

... to him shall be given: ...

give-will certainly him

... (someone) will certainly give him: ...

## 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...)*

## DOUBTFUL TkId TRANSLATION

*KJV to him shall be given*

TkId **ngunan wal ngigung**

give-will certainly him

PERHAPS

*(ngan-du) ngigung ngali wal ngunan*

(someone-ERG) him this certainly give-will

*someone will certainly give this (to) him*

[continues next frame]

[continues from previous frame]

...ngatun niuwoa keawarān wal ka korien ngikoumba, ...

ngadun nyuwuwa giyawaran wal gagurin ngigumba

... and he that hath not, ...

AND he not-now certainly be-lacking him-of

... and he (who) certainly not be [i.e. have]-lacking of his [i.e. he who has not], ...

DOUBTFUL TkId TRANSLATION

KJV *and he that hath not*  
PERHAPS:

ngadun nyuwuwa dalu-gan-Gurin  
AND he property-lacking

...mannun wal ngaiya ngikoung kin birung.

manan wal ngaya ngigungGinbirang

... from him shall be taken even that which he hath.

take-will certainly then him-away from

... then (someone) will  
certainly take away from him.

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...)

DOUBTFUL TkId TRANSLATION

KJV *from him shall be taken even that which he hath*  
PERHAPS:

(ngan-di) manan wal ngaya ngala ngigung-Gin-birang  
(someone-ERG) take-will certainly then that him-away from  
someone will then certainly take that away from him

## Mark iv.26

*Ɔ Ngatun noa wiyā,  
yanti ta Pirriwul koba Eloī ūmba,  
ngiakai kiloa yanti kore upunnun ba  
yeai purrai ka ba,*

**ngadun nuwa wiya**

[26] And he said,  
So is the kingdom of God, as if a man  
should cast seed into the ground;

AND he speak-PH

And he spoke:...

*... yanti ta Pirriwul koba Eloī ūmba, ...*

**yandi da biriwalguba ELOIumba**

... So is the kingdom of God, ...

thus AFFirm chief-of (kingdom) GOD-of

... “Thus, aye, [i.e. it is] the kingdom of God, ...

### biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba**  
‘chief-of’ FOR ‘kingdom’

THIS FORM SEEMS DOUBTFUL

**biriwal-guba ELOI-guba** [30]

**biriwal-guba ELOI-umba** [6]

**biriwal-guba murugu-guba** [3]

Tkld ALSO USED—PERHAPS BETTER:

**biriwal-ngil** chief-place [9]

**biriwal-gani** chief-entity [2]

*...ngiakai kiloa yanti kore upunnun ba yeai purrai ka ba,*

**ngiyagayigiluwa yandi guri ubanan ba yiyayi barayigaba**

... as if a man should cast seed into the ground;

like this like thus man do-will WHEN/if fruit earth-at

... like-this-like thus if (a) man will do (i.e. throw, sow) fruit (i.e. seed) at [i.e. on] the earth,

### -giluwa: -LIKE

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

## Mark iv.27

*Ngatun ngarabo kunnun ngaiya,*

*ngatun boungkunnun ngaiya tokoi ta ngatun purreung ka,  
ngatun yeai poaikullinnun [(wh)at is (spr)ing up grow] wal  
wokka, keawai wal noa na ba Yakoai.*

**ngadun ngarabu ganan ngaya**

[27] And should sleep,  
and rise night and day, and the seed should  
spring and grow up, he knoweth not how.

AND sleep be-will then

And will then sleep, ...

---

*... ngatun boungkunnun ngaiya tokoi ta ngatun purreung ka, ...*

**ngadun bungGanan ngaya duguwida ngadun bariyangGa**

... and rise night and day, ...

AND rise-be-will then night-at AND daylight-at

...and will then rise at night, and at [i.e. by] day, ...

---

[continues next frame]



[continues from previous frame]

...ngatun yeai poaikullinnun [(wh)at is (spr)ing up grow] wal wokka, ...

ngadun yiyayi buwayigalanan wal waga

... and the seed should spring and grow up, ...

AND fruit grow-be-ing-will certainly high

... and fruit will certainly be growing high, ...

**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

...keawai wal noa na ba Yakoai.

giyawayi wal nuwa na ba yaguwayi

... he knoweth not how.

not certainly he see DONE how

... he certainly >done<-see not HOW.

**yaguwayi: HOW**

INTERROGATIVE 'how': **yaguwayi**  
ENGLISH **how** HAS SEVERAL MEANINGS, e.g.:  
– interrogative 'How does it work?'  
– in what manner 'I don't know how to do it'  
– what quality 'How was the movie today?'  
– modifier 'How funny that is'  
– = 'what' 'How about some dinner?'  
**yaguwayi**: PROBABLY FIRST MEANING

PERHAPS: **anangGu**  
that [i.e. what]-using

OR PERHAPS

**ngara-li-gurin nuwa uba-li-dwara-gani**  
understand-ing-lacking he do-ing-done-to-  
entity  
*he (is) not understanding the achievement*  
*[i.e. how it was done]*

# Mark iv.28

*Kulla purrai ta birung poaikulliliella bountoa bo yeai bo,*  
*kurrikuri ka ta \_\_\_\_\_ [blade] wollung ngaiya, ngatun yuki ta ngaiya Corn ta wollung ka ba, [53]*

**gala barayidabirang buwayigaliyila buwanduwabu yiyayibu**

[28] For the earth bringeth forth fruit of herself;  
first the blade, then the ear, after that the full corn in the ear.

because earth-away from grow-be-ing-ing-recently she-EMPH fruit-EMPH

Because from the earth was contantly growing fruit she-herself, ...

**DOUBTFUL TkId TRANSLATION**  
KJV *earth ... herself*  
TkId **barayi ... buwanduwabu**  
'earth' WOULD NOT HAVE BEEN  
CONSIDERED a female person,  
NOR fruit TO GROW FROM THE soil/earth  
PERHAPS  
**gala galayi yiyayi-guwa buwayi-ga-li-yila**  
**barayi-dabirang**  
because tree fruit-having grow-be-ing-  
recently soil-away from  
*for the tree having fruit growing from the*  
*earth*

*... kurrikuri ka ta \_\_\_\_\_ [blade ? Is woiyo the blade ... ] \_\_\_\_\_ wollung ngaiya, ...*

**gari gariga da [wuyu] walang ngaya**

... first the blade, then the ear,...

first-at AFFirm grass head then

... first, aye, the grass, then the head, ...

**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

*...ngatun yuki ta [after] ngaiya Corn ta wollung ka ba, [53]*

**ngadun yugida ngaya CORN da walangGaba**

... after that the full corn in the ear.

and after then CORN AFFirm head-at

... and after then, at [i.e. in] the head [of] corn, aye.

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

# Mark iv.29

*Wonto [nəa] ba yeai kunnun ba,  
kullingtinnun wal [nəa] ngaiya noa tantoa bo Sickle-to,  
kulla wal Wunul Harvest kuttan yakita bo.*

wandu ba yiyayi ganan ba

[29] But when the fruit is brought forth,  
immediately he putteth in the sickle, because the harvest is come.

instead DONE fruit be-will WHEN/if

Instead when the fruit will be, ...

## 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**

*... kullingtinnun wal [nəa] ngaiya noa tantoa bo Sickle-to, ...*

galingdinan wal ngaya nuwa danduwabu SICKLEdu

... immediately he putteth in the sickle, ...

cut-AFF-will certainly then he enough-EMPH  
[immediately] SICKLE-using

... then he will certainly cut immediately using the sickle, ...

## SPECIAL WORD: cut

DEFINITIONS MIGHT BE DOUBTFUL:

**ganban-di-li-gu** To cut with a knife

**gulban-di-li-gu** To chop with an axe or  
scythe, to mow

**gala-ba-lig-u** to cut round; to circumcise

**galing-di-lig-u** to cut, as with a knife or stone  
such cutting instrument

## 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

*...kulla wal Wunul Harvest kuttan yakita bo.*

gala wal wunul HARVEST gadan yagidabu

... because the harvest is come.

because certainly hot [summer] HARVEST be-AFF-now now-EMPH

... because certainly the summer harvest is emphatically-now.

# Mark iv.30

*Ŷ Ngatun noa wiyā,*

*Minnung bunnun kiloa ngeen  
Pirriwul koba Eloi-ūmba? nga,  
yakoai kiloa \_\_\_\_\_ [[co]mpare]*

**ngadun nuwa wiya**

[30] And he said,  
Whereunto shall we liken the  
kingdom of God? or with what  
comparison shall we compare it?

AND he said

And he spoke:....

... *Minnung bunnun kiloa ngeen Pirriwul koba Eloi-ūmba? ...*

**minang banan giluwā ngiyin biriwalguba ELOIumba**

... Whereunto shall we liken the kingdom of God? ...

what do-will like we-all chief-of (kingdom) God-of

... "What will we do like [i.e. liken] the kingdom of God? ...

**-giluwa: -LIKE**

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

**Tkld INVENTIONS:**  
property / town / kingdom

Tkld coined the following terms:  
property: **dalugang** hold-BE-ness  
town **gugiri garing** hut all  
kingdom **biriwal-guba** chief-of [kingdom]

... *nga, yakoai kiloa \_\_\_\_\_ [[co]mpare]*

**nga yaguwayi giluwā .....**

... or with what comparison  
shall we compare it?

OR how like .....

... or how like ..... [compare] it?'

**DOUBTFUL Conjunctions**

**nga** = or 69  
**nga** = be (alternative to **ga**) 12  
**ngadun** = and  
CONJUNCTIONS UNUSUAL  
"Most languages lack specific coordinat-  
ing and subordinating particles, of the  
types 'and', 'but', 'when', 'because',  
'if'. However, these are found in a few  
languages." [Dixon 2002:86:10]

**-giluwa: -LIKE**

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

**MISSING TRANSLATION**

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

PERHAPS

**nga yaguwayi ngali-giluwa da  
ngala-giluwa**  
OR how this-like AFFirm that-like  
Or how like this, aye. [i.e. is] like that.

# Mark iv.31

*Yanti kiloa Mustard yeai kiloa ta,  
upatoara ba purrai ta ba, warea ta unnoa ta, yantin ta  
birung yeai purrai ta birung:*

yandigiluwa MUSTARD yiyayigiluwa da

[31] It is like a grain of mustard seed,  
which, when it is sown in the earth, is less than all the seeds that be  
in the earth:

thus like MUSTARD fruit like AFFirm

Thus-like [i.e. likewise] a mustard fruit [i.e. seed]-like, aye, ...

**-giluwa: -LIKE**

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

*... upatoara ba purrai ta ba, ...*

ubadwara ba barayidaba

... which, when it is sown in the earth, ...

do-done to WHEN/if earth-at

...when do-endowed [i.e. sown] at [i.e. in] the earth, ...

**PASSIVE: -dwara**

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
RENDERED: speak-, hide-, give-endowed

*... warea ta unnoa ta, yantin ta birung yeai purrai ta birung:*

wariya da anuwa da yandindabirang yiyayi barayidabirang

... is less than all the seeds that be in the earth:

little AFFirm that AFFirm all-away from fruit earth-away from

... that, aye, little, aye, [i.e. that is less] (than) from all the seed(s) from the earth.

# Mark iv.32

## Wonto upan ba

*poaikullinnun wal ngaiya wokka [kə] lang ngatun kauwul kunnun kakilli ko yantin ta birung Herb ta birung, ngatun poaikullin wiran kauwul kauwul-kauwul; ngatun bara tibbin Moroko tin yellawonnun baran kommirrir unta kul ngala ko.*

## wandu uban ba

[32] But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the

instead do-now WHEN/if

instead when (someone) does [i.e. sows], ...

### 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...)

*... poaikullinnun wal ngaiya wokka [kə] lang ...*

## buwayigalanan wal ngaya wagalang

..., it groweth up, ...

grow-be-ing-will certainly then high-ness

... then it will certainly be growing high-ness, ...

### 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

*... ngatun kauwul kunnun kakilli ko yantin ta birung Herb ta birung, ...*

## ngadun gawal ganagan gagiligu yandindabirang HERBdabirang

.. and becometh greater than all herbs, ...

AND big be-will be-be-ing-for all-away from HERB-away from

... and big will be for being from all herb(s) [i.e. it will become bigger than all herbs], ...

[continues from previous frame]

*...ngatun poaikullīn wirān kauwul kauwul-kauwul; ...*

**ngadun buwayigalin wiran gawal gawal gawal**

.. and shooteth out great branches; ...

AND grow-be-ing-now branch(es) big big-big [many]

... and is growing many big branch(es), ...

*...ngatun bara tibbin Moroko tin ...*

**ngadun bara dibin murugudin**

... so that the fowls of the air ...

AND they-all bird sky-at

... and they, the birds at [i.e. in] the sky, ...

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

*...yellawonnun barān kōmmirrir  
unta kul ngala ko.*

**yilawanan baran gumira  
andagal ngalagu**

... may lodge under the shadow of it.

sit-will DOWN shadow  
there-belong that-using

... will sit DOWN there-belong [i.e. thereabouts] using that shadow.

**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	<b>sit</b> <small>down</small>	<i>rest</i>
3	<b>cut, hew,</b> <small>down</small>	<i>fell</i>
9	<b>fall</b> <small>down</small>	<i>collapse</i>
5	<b>put, lay, let</b>	<i>deposit</i>
	<b>come, go,</b> <small>down</small>	<i>descend</i>
	<b>take, let,</b> <small>down</small>	<i>lower</i>
	<b>pull</b> <small>down</small>	<i>demolish</i>

Also 'down' in:  
*run, hurry, take, bow, kneel, stoop, press, pour, cast*, etc.

**DOUBTFUL Tkld TRANSLATION**

KJV *under the shadow of it*  
Tkld **gumira andagal ngalagu**  
shadow there-belong that-using  
NO LOCative SUFFIX FOR 'shadow', BUT PERHAPS NOT NECESSARY IN Tkld's CONSTRUCTION  
POSSIBLE ALTERNATIVE  
**yilawanan gumiragaba andagal**  
sit-will shadow-at there-belong  
*will sit there in the shadow*

# Mark iv.33

*Ngatun kauwulkauwul Paraboli noa*

*barun wiya yanti kiloa wiyelli ta,*

*yanti bara ba \_\_\_\_\_ kaiyu kan kunnun ba nyurulliko /or/ (ngu ~~frunnun-ba [?]~~ ) ra ki kunnun ba ngurrulli ko.)*

**ngadun gawal gawal PARABLE nuwa barun wiya yandigiluwa wiyili da**

[33] And with many such parables spake he the word unto them, as they were able to hear it.

AND big big [many] PARABLE he them-all speak-PH thus like [likewise] speak-ing ABSTR [word]

And he spoke (to) them many parables, thus-like [i.e. likewise] speaking(s) [i.e. teaching(s)],

**-giluwa: -LIKE**

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

**DOUBTFUL Tkld TRANSLATION**

KJV *And with many such parables spake he the word unto them*

Tkld **ngadun gawal gawal PARABLE nuwa barun wiya yandigiluwa wiyili da**

'with' OMITTED: PERHAPS

**ngadun nuwa barun wiya wiyili da gawal gawal-lu yandigiluwa-lu PARABLE**  
AND he them-all spoke-PH speak-ing ABSTR big big [many]-**using** thus-like-**using** PARABLE

*And he spoke (to) them teaching(s) using many such parable(s)*

*... yanti bara ba \_\_\_\_\_ kaiyu kan kunnun ba nyurulliko ...*

**yandi bara ba gayugan ganan ba nyuraligu**

... as they were able to hear it.

thus they-all WHEN/if able-agent be-will DONE hear-ing-for

... thus when they will >done<-be able-agent [i.e. capable] for hearing [i.e. when they will have been able to hear it (i.e. them—the teachings)] ...

*.../or/ (ngu ~~frunnun-ba [?]~~ ) ra ki kunnun ba ngurrulli ko.)*

**nguragi ganan ba ngaraligu**

... were able to hear it.

hear-be [wise] be-will DONE hear-ing-for

... OR wise will >done<-be for hearing [i.e. will be wise (enough) to hear it (i.e. them—the teachings)].



# Mark iv.34

*Ngatun keawai wal noa wiyā barun. Paraboli korien:*

*Ngatun kakulla bara ba [55] pūnbai, wiyā noa barun yantin tara ngurrauwil koa bara. wirrobulli kan ngikoumba.*

**ngadun giyawayi wal nuwa wiyā barun PARABLEgurin**

[34] But without a parable spake he not unto them:  
and when they were alone, he expounded all things to his disciples.

AND no certainly he speak-PH them-all PARABLE-lacking

And parable-lacking, he certainly did not speak (to) them; ...

## 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)

*... Ngatun kakulla bara ba [55] pūnbai, ...*

**ngadun gagala bara ba bunbayi**

... and when they were alone, ...

AND be-be-PH they-all WHEN/if him-ITEM (alone)

... and when they were alone, ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

*... wiyā noa barun yantin tara ngurrauwil koa bara. wirrobulli kan ngikoumba.*

**wiyā nuwa barun yandindara ngarawilguwa  
bara wirubaligan ngigumba**

... he expounded all things to his disciples.

speak-PH he them-all all-PLUR hear-might-having  
they-all follow-ing-agent him-of

... he spoke (to) them (about) all these things (that) they might hear-doing, his following-agents [i.e. he spoke to his disciples about these things so that they might understand].

## 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 iv.35

*Ŷ Ngatun untoa ta purreung ka yarea ka kakulla ba,  
wiya ngaīya noa barun, waita walla ngeen koiyin kolang.*

**ngadun anduwada bariyangGa yariyaga gagala ba**

[35] And the same day, when the even was come,  
he saith unto them, Let us pass over unto the other side.

AND there-at daylight-at evening-at be-be-PH WHEN/if

And when it was at there at [i.e. in] the evening at [i.e. on] that day, ...

... *wiya ngaīya noa barun, ...*

**wiya ngaya nuwa barun**

... he saith unto them, ...

speak-PH then he them-all

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

... *waita walla ngeen koiyin kolang.*

**wadawala ngiyin gayinGulang**

... Let us pass over unto the other side.

depart-move-IMP! we-all side-towards

... “We must depart-move to the (other) side”.

## Mark iv.36

*Ngatun yukā bara barun ba konara ba,  
mānkulla ngaiya bōn kakulla noa ba Murrinauwai ta ba. Ngatun tarai  
tara kakulla warea ta murrinauwai ^ ngikoung kin ba.*

**ngadun yuga bara barunba gunara ba**

[36] And when they had sent away the multitude,  
they took him even as he was in the ship. And there were also with him other little ships.

**AND send-PH they-all them-of crowd WHEN/if**

And when they sent their crowd, ...

*... mānkulla ngaiya bōn ...*

**manGala ngaya bun**

.. they took him ...

**take-be-PH then him**

... (they) then took him, ...

[continues next frame]

[continues from previous frame]

... *kakulla noa ba Murrinauwai ta ba. ...*

**gagala nuwa ba mari nawidaba**

.. even as he was in the ship. ...

be-be-PH he WHEN/if big canoe (ship)-at

... when he was at [i.e. in] the ship. ...

SYDNEY WORDS: mari nawi

**mari nawi**: big canoe  
SYDNEY LANGUAGE WORDS  
USED BY THE SYDNEY PEOPLE  
FOR 'ship'

... *Ngatun tarai tara kakulla warea ta murrinauwai ^ ngikoung kin ba.*

**ngadun darayidara gagala wariya da mari nawi ngigungGinba**

... And there were also with him other little ships.

AND other-PLUR be-be-PH little AFFirm big canoe (ship) him-at

... And other little, aye, ships were at [i.e. with] him.

SYDNEY WORDS: mari nawi

**mari nawi**: big canoe  
SYDNEY LANGUAGE WORDS  
USED BY THE SYDNEY PEOPLE  
FOR 'ship'

## Mark iv.37

*Ngatun wibbi kauwul kakulla kakilliliella yakitā,*

*ngatun wombul \_\_\_\_\_ [xxx Tulkun [be]at into [the] ship] Murrinauwai ta ba, yanti ba warapāl ta.*

**ngadun wibi gawal gagala gagililiyila yagida**

[37] And there arose a great storm of wind,  
and the waves beat into the ship, so that it was now full.

AND wind big be-be-PH be-be-ing-ing-recently now

And now a big wind was constantly be-be-ing-ing [i.e. was continually there], ...

*... ngatun wombul \_\_\_\_\_ [xxx Tulkun [be]at into [the] ship] Murrinauwai ta ba, ...*

**ngadun wambul [[bundala] dalgan] mari nawidaba**

... and the waves beat into the ship, ...

AND stream [[beat] ..... thrust-BEness] big canoe (ship)-at

... and the stream [i.e. sea, wave(s)] [surge] (beat) at [i.e. into] the ship, ...

### MISSING TRANSLATION

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

### SYDNEY WORDS: mari nawi

**mari nawi**: big canoe  
SYDNEY LANGUAGE WORDS  
USED BY THE SYDNEY PEOPLE  
FOR 'ship'

*...yanti ba warapāl ta.*

**yandi ba warabal da**

... so that it was now full.

thus DONE fill-PATient AFFirm

... thus-done [i.e. likewise] (someone)  
filled (it), aye [i.e. so it was full].

### PASSIVE: -bal

ASSUME **-bal** = PATient,  
i.e. THE RECIPIENT OF  
SOMETHING — A PASSIVE  
CONSTRUCTION. e.g.

**wara-bal**: full, filled  
**yidara-bal**: named

### 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 iv.38

*Ngatun noa kakulla \_\_\_\_\_ [hinder part of] \_\_\_\_\_ Murrinauwai ta ba,*  
*ngarabo noa kakilliliella \_\_\_\_\_ [on a pillow]: Ngatun bara bōn boung bungngā, ngatun wiya bōn bara, Ā Pirriwul, wiya*  
*bi tetti kolang ngeen?*

**ngadun nuwa gagala [wilangGa] mari nawidaba**

[38] And he was in the hinder part of the ship,  
asleep on a pillow: and they awake him, and say unto him, Master, carest thou not  
that we perish?

AND he be-be-PH [**behind-at**] big canoe-at

And he was [**at the back of**] the big canoe [i.e. ship], ...

### MISSING TRANSLATION

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

### SYDNEY WORDS: mari nawi

**mari nawi**: big canoe  
SYDNEY LANGUAGE WORDS  
USED BY THE SYDNEY PEOPLE  
FOR 'ship'

*... ngarabo noa kakilliliella \_\_\_\_\_ [on a pillow]: ...*

**ngarabu nuwa gagililiyila [walang buwidangGa]**

... asleep on a pillow: ...

sleep he be-be-ing-ing-recently [**head soft-at**]

... he sleep be-being [i.e. was constantly sleeping] [**on a pillow**]: ...

### MISSING TRANSLATION

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

*...Ngatun bara bōn boung bungngā, ...*

**ngadun bara bun bungbangGa**

... and they awake him, ...

AND they-all him rise-do-compel-PH

... and they made him rise, ...

[continues from previous frame]

...ngatun wiya bōn bara, ...

ngadun wiya bun bara

... and say unto him, ...

AND speak-PH him they-all

... and they spoke (to) him: ...

...Ā Pirriwul, wiya bi tetti kolang ngeen?

ya biriwal wiya bi didigulang ngiyin

... Master, carest thou not that we perish?

ah chief QUESTION thou dead-towards we-all

... “Ah chief, QUERY (...) you, we all going to die?”

#### DOUBTFUL Tkld TRANSLATION

*KJV* carest thou not that we perish?

Tkld ... bi didigulang ngiyin

... thou dead-towards we-all

Tkld DOES NOT TRANSLATE ‘carest’.

PERHAPS

minGi bi gama-la-n bi didi-gulang ngiyin

emotion thou anxious-persist now thou

dead-towards we-all

*do you care, are you anxious, (that) we are about to die?*

## Mark iv.39

*Ngatun noa boungkulleen,*

*ngatun yipā noa wibbi; ngatun wiya noa wombul ung [?] yanoa, korun kakillia, ngatun wibbe ka korien ngaiya kakulla, ngatun yurāng ngaiya kakulla. [57]*

**ngadun nuwa bungGaliyan**

[39] And he arose,  
and rebuked the wind, and said unto  
the sea, Peace, be still. And the wind  
ceased, and there was a great calm.

AND he rise-be-ing-did

And he was rising, ...

*... ngatun yipā noa wibbi; ...*

**ngadun yiba nuwa wibi**

... and rebuked the wind, ...

AND eject-PH he wind

... and he ejected [i.e. rebuked] the wind; ...

*...ngatun wiya noa wombul ung [?] yanoa, korun kakillia, ...*

**ngadun wiya nuwa wambulung yanuwa gurun gagiliya**

... and said unto the sea, Peace, be still. ...

AND speak-PH he stream-ACC [?] let-it-be! quiet be-be-ing-IMP!

... and he spoke (to) the stream [i.e. sea]: “Desist, be quiet [i.e. be still]”. ...

MS UNCLEAR

wombulung [?]

YANUWA ‘let-it-be’

yanuwa CONVEYS THE IDEAS OF ‘let it be’, ‘desist’, ‘leave alone’, ‘drop it’, etc.



[continues from previous frame]

...ngatun wibbe ka korien ngaiya kakulla, ...

**ngadun wibi gagurin ngaya gagala**

... And the wind ceased, ...

AND wind be-lacking then be-be-PH

... And the wind be-lacking then was [i.e. lacking in being windy], ...

...ngatun yurāng ngaiya kakulla. [57]

**ngadun yurang ngaya gagala**

... and there was a great calm.

AND calm then be-be-PH

... and then it was calm.

**MYSTERY WORD: yurang**

yarang	hunger	6	yirung	hair	3
yarang	turn [?]	4	yurang	calm	2
yaring	laugh	4	yuring	go away	66
yirang	role [?]	2	yurung	dive	3
yirung	point	13			

# Mark iv.40

*Ngatun noa wiya barun,  
Minnaring tin nura yanti kinta k̄an? Yakoai nura  
ngurrur kor̄en wal nurun ba?*

**ngadun nuwa wiya barun**

[40] And he said unto them,  
Why are ye so fearful? how is it that ye have no faith?

AND he speak-PH them-all

And he spoke (to) them: ...

*... Minnaring tin nura yanti kinta k̄an? ...*

**minaringdin nura yandi gindagan**

... Why are ye so fearful? ...

what-because you-all thus fear-agent

... “What-because [i.e. why] (are) you thus afraid? ...

**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)

*... Yakoai nura ngurrur kor̄en wal nurun ba?*

**yaguwayi nura ngaragurin wal nurunba**

... how is it that ye have no faith?

how you-all hear-lacking certainly ye-all-of

... How (do) you certainly your hear-lacking [i.e. no faith]? [i.e. how do you lack your faith so much?]

**POSSESSIVE unattached**  
A POSSESSIVE SHOULD PERHAPS BE ATTACHED TO A NOUN  
IDIOMATIC EXPRESSION  
DOUBTFUL

**POSSESSIVE unattached**  
KJV *ye have no faith*  
Tkld **nura ngaragurin ... nurunba**  
you hear-lacking ... ye-all-of  
UNATTACHED ADJECTIVE ‘your’, PERHAPS  
**yaguwayi nura wal ngaragurin**  
how you-all certainly hear [faith]-lacking  
*how have you no faith*

# Mark iv.41

*Ngatun kinta kan bara kauwul kan, or lan,  
ngatun wiya lān ngaiya, /bara, barabo barabo, or/ tarai kan tarai kan, wonta  
kōn unni kore ngali? kulla ẓ wibbi ngatun wombul ngurrā ẓ bōn!*

**ngadun gindagan bara gawalgan \or [gawal]lan\**

[41] And they feared exceedingly,  
and said one to another, What manner of man is this, that  
even the wind and the sea obey him?

AND fear-agent they-all big-BEness \ OR big-ness\

And they (were) big-ness fear-agent(s) [i.e. were very afraid], ...

<b>-gan / -gan(g): BEness</b>				
<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

*... ngatun wiya lān ngaiya, /bara, barabo barabo, ...*

**ngadun wiyalan ngaya \ bara barabu barabu**

... and said one to another, ...

AND speak-RECIP-now then they-all they-all-EMPH  
they-all-EMPH [amongst themselves]

... and they then spoke-reciprocally emphatically-they emphatically-they  
[i.e. spoke to one another amongst themselves] ...

*... or/ tarai kan tarai kan, ...*

**[or \ darayigan darayigan]**

... one to another, ...

OR other-agent other-agent

... OR other-agent other-agent [i.e. to one another]\: ...

[continues from previous frame]

... *wonta kōn unni kore ngali?* ...

*wanda gun ani guri ngali*

... What manner of man is this, ...

what-type this man this fellow

... “Where-agent [i.e. what is] this man, this fellow? ...

MYSTERY WORD: *kōn*

*koiyung kōn* fire-type-at  
 2 *kaiyīnkōn ta ba* side-agent-at  
*kaiyīn kōn ta* side-agent-at  
*wonta kōn* what-type  
*turo kōn billi ta* punish-agent-do-ing  
 ABSTR  
 MEANINGS SUGGESTED HERE ARE DOUBTFUL

MYSTERY suffix: *-kon*

THERE ARE ABOUT 18 EXAMPLES OF TKId USING THE SUFFIX *-kon*, COMPARED WITH ABOUT 800 *-kan*, INTERPRETED AS ‘-agent’, ‘-BENess’ THE *-kon* SPELLING DOES NOT APPEAR TO BE AN ERROR, AS IT TENDS TO APPEAR REPEATEDLY WITH THE SAME WORD

PLACE

<i>wanda</i>	where	<i>anang</i>	there
<i>wanang</i>	where	<i>anambu</i>	there
<i>andi</i>	here	<i>anda</i>	there
<i>ani</i>	here	<i>anduwa</i>	there

... *kulla † wibbi ngatun wombul ngurrā † bōn!*

*gala wibi ngadun wambul ngara bun*

... that even the wind and the sea obey him?

because wind AND stream hear-PH him

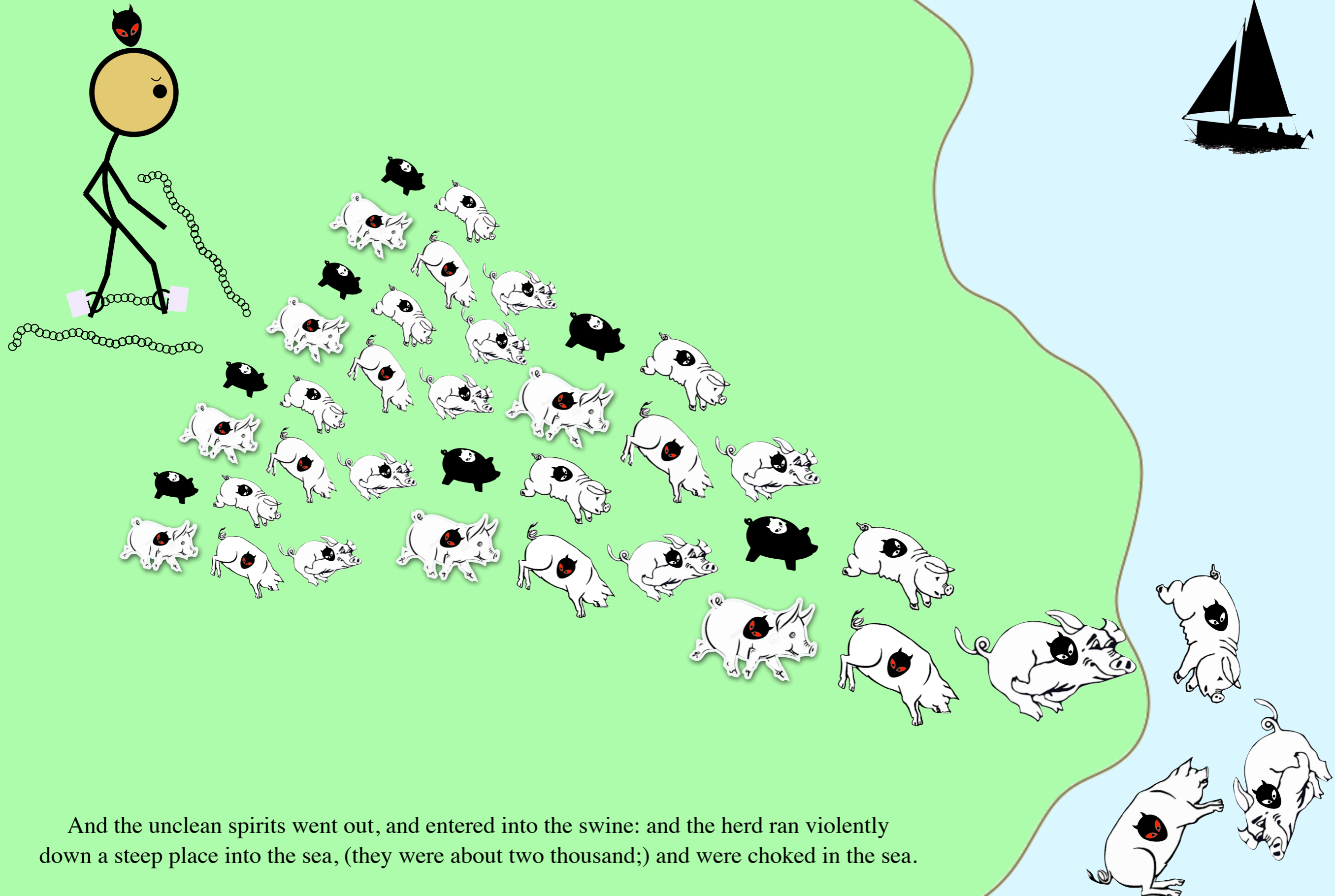
... because the wind and the stream [i.e. sea] heard [i.e. obeyed] him?”

[continues next frame]

he had been often bound with fetters and chains,  
and the chains had been plucked asunder by him,  
and the fetters broken in pieces: neither could any  
man tame him.

## Gadarenes

Mark v



And the unclean spirits went out, and entered into the swine: and the herd ran violently  
down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

# Mark v.01

*Ngatun uwā bara kaiyin toa ba wombul loa,  
purrai toa ba Gadarene toa ba.*

**ngadun uwa bara gayinduwaba wambuluwa**

[1] And they came over unto the other side of the sea,  
into the country of the Gadarenes.

AND move-PH they-all side-having (through/by)-at  
stream-having (through/by)

And they moved by-at [i.e. to] the side  
by [i.e. of] the stream [i.e. sea], ...

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

*... purrai toa ba Gadarene toa ba.*

**barayiduwaba GADARENEduwaba**

... into the country of the Gadarenes.

earth-having (through/by)-at  
GADARENE-having (through/by)-at

... by-at [i.e. in] the earth [i.e. country]  
by-at [i.e. of] the Gadarene(s).

-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.

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

# Mark v.02

*Ngatun uwa noa ba murrinauwai ta birung,  
tantoa kul bo nungngurrawā bōn wakōl kore [nikki-ka-birung] koūnkān noa  
kakulla nikki ka birung.*

**ngadun uwa nuwa ba mari nawidabirang**

[2] And when he was come out of the ship,  
immediately there met him out of the tombs a man with an unclean spirit,

AND move-PH he WHEN/if big canoe [i.e. ship]-away from

And when he [i.e. Jesus, 'J'] moved away from the ship, ...

**SYDNEY WORDS: mari nawi**

**mari nawi:** big canoe  
SYDNEY LANGUAGE WORDS  
USED BY THE SYDNEY PEOPLE  
FOR 'ship'

*... tantoa kul bo nungngurrawā bōn  
wakōl kore [nikki-ka-birung] ...*

**danduwagalbu nangGarawa  
bun wagul guri**

... immediately there met him out of the tombs a man...

enough-belong-EMPH [immediately]  
meet-move-PH him one man

... immediately meet-moved him  
[i.e. met him] one man, ...

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

**wagul ARTICLE**  
AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35]  
Tkld's USE OF **wagul** 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

*... koūnkān noa kakulla nikki ka birung.*

**guwunGan nuwa gagala nigigabirang [marayiguwa yaragayiguwa]**

... out of the tombs a man with an unclean spirit,

demon-agent he be-be-PH grave-away from [spirit-having bad-having]

... he was a demon-agent ['Demon' here called TRAUMA] from the grave(s) [having a bad spirit]

**MISSING TRANSLATION**

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

## Mark v.03

*Nikki ka noa kakilliliela*

*ngikoumba kakilli ngēl la; ngatun keawai wal  
kore kaiyu kan ngirulli ko bōn, keawai, kaiyu  
korien nulka nulka chain ko:*

**nigiga nuwa gagililiyila**

[3] Who had his dwelling among the tombs;  
and no man could bind him, no, not with chains:

grave-at he be-be-ing-ing-recently

He [Trauma] was recently constantly being at the grave(s), ...

*... ngikoumba kakilli ngēl la; ...*

**ngigumba gagilingila**

...had his dwelling ...

him-of be-be-ing-place-at

... at his being place [i.e. dwelling], ...

[continues next frame]



[continues from previous frame]

...ngatun keawai wal kore kaiyu kan ngirulli ko bōn, ...

ngadun giyawayi wal guri gayugan ngiraligu bun

... and no man could bind him, ...

AND no certainly man able-BEness tie-ing-for him

... and certainly no man (was) able-ness  
[i.e. capable] for [i.e. of] tying him up; ...

**-gan / -gan(g): BEness**

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

...keawai, kaiyu korien nulka nulka chain ko:

giyawayi gayugurin nalga nalga CHAINGu

... no, not with chains:

no able-lacking iron iron CHAIN-using

... no, able-lacking [i.e. incapable] using iron chain(s)

**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 v.04

*Kulla noa bōn ngirulli-bung-nga tōara murrin-murrīn*

*nulka nulka ko fetter ko ngatun Chain ko, ngatun kil bungngā noa Chain nung, [59] ngatun tiirbungngā noa Fetter nung pūdōl kakulla: nga keawai wal kaiyu korien tarai to kore ko b̄n [murrōn-bungngulli-ko] murroi umulli ko. √*

gala nuwa bun

ngiralibangGadwara marin marin

[4] Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

because he him tie-ing-do-compel-done to frequent

Because he (someone) frequent[ly] had compelled tying him [Trauma] up ...

### 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...)

### PASSIVE: -dwara

Tkld USED -dwara: done to TO REPRESENT PASSIVE FORMS, e.g.:  
wiya-dwara speak-done to spoken  
yuruba-dwara hide-done to hidden  
ngu-dwara give-done to given  
RENDERED: speak-, hide-, give-endowed

... nulka nulka ko fetter ko ngatun Chain ko, ...

nalga nalgagu FETTERgu ngadun CHAINGu

... with fetters and chains, ...

iron-using FETTER-using AND CHAIN-using

... using iron fetter(s) and chain(s), ...

[continues next frame]

[continues from previous frame]

*...ngatun kil bungngā noa Chain nung, [59] ...*

**ngadun gilbangGa nuwa CHAINnung**

... and the chains had been plucked asunder by him, ...

AND snap-do-compel-PH he CHAIN-ACC

... and he [Trauma] snapped the chain(s), ...

*...ngatun tiirbungngā noa Fetter nung pūndōl kakulla: ...*

**ngadun dyirbangGa nuwa FETTERnung bundul gagala**

.. and the fetters broken in pieces: ...

AND break-do-compel-PH he FETTER-ACC piece be-be-PH

... and he [Trauma] compel-broke the fether(s), were (in) pieces; ...

*...nga keawai wal kaiyu korien tarai to kore ko būn  
[murrōn-bungngulli-kə] murroi umulli ko.*

**nga giyawayi wal gayugurin darayidu  
gurigu bun maruwi umaligu**

... neither could any man tame him.

OR no certainly able-lacking other-ERG  
man-ERG him peace make-ing-for

... or [i.e. and] certainly no other man (was)  
able-<lacking> [i.e. capable] for [i.e. of]  
making him peace(ful).

#### 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]

#### 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 v.05

*Ngatun tokoi ta ngatun purreung ka yanti ka tai, kakulla noa bulkurrā, ngatun nikki ka, †tungkilliliella, ngatun †kullingtielliliela niuwoa bo tunōng ko [†kullabulleen niuwoa bo tunōng ko So L.M. & [?] BB says.] [side note: “have they [ano]ther word [c]ut with; [?] as [?] [ku]llabullin ]*

**ngadun duguwida ngadun bariyangGa yandi gadayi**

[5] And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

AND night-at AND daylight-at thus be-AFF-HAB (always)

And at night and at day(light), always, ...

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

*... kakulla noa bulkurrā, ngatun nikki ka, †tungkilliliella, ...*

**gagala nuwa balgara ngadun nigiga dangGililiyila**

... he was in the mountains, and in the tombs, crying, ...

be-be-PH he hill-at AND grave-at cry-ing-ing-recently

... he [Trauma] was at [i.e. in] the hill(s), and at the grave(s), constantly crying, ...

MYSTERY WORD: <b>dunGa...</b>		
<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	marrow	2

[continues next frame]

[continues from previous frame]

*ngatun †kullingtielliliela niuwoa bo tunūng ko ...*

**ngadun galingdililiyila nyuwuwabu dunungGu**

... and cutting himself with stones.

AND cut-AFF-ing-RFLX-recently he-EMPH stone-using

... and was continually cutting emphatically he [i.e. himself] with a stone ...

**SPECIAL WORD: cut**

DEFINITIONS MIGHT BE DOUBTFUL:

- ganban-di-li-gu** To cut with a knife
- gulban-di-li-gu** To chop with an axe or scythe, to mow
- gala-ba-lig-u** to cut round; to circumcise
- galing-di-lig-u** to cut, as with a knife or stone such cutting instrument

**DOUBTFUL Tkld TRANSLATION**

KJV *cutting himself*  
 Tkld **galingdililiyila nyuwuwabu**  
 cut-AFF-ing-RFLX-recently **he**-EMPH  
 Tkld HAS he-self NOT **him**-self  
 PERHAPS  
**galingdililiyila ngigungbu**  
 cut-AFF-ing-RFLX-recently **him**-EMPH  
*cutting himself*

**SPECIAL WORD: cut**

DEFINITIONS MIGHT BE DOUBTFUL:

- ganban-di-li-gu** To cut with a knife
- gulban-di-li-gu** To chop with an axe or scythe, to mow
- gala-ba-lig-u** to cut round; to circumcise
- galing-di-lig-u** to cut, as with a knife or stone such cutting instrument

**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

**Tkld HELPERS**

*So L.M. & B.B. says*

So LM & BB says [?]  
 'says' SUGGESTS ONE PERSON  
 BUT IT LOOKS LIKE TWO SETS  
 OF INITIALS  
 THESE COULD BE **Little M'Gill**  
 and **Billy Blue** (Gunson Vol 1  
 p.133.2)

**Tkld HELPERS: BB & LM**

TRANSLATION ADVISERS,  
 KNOWN BY INITIALS ONLY,  
 APPEAR TO HAVE INCLUDED:  
 BB, LM, TJ

*[†kullabulleen niuwoa bo tunōng ko*

*So L.M. K.[?] B.B. says.]*

**galabaliyan nyuwuwabu dunungGu**

... and cutting himself with stones.

cut-do-RFLX-did he-EMPH stone-using

... was cutting emphatically he [i.e. himself] with a stone

# Mark v.06

*Wonto noa ba † nakulla bōn Jesu nung (†ka lōng ka) [tæ],  
murrā ngaiya noa ngatun puntimaleen [/worshipped/] ngikoung kin*

wandu nuwa ba † nagala bun JESUSnung (†galungGa)

[6] But when he saw Jesus afar off,  
he ran and worshipped him,

instead he WHEN/if see-be-PH him JESUS-ACC distant-at

Instead, when he [Trauma] saw him, Jesus, at [i.e. in] the distance, ...

## wandu ba: whereas / INSTEAD

wandu ba

TkId: “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**

*...murrā ngaiya noa ngatun puntimaleen [/worshipped/] ngikoung kin*

mara **ngaya nuwa ngadun bandimaliyan ngigungGin**

... he ran and worshipped him,

run-PH then he AND fall-make-ing-did him-at

... then he [Trauma] ran and was falling (down) [i.e. worshipped] at him [J] ]

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

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

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

# Mark v.07

**Ngatun kaibulleen pulle kauwul [tə], ngatun wiyā,**

*Minnung bunnun [bæŋg] ke banūng, Jesu nung, Yinal ta Eloī koba wokka kaba? .....[I] adjure thee [by] God]..... Yari bi tia pirālbung ngunnun yanoa.*

**ngadun gayibaliyan baLi gawal ngadun wiya**

[7] And cried with a loud voice, and said,

What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

**AND call-do-ing-did voice big AND speak-PH**

**And was calling now [in] a loud voice, and [Trauma] spoke: ...**

## DOUBTFUL TkId TRANSLATION

*KJV cried with a loud voice*

TkId **gayibaliyan baLi gawal**

call-do-ing-did voice big

THIS WAS BETTER AT FIRST AS

... **bali-da gawal-(l)a**

voice-at big-at

*in a big voice*

AND PERHAPS BETTER STILL AS

... **bali-gu gawal-(l)u**

voice-using big-using

*using a big voice*

BUT TkId AMENDED IT TO ELIMINATE THE SUFFIXES, THE EFFECT OF WHICH WAS TO MAKE IT READ:

*AND (a) big voice was calling, and said, ... PERHAPS TkId INTENDED TO MAKE 'the loud voice' THE SUBJECT OF THE SENTENCE, BUT AS THIS WOULD HAVE DEPARTED FROM THE ORIGINAL TEXT, THIS SEEMS UNLIKELY.*

**... Minnung bunnun [bæŋg] ke banūng, Jesu nung, ...**

**minang banan gi ba nung JESUSnung**

...What have I to do with thee, Jesus, ...

**what do-will be I-thee JESUS-ACC**

**... "What will I do be [i.e. with] you, Jesus, ...**

## VERB 'to be'

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be'" [Dixon 1980 491:12]

IF THIS IS THE CASE FOR Awabakal, **ga / gi** 'be' WOULD BE A TkId INVENTION.

## CONJOINED PRONOUNS: TkId

'Conjoined pronouns': TkId/Fraser p.17:  
I thee **ba-nung** she thee **bin-toa**  
I her **ba-noun**  
thou me **bi-tia** thou her **bi-noun**  
thou him **bi-nung**  
he thee **bi-loa** (he me **tia-loa**)

**... Yinal ta Eloī koba wokka kaba? ...**

**yinal da ELOIguba wagagaba**

... thou Son of the most high God? ...

**son AFFirm GOD-of high-at**

**... son, aye, of God at [i.e. on] high? ...**

## ELOlumba / ELOIguba

**-guba** things **-umba** people, proper nouns  
24 ELOI-umba  
76 ELOI-guba

[continues from previous frame]

... ..[I ] adjure thee [by] God]..... ..

[wiyān wal ba nung yidaragu ELOIumba]

... ..[I ] adjure thee [by] God]..... ..

Speak-now certainly I-thee name-using GOD-of

... [I certainly speak (to) you using [i.e. in] the name of God], ...

MISSING TRANSLATION

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

SUFFIX: -umba / -guba

POSSESSIVE -guba things -umba people, proper nouns 24 ELOIumba 76 ELOIguba

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17: I thee ba-nung she thee bin-toa I her ba-noun thou me bi-tia thou her bi-noun thou him bi-nung he thee bi-loa (he me tia-loa

... Yari bi tia pirālung ngunnun yanoa.

yari bi diya biralbang ngunan yanuwa

... that thou torment me not.

stop thou me hard-do-ness give-will let-it-be

... stop, you [J], will give me [Trauma] hardness [i.e. a hard (time)], desist."

ALTERNATIVE TRANSLATION

KJV that thou torment me not Tkld yari bi diya biralbang ngunan stop thou me hard-do-ness give-will POSSIBLE ALTERNATIVES

yari ngu-gi-la-gura bi diya girin stop give-be-not thou me pain

yari uma-la aura girin-Guwa bi diya stop make-IMP! not pain-having thou me stop, do not make me pain

YANUWA 'let-it-be'

yanuwa CONVEYS THE IDEAS OF 'let it be', 'desist', 'leave alone', 'drop it', etc.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17: I thee ba-nung she thee bin-toa I her ba-noun thou me bi-tia thou her bi-noun thou him bi-nung he thee bi-loa (he me tia-loa



## Mark v.08

(*Kulla [noa bōn wiyaliella bōn] wiyā ta bōn noa,‡*

*kai †wolla ‡murraring [‡Murrung ka birung / Murruring means ...] kore kabirung  
‡Marai kan yarakai kan.)*

**gala wiya da bun nuwa**

[8] For he said unto him,

Come out of the man, thou unclean spirit.

because speak-PH AFFirm him he

Because he [J] said, aye, (to) him [Demon]: ...

... *kai †wolla ‡murraring [‡Murrung ka birung / Murruring means ...] kore kabirung ‡Marai kan yarakai kan.)*

**gayi wala mararing gurigabirang**

... Come out of the man, ...

come move-IMP! inside man-away from

... “Come-move from inside the man, ...

[continues next frame]

[continues from previous frame]

... [‡Murrung ka birung / Murruring means ple... [?]]

marangGabirang / maruring

.....

inside-away from / inside

... // away from the inside // ...

... ‡Marai kan yarakai kan.)

‡marayigan yarayigan)

... thou unclean spirit.

spirit-agent bad-agent

... evil spirit agent.”

## Mark v.09

*Ngatun noa wiya bōn, [yakōai]*

*wonnēn be yitirra? Ngatun noa wiyā, wiyelliella, Legion bang yitirra: kulla ngeen kauwul kauwul kan. [61]*

**ngadun nuwa wiya bun**

[9] And he asked him,

What is thy name? And he answered, saying, My name is Legion: for we are many.

AND he speak-PH him

And he [J] spoke (to) him [Demon]: ...

... *wonnēn be yitirra?* ...

**wanin bi yidara**

... What is thy name? ...

where thou name

... “Where [i.e. what is] your name?” ...

**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**

... *Ngatun noa wiyā, wiyelliella, ...*

**ngadun nuwa wiya wiyiliyila**

... And he answered, saying, ...

AND he speak-PH speak-ing-recently

... And he [Demon] said, speaking: ...

[continues from previous frame]

*...Legion bang yitirra: ...*

**LEGION bang yidara**

... My name is Legion: ...

LEGION I name

... "LEGION [i.e. plentiful] I name, ...

*...kulla ngeen kauwul kauwul kan. [61]*

**gala ngiyin gawal gawalgan**

... for we are many.

because we-all big big-BEness

... because we [i.e. the demons] are big-ness [i.e. many.]

**-gan / -gan(g): BEness**

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

## Mark v.10

*Ngatun noa bōn pirāl wiyā,  
yuka[Hi] korien barun noa unti kabirung purrai tabirung.*

**ngadun nuwa bun biral wiya**

[10] And he besought him much  
that he would not send them away out of the country.

AND he him hard speak-PH

And he [Demon] hard-spoke [to] him [J] [i.e. spoke earnest(ly), ....

---

*... yuka[Hi] korien barun noa unti kabirung purrai tabirung.*

**yugagurin barun nuwa andigabirang barayidabirang**

... that he would not send them away out of the country.

send-lacking them-all he here-away from earth-away from

... [that] he [J] send-lacking [i.e. not send] them [i.e. the demons] away from  
here, away from the earth [i.e. not send the demons out of the country].

---

# Mark v.11

*Yakita ngaiya unta kakulla bapai ta ba bulkirrōa,  
wirrul kauwul lan hog ta ta killiliella.*

yagida ngaya anda gagala babayidaba balgiruwa

[11] Now there was there nigh unto the mountains  
a great herd of swine feeding.

now then there be-be-PH near-at hill-having (through/by)

Now then there was, at near by the hill, ...

*... wirrul kauwul lan hog ta ta killiliella.*

wirul gawalan HOG da dagililiyila

... a great herd of swine feeding.

herd big-ness HOG AFFirm eat-be-ing-ing recently

... a big-ness herd of pig(s), aye, constantly eating.

**DOUBTFUL ANGLICISM  
EXISTENTIAL there**

*there is, there are, there was,  
there were ...*

'there' IS A PRONOUN, OR A  
NOUN [c.f. Fr. *Il y a...*]

IT DOES NOT DENOTE A  
LOCATION IN THESE USAGES

**POSSIBLE ADJUSTMENT**

OMIT anda

## Mark v.12

*Ngatun yantin to Devil lo pirāl wiyā bāra bōn [p̄irāl], wiyelliella,*

*yutilla ngearun murraring kolang minki kolang Hog kauwul kauwul kolang, pulōng [k̄aiw̄il] kulli ngeen minki kako barun [k̄æ] kin ko*

**ngadun yandindu DEVILu biral wiya bara bun wiyiliyila**

[12] And all the devils besought him, saying,

Send us into the swine, that we may enter into them.

AND all-ERG DEVIL-ERG hard speak-PH they-all him speak-ing-recently

And all the devil(s), they hard-spoke (to) him [J] [i.e. spoke earnestly], saying: ...

*... yutilla ngearun murraring kolang minki kolang Hog kauwul kauwul kolang, ...*

**yudila ngiyarun mararingGulang minGigulang HOG gawal gawalgulang**

... Send us into the swine, ...

send-IMP! us-all inside-towards inside-towards HOG big big [many]-towards

... “You must send us [demons] towards inside within the big-big [i.e. many] pig(s), ...

*... pulōng [k̄aiw̄il] kulli ngeen minki kako barun [k̄æ] kin ko*

**bulungGali ngiyin minGigagu barunGingu**

... that we may enter into them.

enter-be-ing we-all inside-to them-all-to

... [so] we entering to-inside to [i.e. of] them [i.e. you must send us inside the many pigs so we get inside them.]”

# Mark v.13

*Ngatun tantoa kul Jesu ko noa wamunbēa barun.*

*Ngatun bara Marai yarakai kan uwa murraring ka birung, ngatun pulōng kulleen minki [kələŋ] ka ko barun [kələŋ] kin ko Hog kau [kələŋ] wal kauwul la ko; ngatun wirrul murrā karakai barān birriko kolang wombul kolang (yanti tara Buloara tausand ta ra kiloa bara) ngatun kurrinta barun wombul la. [Lo.]*

**ngadun danduwagal JESUSgu nuwa wamanbiya barun**

[13] And forthwith Jesus gave them leave.  
And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

AND enough-belong [immediately] JESUS-ERG he move-make-permit-PH them-all

And immediately he, Jesus, allowed them to move. ...

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

*... Ngatun bara Marai yarakai kan uwa murraring ka birung, ...*

**ngadun bara marayi yaragayigan uwa mararingGibirang**

... And the unclean spirits went out, ...

AND they-all spirit bad-agent move-PH inside-away from

... And they, the bad spirit agents [i.e. demons], moved away from inside [of Trauma], ...

*...ngatun pulōng kulleen minki [kələŋ] ka ko barun [kələŋ] kin ko Hog kau [kələŋ] wal kauwul la ko; ...*

**ngadun bulungGaliyan minGigagu barunGingu HOG gawal gawalagu**

... and entered into the swine: ...

AND enter-be-ing-did inside-to them-all-to HOG-big big-to

... and were entering to-inside to [i.e. of] them, the big-big [i.e. many] pig(s); ...



[continues from previous frame]

...ngatun wirrul murrā karakai barān birriko kolang wombul kolang ...

ngadun wirul mara garagayi **baran** birigugulang wambulgulang

... and the herd ran violently down a steep place into the sea, ...

AND herd run-PH quick DOWN deep-to-towards stream-towards

... and the herd ran quick[ly] <down> towards the deep sea, ...

### ANGLICISM 'down': *baran*

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

9	<b>sit</b> <small>down</small>	<i>rest</i>
3	<b>cut, hew,</b> <small>down</small>	<i>fell</i>
9	<b>fall</b> <small>down</small>	<i>collapse</i>
5	<b>put, lay, let</b>	<i>deposit</i>
	<b>come, go,</b> <small>down</small>	<i>descend</i>
	<b>take, let,</b> <small>down</small>	<i>lower</i>
	<b>pull</b> <small>down</small>	<i>demolish</i>

Also 'down' in:

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

...(yanti tara Buloara tausand ta ra kiloa bara) ...

(yandidara bulwara THOUSANDdaragiluwa bara)

... (they were about two thousand;) ...

(thus-PLUR two THOUSAND-PLUR like they-all)

... (thus they 2000-like [i.e. about 2000]), ...

### -giluwa: -LIKE

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

...ngatun kurrinta barun wombul la. [Lo.]

ngadun garinda barun wambula

... and were choked in the sea.

AND choke-AFF-PH them-all stream-at

... and choked [i.e. drowned] them at [i.e. in] the sea.

# Mark v.14

*Ngatun bara tamunbilli kan Hog kauwul kauwul tara, murrā,*

*ngatun wiya unnoa tara kokore karing ka, ngatun purrai ta ko [63] Ngatun bara waita uwa unta birung nakilli ko minnung ba [kalla] umatoara.*

**ngadun bara damanbiligan HOG gawal gawaldara mara**

[14] And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

AND they-all eat-make-permit-ing-agent SWINE big big [many]-PLUR run-PH

And they (who were) permitting those many pigs to eat [i.e. swineherds], ran [away], ...

*... ngatun wiya unnoa tara kokore karing ka, ...*

**ngadun wiya anuwadara gugiri garingGa**

... and told it in the city, ...

AND speak-PH that-PLUR hut all [town]-at

... and those [the swineherds] spoke at [i.e. in] the town ...

**SPECIAL WORD: gugira**

**gugira**  
PROPERLY IS 'house', 'hut'  
Tkld ALSO USED IT FOR 'town'  
IN Mark HE USED  
**gugira garing**: 'hut all'  
FOR 'town'

**Tkld INVENTIONS:**  
property / town / kingdom

Tkld coined the following terms:  
property: **dalugang** hold-BE-ness  
town **gugiri garing** hut all  
kingdom **biriwal-guba** chief-of [kingdom]

*... ngatun purrai ta ko [63] ...*

**ngadun barayidagu**

.. and in the country. ...

AND earth-to

... and to [i.e. in] the earth [i.e. in the countryside]. ...

[continues from previous frame]

...*Ngatun bara waita uwa unta birung ...*

**ngadun bara wada uwa andabirang**

... And they went out ...

AND they-all depart move-PH there-away from

... And they depart-moved [i.e. left] from there ...

...*nakilli ko minnung ba [kulla] umatoara.*

**nagiligu minang ba umadwara**

... to see what it was that was done.

see-be-ing-for WHAT DONE make-done to

... for seeing WHAT >done<-make-  
endowed [i.e. what was done].

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

- min** what? which
- minang** what? what object?
- minaring** what is it?
- minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

**RELATIVE PRONOUNS**

THIS	THAT
<b>ngali</b> this	<b>ngala</b> that
<b>ani</b> this	<b>anuwa</b> that
what = 'that which'	<b>anduwa</b> that
	<b>anang</b> that
	<b>ngaluwa</b> that
	<b>nginuwa</b> that

**PASSIVE: -dwara**

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:

- wiya-dwara** speak-done to spoken
- yuruba-dwara** hide-done to hidden
- ngu-dwara** give-done to given

RENDERED: speak-, hide-, give-endowed

# Mark v.15

*Ngatun uwa bara bōn Jesu nyung,*

*ngatun nakulla bara bon koūn \*ka tā la kan [\*This is right say LM & B.B.] Devil lo, ngatun Legion to, yellowolliela, \_\_\_\_\_ [had not [garm]ent [?]] \_\_\_\_\_ ngatun tuloa ngurrullikan noa; ngatun kinta ngaiya bara kakulla.*

**ngadun uwa bara bun JESUSnung**

[15] And they come to Jesus,

and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

**AND move-PH they-all him JESUS-ACC**

And they moved [i.e. came] (to) him, Jesus, ...

*... ngatun nakulla bara bon koūn +ka tā la kan*

*[\*This is right say LM & B.B.] Devil lo, ...*

**ngadun nagala bara bun guwun gadala Gan DEVILlu**

... and see him that was possessed with the devil, ...

**AND see-be-PH they-all him demon-agent be-AFF-PH DEVIL-using**

... and they saw him, the devil-agent, was Devil-using [i.e. possessed by the Devil] [i.e. they saw Trauma so possessed], ...

## DOUBTFUL Tkld MS

**koūn ka tā la kan**

THE INSERTION OF **ga-da-la** [be-AFF-PH] IN THE MIDDLE OF **guwunGan** (devil-agent) IS DELIBERATE, AS THIS OCCURS IN VERSES 15, 16 AND 18: IT CANNOT BE READILY EXPLAINED.

## ka ta / -ka ta

SOME 80 INSTANCES OF

**ka ta:** ga da.

INTERPRETATIONS:

- |                      |             |
|----------------------|-------------|
| be AFFirm:           | be, aye     |
| xxx-at AFFirm        | xxx-at, aye |
| <b>ngigungGada</b>   | him-of-at   |
| <b>ngigungGadagu</b> | him-of-to   |

## BB & LM [?]

Gunson Vol 1 p.133.2 Tkld writes:

“At other periods two youths, named **Billy Blue** and **Little M’Gill** are taught to read and write in their own tongue, but their disposition to wander, although well fed and clothed at my expense, manifests itself very frequently to my sad annoyance. The latter has been now two months away, and the former must needs leave yesterday because my son went up the Country, and no doubt will be absent until it is reported to him of his return, which not being expected before six or seven weeks, the lads will lose much of what they have already attained. Their unfinished first attempt in copy books, I attach, as specimens just as they left them; the books are made narrow to prevent soiling with their hands.

The Elder M’Gill, from whom the lad has, according to their usual custom, received his name, seldom visits me, he displays his knowledge at Newcastle Town, where drink has attractions far more strong than my study possess at the Lake.”

...ngatun Legion to, ...

**ngadun LEGIONdu**

... and had the legion, ...

AND LEGION-using

... and using [i.e. possessed by] a legion [i.e. by many of them (demons)], ...

... yellawolliela, ...

**yilawaliyila [giriginGuwa]**

... sitting, and clothed, ...

sit-ing-recently [**garment-having**]

... [Trauma] was sitting, [clothes-having, i.e. clothed] ...

**Word omitted**  
 TkId HAS OMITTED 'clothed':  
 PERHAPS  
*girigin-Guwa*  
 garment-having

...ngatun tuloa ngurrullikan noa; ...

**ngadun duluwa ngaraligan nuwa**

... and in his right mind: ...

AND straight hear-ing-BEness he

... and he [Trauma] was a straight hearing-ness [i.e. thinking straight, in his right mind]; ...

**-gan / -gan(g): BEness**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

...ngatun kinta ngaiya bara kakulla.

**ngadun ginda ngaya bara gagala**

... and they were afraid.

AND fear then they-all be-be-PH

... and then they were afraid.

# Mark v.16

*Ngatun bara nakilli kan ta wiyā barun*

*yanti ta ngiakai bōn koūn ka tā la kan Devil lo, ngatun yanti tin Hog tin kauwul kauwul lin.*

**ngadun bara nagiligan da wiya barun**

[16] And they that saw it told them

how it befell to him that was possessed with the devil, and also concerning the swine.

AND they-all see-be-ing-agent AFFirm speak-PH them-all

And they, the seeing-agent(s) [i.e. witnesses, the swineherds], aye, spoke (to) them, ...

*... yanti ta ngiakai bōn koūn ka tā la kan Devil lo, ...*

**yandi da ngiyagayi bun guwunGadalagan DEVILu**

... how it befell to him that was possessed with the devil, ...

thus AFFirm like-this him demon-be-AFF-PH-agent DEVIL-using

... thus, aye, like this, him devil-was-agent, using [i.e. by] the Devil [i.e. how it was so that Trauma was demonised by the Devil], ...

### DOUBTFUL Tkld MS

**koūn ka tā la kan**

THE INSERTION OF **ga-da-la** [be-AFF-PH] IN THE MIDDLE OF **guwunGan** (devil-agent) IS DELIBERATE, AS THIS OCCURS IN VERSES 15, 16 AND 18: IT CANNOT BE READILY EXPLAINED.

*...ngatun yanti tin Hog tin kauwul kauwul lin.*

**ngadun yandidin HOGdin gawal gawalin**

... and also concerning the swine.

AND thus-because (about) HOG-because (about) big big [many]-because (about)

... and because thus [i.e. concerning] the big-big [i.e. many] pig(s).

### -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
<b>-gin</b>	5	<b>93</b>	46	—
<b>-din</b>	168	25	—	8
<b>-lin</b>	12	—	—	—
<b>-rin</b>	2	—	—	5

# Mark v.17

*Ngatun tantoa kul bo wiya pirāl bara bōn,  
watai uwolli ko unta birung purrai ta bīrung barun ba kin birung.*

**ngadun danduwagalbu wiya biral bara bun**

[17] And they began to pray him  
to depart out of their coasts.

AND enough-belong-EMPH [immediately]  
speak-PH hard they-all him

And immediately they hard-spoke  
[i.e. spoke earnest(ly)] (to) him, ...

UNIDENTIFIED TERMS	
begin	INCHOative / INCEPtive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

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

*... watai uwolli ko unta birung purrai ta bīrung barun ba kin birung.*

**wada uwaligu andabirang barayidabirang barunbaginbirang**

... to depart out of their coasts.

depart move-ing-for there-away from earth-away from them-all-of-away from

... for depart-moving away from there, from their earth [i.e. country].

**MS ERROR**  
watai  
ASSUME MS ERROR FOR "watai"  
wada 'depart'

# Mark v.18

*Ngatun uwa noa ba murrinauwai ta ba,*

*wiya bōn ngaiya noa koūn ka ta la kān [Diabolō] Devil lo, kauwil koa noa ngikoung katoa kakilli ko,*

**ngadun uwa nuwa ba mari nawidaba**

[18] And when he was come into the ship,  
he that had been possessed with the devil prayed him that he might be with him.

AND move-PH he WHEN/if big canoe [ship]-at

And when he [J] moved at [i.e. to] the ship, ...

### SYDNEY WORDS: mari nawi

**mari nawi**: big canoe  
SYDNEY LANGUAGE WORDS  
USED BY THE SYDNEY PEOPLE  
FOR 'ship'

*... wiya bōn ngaiya noa koūn ka ta la kān [Diabolō] Devil lo, ...*

**wiya bun ngaya nuwa guwunGadalagan DEVILu**

... he that had been possessed with the devil prayed him ...

speaking-PH him then he demon-be-AFF-PH-agent DEVIL-using

... he [Trauma], the devil-was-agent, using [i.e. by] the Devil [Trauma] [i.e. the demonised devil], then spoke (to) [i.e. prayed, begged] him [J], ...

### DOUBTFUL Tkld MS

**koūn ka tā la kan**  
THE INSERTION OF **ga-da-la** [be-AFF-PH] IN THE MIDDLE OF **guwunGan** (devil-agent) IS DELIBERATE, AS THIS OCCURS IN VERSES 15, 16 AND 18: IT CANNOT BE READILY EXPLAINED.

### PROPriative having

Tkld GAVE **gayin** [-gan] FOR PROPriative **-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 PROPriative

"kain"	gayin	"in possession of; having"	having	Tkld/Frsr AWA Lex [212:25]
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*...kauwil koa noa ngikoung katoa kakilli ko,*

**gawilguwa nuwa ngigungGaduwa gagiligu**

... that he might be with him.

be-might-having he him-in company with be-be-ing-for

... (that) he [Trauma] might be-for-being with him [J].

### -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 v.19

*Wonto ba Jesu wamunbēa korien bōn;*

*ngatun wiyā bōn; yuring bi wolla ngora kolang ngikoung kai kolang koti ta ko ngiroumba ka ta ko, ngatun wiyella barun minnung ba kauwul-kauwul kauwul tara uma-[65]toara Pirriwul lo ngiroung kai, ngatun ngurruruma tā la biloa.*

wandu ba JESUS wamanbiyagurin bun

[19] Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

instead DONE JESUS move-make-permit-PH-lacking him

Instead Jesus move-permitted-lacking him [Trauma] [i.e. did not let Trauma move]; ...

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 wiyā bōn; ...

ngadun wiya bun

... but saith unto him, ...

AND speak-PH him

... and (he: J) spoke (to) him [Trauma]: ...

[continues next frame]

[continues from previous frame]

... *yuring bi wolla ngora kolang ngikoung kai kolang koti ta ko ngiroumba ka ta ko, ...*

**yuring** bi wala **nguragulang**  
**ngigung**Gayigulang gudidagu  
**ngirumbagadagu**

... Go home to thy friends, ...

go away thou move-IMP! camp-towards him [thee?]-at-towards kinsman-ABSTR-to thee-of-to

... "You must go away-move towards his [MISTAKE FOR your] camp [i.e. home] [and] at-to your kinsmen, ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	-	-	3
<b>-dayi</b>	-	-	2
<b>-wayi</b>	-	-	4

**DOUBTFUL Tkld TRANSLATION**

THIS EXPRESSION SEEMS CUMBERSOME AND POSSIBLY INCORRECT PERHAPS

*yuring bi wala ngura-gulang ngirumba gudi-da-gu ngirumba*  
go away thou move-IMP! camp-towards thee-of kinsman-ABSTR-to thee-of

**MS ERROR**

KJV *to thy friends*  
Tkld **him-at-towards kinsman-ABSTR-to**  
because he speak-PH him  
MS ERROR FOR  
**ngirung**Gayigulang gudidagu  
*thee-at-towards ...*

**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	<b>ngigumba</b>	<b>ngigungGa</b>
3sgGEN/LOC	<b>ngigungGinba</b>	<b>ngigungGada</b>
3plGEN	<b>barunba</b>	<b>barunGa</b>

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

... *ngatun wiyella barun minnung ba kauwul-kauwul kauwul tara ...*

**ngadun** wiyila barun **minang** ba  
**gawal gawal gawaldara**

.. and tell them how great things ...

AND speak-IMP! them-all WHAT DONE  
big big big [many]-PLUR

... and (you) must speak (to) them WHAT-done big-big [i.e. many] big things ...

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES  
**min** what? which  
**minang** what? what object?  
**minaring** what is it?  
**minan** how many?  
**RELATIVE PRONOUN** [refers back to a noun]  
*who, whom, whose, which, that*  
**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

**RELATIVE PRONOUNS**

THIS	THAT
<b>ngali</b> this	<b>ngala</b> that
<b>ani</b> this	<b>anuwa</b> that
what = 'that which'	<b>anduwa</b> that
	<b>anang</b> that
	<b>ngaluwa</b> that
	<b>nginuwa</b> that

[continues from previous frame]

... *uma-[65]toara Pirriwul lo ngiroung kai, ...*

**umadwara biriwalu ngirungGayi**

.. the Lord hath done for thee, ...

make-done to chief-ERG thee-because

... make-endowed [i.e. done] the chief  
because of [i.e. for] you, ...

## DOUBTFUL Tkld TRANSLATION

Tkld **Pirriwul lo**

ERGative or INSTRumental [?]

IF ERG, THEN IT MIGHT BE BETTER:

*uma-la biriwalu ngirungGayi*

make-PH chief-ERG thee-because

IF INSTR, THEN BETTER:

*umadwara biriwal-GAYI ngirungGu*

make-done to chief-because/by thee-for

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

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

	because	at	ITEM
<b>-gayi</b>	42	41	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

... *ngatun ngurrurrurma tā la biloa.*

**ngadun ngararamadala bi luwa**

... and hath had compassion on thee.

AND pity-make-AFF-PH thee-he

... and he pity-made [i.e. had compassion on] you”.

## CONJOINED PRONOUNS: Tkld

‘Conjoined pronouns’: Tkld/Fraser p.17:

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

# Mark v.20

*Ngatun waita uwa noa,  
ngatun wiyelli tēlla [publish] Decapolis-a  
[kəw] yanti kauwul [kə] lan kauwul  
kauwul Jesu ko noa bōn uma ta la: ngatun  
bara yantin kore kōtelliliella.*

**ngadun wada uwa nuwa**

[20] And he departed,  
and began to publish in Decapolis how  
great things Jesus had done for him: and  
all men did marvel.

AND depart move-PH he

And he depart-moved, ...

*... ngatun wiyelli tēlla [publish] Decapolis-a [kəw] ...*

**ngadun wiyilidila DACAPOLISa**

... and began to publish in Decapolis ...

AND speak-ing-AFF-PH DECAPOLIS-at

... and speaking [i.e. publish] at DECAPOLIS. ...

## UNIDENTIFIED TERMS

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

[continues next frame]

[continues from previous frame]

*...yanti kauwul [kæ] lan kauwul kauwul Jesu ko noa bōn uma ta la: ...*

yandi gawalan gawal gawal JESUSgu nuwa bun umadala

... how great things Jesus had done for him: ...

thus big-ness big big [many] JESUS-ERG he him make-AFF-PH

thus [i.e. about] great big big [i.e. many (things)]  
he, Jesus, made [i.e. did for] him,

#### DOUBTFUL Tkld TRANSLATION

KJV *great things*

Tkld **gawalan gawal gawal**

PERHAPS

**gawalan gawal gawal-dara**

OTHERWISE THIS DOES NOT SAY

'great things' BUT SAYS

many bigness(es)

*...ngatun bara yantin kore kōtelliliella.*

ngadun bara yandin guri gudililiyila

... and all men did marvel.

AND they-all all man think-ing-ing-recently

... and they, all men, were constantly thinking [i.e. marvel(ling)].

# Mark v.21

*Ŷ Ngatun uwea kan [kæ-ʔ] noa ba Jesu koba Murrinawai to kaiyin ta ko, kauwul kauwul kore kaïmā ngikoung kin ba; ngatun papai ta noa kakulla wombul loa.*

**ngadun uwiyagan nuwa ba JESUSgu ba mari nawidu gayindagu**

[21] And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

AND move-again-now he WHEN/if JESUS-ERG DONE big canoe [ship]-to side-to

And when he, Jesus, >done<-moved again to the (other) side (of) the ship, ...

*... kauwul kauwul kore kaïmā ngikoung kin ba; ...*

**gawal gawal guri gawuma ngigungGinba**

... much people gathered unto him: ...

big big [many] man gather-make-PH him-at

... many men gathered at [i.e. unto] him; ...

*... ngatun papai ta noa kakulla wombul loa.*

**ngadun babayida nuwa gagala wambuluwa**

... and he was nigh unto the sea.

AND near-at he be-be-PH stream-having (through/by)

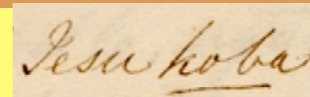
... and he was >at< near sea-by [i.e. where the sea was].

## -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**

## DOUBTFUL Tkld MS



**JESUS koba**

THIS IS DEFINITELY NOT POSSESSIVE, SO

**JESUS-gu ba**

JESUS-ERG DONE COULD HAVE BEEN INTENDED.

## SYDNEY WORDS: mari nawi

**mari nawi**: big canoe

SYDNEY LANGUAGE WORDS USED BY THE SYDNEY PEOPLE FOR 'ship'

# Mark v.22

*Ngatun, Nauwa, tanan uwā wakōl lo pirriwul unta kul Synagogue koba,*

*Jairus, yiturrra noa; ngatun nakulla bōn noa ba, puntimulleen ngaiya noa [nukānta] tinna ka ngikoumba ta. or ka [kə].*

**ngadun nawa danan uwa wagulu  
biriwal andagal SYNAGOGUEguba**

[22] And, behold, there cometh one of the rulers of the synagogue,

Jairus by name; and when he saw him, he fell at his feet,

AND see-IMP! approach move-PH one-ERG  
chief there-belong SYNAGOGUE-of

And (you) must see [i.e. look!], one chief there-belong of the synagogue  
approach-moved [i.e. one of the rulers of the synagogue came], ...

## DOUBTFUL Tkld TRANSLATION

KJV *one of the rulers*

Tkld **wagulu biriwal**

one-ERG chief

THIS PROBABLY SHOULD HAVE BEEN

**wagulu biriwalu.**

BOTH WORDS IN ERGative.CASE.

BUT AS THE VERB IS AN

INTRANSITIVE VERB OF MOTION,

PERHAPS IT SHOULD HAVE BEEN

**wagul biriwal**

WITHOUT SUFFIXES, as ABSolutive

*... Jairus, yiturrra noa; ...*

**JAIRUS yidara nuwa**

... Jairus by name; ...

JAIRUS name he

... he named Jairus; ...

[continues next frame]

[continues from previous frame]

...ngatun nakulla bōn noa ba, ...

ngadun nagala bun nuwa ba

... and when he saw him, ...

AND see-be-PH him he WHEN/if

... and when he [Jairus] saw him [J], ...

...puntimulleen ngaiya noa [~~nukānta~~] tinna ka ngikoumba ta. or ka [kə].

bandimaliyan ngaya nuwa dinaga ngigumbada. [or [ngigumba]ga]

... he fell at his feet,

fall-make-ing-did then he foot-at him-of-at /OR [him-of]-at

... he [Jairus] was then falling at his [J's] feet.



## Mark v.23

*Ngatun wiyalliella pirāl bōn noa ngi[y]akai, [yena]*

*Tetti bountoa kakilliliela yinal kun emmoumbā: Ālla ngintoa kai tanan uwolla nupauwil [lay] koa bi mutturrō ngiroumba ko turōn [umauwil-k] umulli ko bounnoun ngatun \_\_\_ morōn wal koa bountoa kauwil. [67]*

**ngadun wiyaliyila biral bun nuwa ngiyagayi**

[23] And besought him greatly, saying,

My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

**AND speak-ing-recently hard him he like this**

**And he [Jairus] was speaking hard [i.e. earnest(ly)] (to) him [J] like this: ...**

*... Tetti bountoa kakilliliela yinal kun emmoumbā: ...*

**didi buwanduwa gagililiyila yinalgan imuwumba**

... My little daughter lieth at the point of death: ...

**dead she be-be-ing-ing-recently daughter me-of**

**... “My daughter, she was being constantly dead [i.e. dying]: ...**

[continues next frame]

[continues from previous frame]

*...Ālla ngintoa kai tanan uwolla nupauwil  
[lay] koa bi mutturrō ngiroumba ko ...*

**Ala nginduwa gayi danan uwala  
nubawilguwa bi madaru ngirumbagu**

... I pray thee, come and lay thy hands on her, ...

ho thou come approach move-IMP! touch-  
might-having thou hand-using thee-of-using

... hey, you must approach-come-move (that)  
you touch-might-doing using your hand, ...

**SPECIAL WORD:** tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

**INALIENABLE POSSESSION**

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

*...turōn [~~umauwil-k~~] umulli ko bounnoun ...*

**durun umaligu buwanuwan**

... that she may be healed; ...

clean make-ing-for her

... for making her clean, ...

*...ngatun \_\_\_\_ morōn wal koa bountoa kauwil.*

**ngadun \_\_\_\_ murun wal guwa buwanduwa gawil**

... and she shall live.

AND life certainly having she be-might

... and she certainly might be having life.”

## Mark v.24

*Ngatun uwa noa Jesu ngikoung katoa;*  
*ngatun kauwul kauwul kore wirrobulliliela bōn, ngatun murrungkamā bōn.*

**ngadun uwa nuwa JESUS ngigungGaduwa**

[24] And Jesus went with him;  
and much people followed him, and thronged him.

AND move-PH he JESUS him-in company with

And he, JESUS, moved in company with him [Jairus]; ...

### -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)

*... ngatun kauwul kauwul kore wirrobulliliela bōn, ...*

**ngadun gawal gawal guri wirubaliliyila bun**

... and much people followed him, ...

AND big big [many] man follow-ing-ing-recently him

... and big-big [i.e. many] men were constantly following him [J], ...

*...ngatun murrungkamā bōn.*

**ngadun marangGama bun**

... and thronged him.

AND crush-be-make-PH him

... and crushed him [J].

# Mark v.25

*f Ngatun [tarai-to] wakol lo nukung ko,  
kummurrur kan twelve ta wunul ta bounnoun ba,*

**ngadun wagulu nugangGu**

[25] And a certain woman,  
which had an issue of blood twelve years,

**AND one-ERG woman-ERG**

And one woman, ...

**wagul ARTICLE**  
AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35]  
Tkld's USE OF **wagul** 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

*... kummurrur kan twelve ta wunul ta bounnoun ba,*

**gamaragan TWELVEda wunulda buwanuwanba**

... which had an issue of blood twelve years,

**blood-agent TWELVE-at hot-at her-of**

... [who] blood-agent at her twelve hot(s)  
[i.e. had been bleeding [for] her twelve years],

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

"kain"	gayin	"in possession of; having"	having	Tkld/Frsr AWA Lex [212:25]
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# Mark v.26

*Ngatun umatoara bountoa [(bou)nnoun] minnung  
bo minnung bo- karākul lo kauwul kauwul lo,  
ngatun ngukileen bountoa kirun tullokang bounnounba, ngatun keawai wal murrorōng  
uma pa, [nga-g] wonto bountoa ba yarakai kakilliliela kakulla;*

**ngadun umadwara buwanduwa [buwanuwan]  
minangbu minangbu garagalu gawal gawalu**

[26] And had suffered many things of many physicians,  
and had spent all that she had, and was nothing bettered, but rather grew worse,

AND make-done to she [her] what-EMPH what-EMPH  
doctor-using big big [many]-using

And she make-endowed [i.e. made, suffered]  
emphatically-what emphatically-what [i.e. whatever]  
using many doctor(s), ...

## minang: INTERROGATIVE

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

**min** what? which  
**minang** what? what object?  
**minaring** what is it?  
**minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]

*this, that, these, those, neither, none*

PERHAPS: **ngalabu ngalabu**

## RELATIVE PRONOUNS

THIS	THAT
<b>ngali</b> this	<b>ngala</b> that
<b>ani</b> this	<b>anuwa</b> that
what = 'that which'	<b>anduwa</b> that
	<b>anang</b> that
	<b>ngaluwa</b> that
	<b>nginuwa</b> that

*... ngatun ngukileen bountoa  
kirun tullokang bounnounba, ...*

**ngadun ngugiliyan buwanduwa  
girun dalugang buwanuwanba**

... and had spent all that she had, ...

AND give-be-ing-did she all  
hold-BEness [property] her-of

... and she had given [spent] all her property, ...

## 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

## Tkld INVENTIONS:

property / town / kingdom

Tkld coined the following terms:

property: <b>dalugang</b>	hold-BE-ness
town <b>gugiri garing</b>	hut all
kingdom <b>biriwal-guba</b>	chief-of [kingdom]

[continues from previous frame]

... *ngatun keawai wal murrorōng uma pa, [~~nga-g~~] ...*

**ngadun giyawayi wal marurung uma BA**

... and was nothing bettered, ...

**AND no certainly good make-PH NEG**

... and certainly not (someone) did not make good [i.e. not bettered], ...

**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...)

**ba FUNCTIONS**

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

**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)

... *wonto bountoa ba yarakai kakilliliela kakulla;*

**wandu buwanduwa ba yaragayi gagililiyila gagala**

... but rather grew worse,

**instead she DONE bad be-be-ing-ing-recently be-be-PH**

... instead she was constantly being bad [i.e. grew worse].

**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 v.27

*Ngurrungkulla bōn Jesu nyuny bountoa ba,  
uwa ngaiya bountoa murrungkamulli kan toa willambo, ngatun numā ngaiya  
kirrikin [garment] ngikoumba:*

**ngarangGala bun JESUSnung buwanduwa ba**

[27] When she had heard of Jesus,  
came in the press behind, and touched his garment.

hear-be-PH him JESUS-ACC she WHEN/if

When she heard [about] him, Jesus, ...

*... uwa ngaiya bountoa murrungkamulli kan toa willambo, ...*

**uwa ngaya buwanduwa marangGamaliganduwa wilambu**

... came in the press behind, ...

move-PH then she crush-be-make-ing-agent-having behind-EMPH

... she then moved having-the-crush, behind [i.e. came amid the crush behind], ...

*...ngatun numā ngaiya kirrikin [garment] ngikoumba:*

**ngadun numa ngaya girigin ngigumba**

... and touched his garment.

AND touch-PH then garment him-of

... and then touched his garment.

### SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

# Mark v.28

*Ngiakai bountoa wiyalleen,*

*numunnun wal bang ba Woropil [clothes]  
ngikoumba turōn wal tialoa ngaiya umunnun.*

**ngiyagayi buwanduwa wiyaliyan**

[28] For she said,

If I may touch but his clothes, I shall be whole.

like this she speak-RFLX-now

Speaking (to) herself like this: ...

*... numunnun wal bang ba Woropil [clothes] ngikoumba ...*

**numanan wal bang ba wurubil ngigumba**

... If I may touch but his clothes, ...

touch-will certainly I WHEN/if blanket [cloak] him-of

... “If I will certainly touch his cloak, ...

### SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

*...turōn wal tialoa ngaiya umunnun.*

**durun wal diya luwa ngaya umanan**

... I shall be whole.

clean certainly me-it then make-will

... then he will certainly make me clean [i.e. cured]”.

### CONJOINED PRONOUNS: Tkld

‘Conjoined pronouns’: Tkld/Fraser p.17:  
 I thee **ba-nung** she thee **bin-toa**  
 I her **ba-noun**  
 thou me **bi-tia** thou her **bi-noun**  
 thou him **bi-nung**  
 he thee **bi-loa** (he me **tia-loa**)



# Mark v.29

*Ngatun tantoa kul bo kirun kakulla kummurrur bounnoun ba;*

*ngatun ngurrā bounnoun Kurrabung bounnoun ba, turōn umā bounnoun untoa birung munnī ta birung. [69]*

**ngadun danduwagalbu girun  
gagala gumara buwanuwanba**

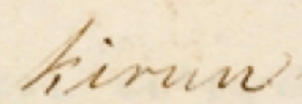
[29] And straightway the fountain of her blood was dried up;  
and she felt in her body that she was healed of that plague.

AND enough-belong-EMPH [immediately]  
quiet be-be-PH blood her-of

And immediately her blood was quiet; ...

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

**MS ERROR [?]**



**kirun**  
all  
MS ERROR FOR  
**gurun** = 'quiet' [?]

*... ngatun ngurrā bounnoun Kurrabung bounnoun ba, ...*

**ngadun ngara buwanuwan garabang buwanuwanba**

... and she felt in her body ...

AND hear-PH her body her-of

... and her body heard her, ...

*... turōn umā bounnoun untoa birung munnī ta birung. [69]*

**durun uma buwanuwan  
anduwabirang manidabirang**

... that she was healed of that plague.

clean make-PH her that-away from ill-away from

... (and) (someone) made her clean from that ill[ness].

**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 v.30

*Ngatun tantoa kul bo yakita Jesu ko noa;*

*ngurrur [leen] liliela [ng] nuiwoa bo ta, kaiyu kan ta [?] waita uwa [ka ba]  
ngikoung ka birung nuiwoa bota birung, warkulleen noa murrungkamulli  
kan ta, ngatun wiya, nganto worowil emmoumba numā?*

**ngadun danduwagalbu yagida JESUSgu nuwa**

[30] And Jesus, immediately

knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

AND enough-belong-EMPH [immediately] now JESUS-ERG he

And immediately now he, Jesus, ...

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

*... ngurrur [leen] liliela [ng] nuiwoa bo ta, ...*

**ngaraliliyila nyuwuwabu da**

... knowing in himself ...

hear-ing-RFLX-recently he-EMPH AFFirm

... was constantly hearing emphatically he, aye, [i.e. he was knowing in himself]...

**-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 ]
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[continues next frame]

[continues from previous frame]

...*kaiyu kan ta* [?] *waita uwa* [ka ba]  
*ngikoung ka birung nuiwoa bota birung, ...*

*gayugan da wada uwa ga ba*  
*ngigungGibirang nyuwuwabudabirang*

...that virtue had gone out of him, ...

able-BEness ABSTR depart move-PH be  
 DONE him-away from he-EMPH-away from

... [that] able-ness [i.e. capability] depart-moved  
 be-done away from him, emphatically-he from  
 [i.e. that capability had gone from him], ...

-gan / -gan(g): BEness				
<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

**VERB 'to be'**

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be'" [Dixon 1980 491:12]  
 IF THIS IS THE CASE FOR Awabakal, **ga / gi** 'be' WOULD BE A TkId INVENTION.

ba FUNCTIONS	
<b>ba</b>	WHEN/if
<b>ba</b>	DONE
<b>ba / BA</b>	NEGative
<b>ba</b>	place of

da FUNCTIONS	
<b>da</b>	AFFirm
<b>da</b>	ABSTR
<b>-da</b>	LOCative
<b>da</b>	.....

**MS ERROR [?]**

*ngikoung ka birung*  
 him-away from  
 MS ERROR FOR  
*ngigung-Gin-birang*

...*warkulleen noa murrungkamulli kan ta*, *ngatun wiya, ...*

*wargaliyan nuwa marangGamaliganda ngadun wiya*

... turned him about in the press, and said, ...

turn-be-ing-did he crush-be-make-ing-BEness-at AND speak-PH

... he was turning at [i.e. in] the crush-making-ness  
 [i.e in the press of people], and spoke: ...

-gan / -gan(g): BEness				
<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

[continues next frame]

[continues from previous frame]

... *nganto worowil emmoumba numā?*

**ngandu wuruwil imuwumba numa**

... Who touched my clothes?

who-ERG blanket me-of touch-PH

... “Who touched my blanket [cloak]?”

**ngan: WHO / SOMEONE**

ACTIVE: ‘I hit ... (someone, something)’  
 PASSIVE: (I was hit (by someone, something))  
 AS THERE IS NO PASSIVE FORM, THE  
 PASSIVE STATEMENT IS RENDERED BY:

**ngan-du diya buma**

someone-ERG me beat-PH  
 (someone) hit me

**minang-Gu diya buma**

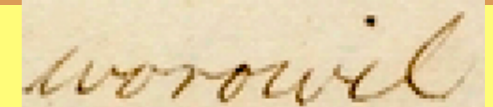
something-ERG me beat-PH  
 (something) hit me

THERE ARE NO ACTUAL EXAMPLES OF  
 EITHER OF THESE IN THE TkId CORPUS

**SPECIAL WORD: tempt/touch/ try/teach**

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

**MS ERROR [?]**



**wuwil:** blanket, cloak

EXAMPLES:

9 **wurubil** / 1 **wuwil**

POSSIBLE MS ERROR FOR

**wurubil**

# Mark v.31

*Ngatun wirrobuli kan ngikoumba wiya bōn bara;  
natān bi barun konara murrung kamulliela bīn /or biloa/, ngatun bi wiyān ngan to tia numā?*

**ngadun wirubaligan ngigumba wiya bun bara**

[31] And his disciples said unto him,  
Thou seest the multitude thronging thee, and sayest thou, Who touched me?

AND follow-ing-agent him-of speak-PH him they-all

And his following-agent(s) [i.e. disciples] they spoke (to) him: ...

**Tkld INVENTIONS:**  
disciple / passover / generation

Tkld coined the following terms:

disciple	<b>wiruba-li-gan</b>	following agent
Passover	<b>gawi-dwara</b>	come-done to
generation	<b>wilang-NGil</b>	behind/past place

*... natān bi barun konara murrung kamulliela bīn /or biloa/, ...*

**nadan bi barun gunara marangGamaliyila bin [or bi luwa]**

... Thou seest the multitude thronging thee, ...

see-AFF-now thou them-all crowd crush-  
be-make-ing-recently thee \OR thee-he\

... “You see them, the crowd, recently crushing you, ...

**CONJOINED PRONOUNS: Tkld**

‘Conjoined pronouns’: Tkld/Fraser p.17:

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

*...ngatun bi wiyān ngan to tia numā?*

**ngadun bi wiyān ngandu diya numa**

... and sayest thou, Who touched me?

AND thou speak-now who-ERG me touch-PH

... and you speak [i.e. ask]: “Who touched me?”

**ngan: WHO / SOMEONE**

ACTIVE: ‘I hit ... (someone, something)’  
PASSIVE: (I was hit (by someone, something))  
AS THERE IS NO PASSIVE FORM, THE PASSIVE STATEMENT IS RENDERED BY:

**ngan-du diya buma**  
someone-ERG me beat-PH  
(someone) hit me

**minang-Gu diya buma**  
something-ERG me beat-PH  
(something) hit me)

THERE ARE NO ACTUAL EXAMPLES OF EITHER OF THESE IN THE Tkld CORPUS

**SPECIAL WORD: tempt/touch/ try/teach**

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

## Mark v.32

*Ngatun noa nakilliliella \_\_\_\_\_[about]\_\_\_\_\_*

*nakilli ko bōunnoun yanti ba kulla unnoa ta.*

**ngadun nuwa nagililiyila [girayi girayi]**

[32] And he looked round about

to see her that had done this thing.

AND he see-be-ing-ing-recently [**twist twist**]

And he was constantly seeing [i.e. looking [round about]], ...

**MISSING TRANSLATION**

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

*... nakilli ko bōunnoun yanti ba kulla unnoa ta.*

**nagiligu buwanuwan yandi ba gala anuwa da**

... to see her that had done this thing.

see-be-ing-for her thus DONE be-PH that AFFirm

... for seeing her (who) thus-done [i.e. likewise] was that, aye [i.e. to see her, who had done this].

# Mark v.33

## Wonto ba Nukung,

*kinta kakilliella ngatun pūllūlpūllūl kakilliliella, kulla bountoa ngurrulli kan minnung ba kulla bounnoun minki ka, uwa ngatun puntimulleen barān mīkan ta ngikoung kin, ngatun wiya bōn yantīn ta tuloa ta ngala.*

## wandu ba nugang

[33] But the woman

fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

instead DONE woman

Instead the woman, ...

**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**

*... kinta kakilliella ngatun pūllūlpūllūl kakilliliella, ...*

## ginda gagiliyila ngadun bulul bulul gagililiyila

... fearing and trembling, ...

fear be-be-ing-recently AND tremble be-be-ing-ing-recently

... being afraid and being constantly trembling, ...

*... kulla bountoa ngurrulli kan minnung ba kulla bounnoun minki ka, ...*

## gala buwanduwa ngaraligan minang ba gala buwanuwan minGiga

... knowing what was done in her, ...

because she hear-ing-BEness  
WHAT DONE be-PH her inside-at

... because she hearing-ness [i.e. was aware] WHAT  
done was inside at her [i.e. within her(self)], ...

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

**min** what? which

**minang** what? what object?

**minaring** what is it?

**minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]  
*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

PERHAPS: **ngala-bu**

**-gan / -gan(g): BEness**

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

[continues from previous frame]

...*uwa ngatun puntimulleen barān mīkan ta ngikoung kin, ...*

**uwa ngadun bandimaliyan baran miganda ngigungGin**

... came and fell down before him, ...

move-did AND fall-make-ing-did  
DOWN in front-at him-at

... moved and was falling DOWN  
[i.e. prostrated (herself)] at in  
front at him [i.e. before him], ...

...*ngatun wiya bōn yantīn ta tuloa ta ngala.*

**ngadun wiya bun yandin da duluwa da ngala**

... and told him all the truth.

AND speak-PH him all AFFirm straight AFFirm that

... and spoke (to) him all, aye, straight, aye, that [i.e. told him all the truth].

**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.

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

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

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



## Mark v.34

*Ngatun noa bounnoun wiya, yinal kun,*

*Ngurrulli to ngiroumba ko turōn bīn umā; yuring [bī] waita pirun  
kakilli ko, ngatun kauwa bi turōn kakilli ko munni ka birung [71]  
ngiroumba ta birung.*

**ngadun nuwa buwanuwan wiya yinalgan**

[34] And he said unto her, Daughter,  
thy faith hath made thee whole; go in peace, and be whole of thy

AND he her speak-PH daughter

And he spoke (to) her: “Daughter, ...

*... Ngurrulli to ngiroumba ko turōn bīn umā; ...*

**ngaralidu ngirumbagu durun bin uma**

... thy faith hath made thee whole; ...

hear-ing-ERG thee-of-ERG clean thee make-PH

... your hearing [i.e. faith] made you clean; ...

[continues next frame]

[continues from previous frame]

*...yuring [bi] waita pirun kakilli ko, ...*

**yuring wada birun gagiligu**

... go in peace, ...

go away depart glad be-be-ing-for

... go away-depart for being glad, ...

*...ngatun kauwa bi turōn kakilli ko munni ka birung [71] ngiroumba ta birung.*

**ngadun gawa bi durun gagiligu manigabirang ngirumbadabirang**

... and be whole of thy plague.

AND be-IMP! [yes] thou clean be-be-ing-for ill-away from thee-of-away from

... and you must be clean for being from [i.e. cured of] your ill[ness].”

# Mark v.35

*Ɔ Ngatun wiyelliella noa ba,  
tanān uwā wakollo Pirriwul kin birung Synagogue  
ko ba ta birung wiyā ngala, Tetti kuttun yinālkun  
ngiroumba minnaring tin bi pirriral mān bōn  
pirriwul ngung tantoa bo ta?*

**ngadun wiyiliyila nuwa ba**

[35] While he yet spake,  
there came from the ruler of the synagogue's  
house certain which said, Thy daughter is dead:  
why troublest thou the Master any further?

AND speak-ing-recently he WHEN/if

And when he was speaking, ...

*...tanān uwā wakollo Pirriwul kin birung  
Synagogue ko ba ta birung ...*

**danān uwa wagulu biriwalginbirang  
SYNAGOGUEgubadabirang**

... there came from the ruler of the synagogue's house ...

approach move-PH one-ERG chief-away from  
SYNAGOGUE-of-away from

... approach-moved one chief from the synagogue ...

### wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkl'd's USE OF **wagul** 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

### DOUBTFUL Tkl'd TRANSLATION

KJV *there came from the ruler of the synagogue's house*  
Tkl'd **danān uwa wagulu biriwalginbirang SYNAGOGUEgubadabirang**  
approach move-PH one-ERG chief-away from SYNAGOGUE-of-away from  
CASES DO NOT SEEM RIGHT. PERHAPS:  
**danān uwa wagulu biriwal-lu SYNAGOGUEdabirang**  
approach move-PH one-ERG chief-ERG SYNAGOGUE-away from  
one ruler from the SYNAGOGUE approached

[continues next frame]

... *wiyā ngala, ...*

**wiya ngala**

... certain which said ...

Speak-PH that fellow

... [and] that-fellow spoke: ...

... *Tetti kuttun yinālkun ngiroumba ...*

**didi gadan yinalgan ngirumba**

... Thy daughter is dead: ...

dead be-AFF-now daughter thee-of

... "Your daughter is dead:

... *minnaring tin bi pirriral mān  
bōn pirriwul ngung tantoa bo ta?*

**minaringdin bi biriralman bun  
biriwalngung danduwabu da**

... why troublest thou the Master any further?

what-because thou hard-make-now  
him chief-ACC enough-EMPH AFFirm

... what-because [i.e. why] do  
you make hard [i.e. trouble] him  
the chief really-enough, aye?"

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

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

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

### -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 □]

### 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)

# Mark v.36

*Yakita ngaiya noa ba Jesu ko*

*unnoa ta wiyelli ta wiyatoara ta, ngiakai noa wiyā  
bōn pirriwul ngung Synagogue koba, kauwā kin ta  
bān kora, kauwa ngurrulli ko - or ngurrulla.*

yagida ngaya [ngara] nuwa ba JESUSgu

[36] As soon as Jesus heard  
the word that was spoken, he saith unto the ruler of  
the synagogue, Be not afraid, only believe.

now then [hear-PH] he WHEN/if JESUS-ERG

Now then when he, Jesus, [heard] ...

**MS ERROR [?]**

KJV *As soon as Jesus heard*  
Tkld HAS OMITTED 'heard'  
PERHAPS

ngara  
hear-PH

*... unnoa ta wiyelli ta wiyatoara ta, ...*

anuwa da wiyili da wiyadwara da

... the word that was spoken, ...

that AFFirm speak-ing ABSTR [word] speak-done to AFFirm

... that, aye, word speak-endowed [i.e. spoken by], aye, ...

**PASSIVE: -dwara**

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:

<b>wiya-dwara</b>	speak-done to	spoken
<b>yuruba-dwara</b>	hide-done to	hidden
<b>ngu-dwara</b>	give-done to	given

RENDERED: speak-, hide-, give-endowed

*... ngiakai noa wiyā bōn pirriwul ngung Synagogue koba, ...*

ngiyagayi nuwa wiya bun biriwalngung SYNAGOGUEguba

... he saith unto the ruler of the synagogue, ...

like this he speak-PH him chief-ACC SYNAGOGUE-of

... he spoke like this (to) him, the chief of the synagogue: ...

[continues from previous frame]

...*kauwā kin ta bān kora*, ...

**gawa ginda ban Gura**

... Be not afraid, ...

be-IMP! fear do-now not

... “Do not be afraid, ...

...*kauwa ngurrulli ko - or ngurrulla*.

**gawa ngaraligu \or ngarala\**

... only believe.

be-IMP! hear-ing-for \ OR hear-IMP!

... be for hearing [i.e. believing] / OR (You) must hear [i.e. believe]”.

# Mark v.37

*Ngatun keawai noa [wa-m] wamunbi  
pa tarai kore willambulli ko bōn,  
wonto ba Petro, ngatun James, ngatun John kōtti kan Jacobo ūmba.*

**ngadun giyawayi nuwa wamanbi  
BA darayi guri wilambaligu bun**

[37] And he suffered no man to follow him,  
save Peter, and James, and John the brother of James.

AND no he move-make-permit NEG  
other man return-do-ing-for him

And he did not move-permit other men  
for returning [i.e. following] him, ...

*... wonto ba Petro, ngatun James,  
ngatun John kōtti kan Jacobo ūmba.*

**wandu ba PETER ngadun JAMES  
ngadun JOHN gudigan JAMESumba**

... save Peter, and James, and John the brother of James.

instead DONE PETER, AND JAMES,  
AND JOHN kinsman-agent JAMES-of

... instead [i.e. except] Peter, and James  
and John, the kinsman-agent(s) of James.

## 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)

## ba FUNCTIONS

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

## 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 v.38

*Ngatun uwā noa kokerā pirriwul koba Synagogue koba,*

*ngatun nakilliela /or ngurrulliliella./ nēlpaiyelli ta, ngatun barun ngurrunbōrburrilli kān ngatun tūngkilli kan kauwul kan. or lan.*

**ngadun uwa nuwa gugira biriwalguba SYNAGOGUEguba**

[38] And he cometh to the house of the ruler of the synagogue,  
and seeth the tumult, and them that wept and wailed greatly.

AND move-PH he hut-at chief-of Synagogue-of

And he moved at [i.e. into] the hut of the chief of the synagogue, ...

MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld

7 **gugiridin**

2 **gugiriba**

2 **gugiraga(ba)**

20 **gugira**

*... ngatun nakilliela /or ngurrulliliella./ nēlpaiyelli ta, ...*

**ngadun nagiliyila \ OR ngaraliliyila \ nilbayili da**

... and seeth the tumult, ...

AND see-be-ing-recently \ OR hear-ing-ing-recently\ tumult-do-HAB-ing AFFirm

... and (he) was seeing \ OR constantly seeing\ the tumult, aye, ...

[continues next frame]



[continues from previous frame]

...ngatun barun ngurrunbōrburrilli kān ...

ngadun barun ngarun burbariligan

... and them that wept ...

AND them-all shedtear drop-do-INSTR-ing-agent

... and they shedtear dropping-agent(s) [i.e. them who were weeping] ...

...ngatun tūngkilli kan kauwul kan. or lan.

ngadun dungGiligan gawalgan [OR [gawal]lan

... and wailed greatly.

AND cry-ing-agent big-agent. \ OR [big]-ness

... and crying-agent(s) big-agent(s)  
[i.e. and people crying a lot] \ OR big-ness\

MYSTERY WORD: *dunGa...*

dunGan(g)	mother (thumb)	54 (2)
dung(G)i	cry	44
dungGa...	show	57
dungGang	big	26
dungGangGiri	right(hand)	26
dangGa	before	18
dangGa	shoe/foundation	9
dungGa	find	3
dung dung	marrow	2

## Mark v.39

*Ngatun uwa ngaiya noa ba murraring,*

*wiya noa barun, Minnaring tin nura yanti, ngatun [bʉ] ngurrunbōrburrilliela? [73] keawarān wal tatti unni Murrakeen ta, wonto ba Ngarabo [kuttan-ɔr] kakillin.*

**ngadun uwa ngaya nuwa ba mararing**

[39] And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

AND move-PH then he WHEN/if inside

And when he then moved inside, ...

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

**wiya nuwa barun**

... he saith unto them, ...

Speak-PH he them-all

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

*...Minnaring tin nura yanti, ngatun [bʉ] ngurrunbōrburrilliela? [73] ...*

**minaringdin nura yandi ngadun ngarun burbariliyila**

... Why make ye this ado, and weep? ...

what-because you-all thus AND shedtear drop-do-instr-ing-recently

... “What-because [i.e. why] (are) you thus, and shedtear recently dropping? ...

### 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)

[continues from previous frame]

...*keawarān wal tattī unni Murrakeen ta, ...*  
*giyawaran wal dadi ani maragin da*

... the damsel is not dead, ...

not-now certainly dead this lass AFFirm

... This lass, aye, (is) certainly not dead, ...

...*wonto ba Ngarabo [~~kuttan-ør~~] kakillīn.*

*wandu ba ngarabu gagilin*

... but sleepeth.

instead DONE sleep be-be-ing-now

... instead being sleeping”.

#### 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 v.40

*Ngatun bara bōn beelmā /*

*or Ngatun bara bōn kintelleen beelmulli ko./*  
*Wonto noa ba yipa kirun barun warai ta ko,*  
*mankulla ngaiya noa bōn Biyung bai ngung*  
*ngatun Tunkan-nung Murrakeen ūmba, ngatun*  
*barun ngikoung katoa, ngatun uwā unta birikilli*  
*ngēl la ba birikilliliela Murrakeen unta.*

**ngadun bara bun biyilma**

[40] And they laughed him to scorn.

But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

AND they-all him mock-make-PH

And they mocked him ...

*... /or Ngatun bara bōn kintelleen beelmulli ko./ ...*

**\ OR ngadun bara bun gindiliyan biyilmaligu\**

[40] And they laughed him to scorn. ...

\ OR AND they-all him laugh-ing-did mock-make-ing-for\

... \ OR And they were laughing for mocking him\ ...

*... Wonto noa ba yipa kirun barun warai ta ko, ...*

**wandu nuwa ba yiba girun barun warayidagu**

... But when he had put them all out, ...

instead he WHEN/if eject-PH all them-all outside-to

... Instead when he ejected them all to outside, ...

**OUTSIDE: warayi / waraba**  
TkId GENERALLY USED **warayi** FOR 'outside', BUT ON ABOUT 4 OCCASIONS USED **waraba**  
OTHER USE: **wara-ba**: fill-PH

**wandu ba: whereas / INSTEAD**  
**wandu ba**  
TkId: "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**

*...mankulla ngaiya noa bōn Biyung bai ngung  
ngatun Tunkan-nung Murrakeen ūmba, ...*

**manGala ngaya nuwa bun biyangbayinung  
ngadun danGanung maraginumba**

... he taketh the father and the mother of the damsel, ...

take-be-PH then he him father-ITEM-ACC AND mother-ACC lass-of

... he then took him, the father, and mother of the lass, ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	-	-	3
<b>-dayi</b>	-	-	2
<b>-wayi</b>	-	-	4

*... ngatun barun ngikoung katoa, ...*

**ngadun barun ngigungGaduwa**

... and them that were with him, ...

AND them-all him-in company with

... and them in company with him, ...

**-gaduwa: IN COMPANY WITH**

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

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

*...ngatun uwā unta birikilli ngēl la ba birikilliliela Murrakeen unta.*

**ngadun uwa anda birigilingila ba birigililiyila maragin anda**

... and entereth in where the damsel was lying.

AND move-PH there lie-ing-place-at DONE lie-ing-ing-recently lass there

... and moved there at [i.e. to] the lying-place [i.e. bed] the lass  
>done<-recently constantly lying there [i.e. where the lass was lying].

## Mark v.41

*Ngatun noa mankulla mutturrin Murrakeen ta,*

*ngatun wiyā bounnoun, Talitha- cumi; ngiakai yanti ta yitirra, /Damsel/ alla Murrakeen (wiyān bannūng) boungkullia.*

**ngadun nuwa manGala madarin maragin da**

[41] And he took the damsel by the hand,

and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

**AND he take-be-PH hand-by lass AFFirm**

And he took the lass, aye, by the hand, ...

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

*... ngatun wiyā bounnoun, Talitha- cumi; ...*

**ngadun wiya buwanuwan TALITHA-CUMI**

... and said unto her, Talitha cumi; ...

**AND speak-PH her TALITHA-CUMI**

... and spoke (to) her: “TALITHA-CUMI”; ...

[continues next frame]

[continues from previous frame]

...*ngiakai yanti ta yitirra, /Damsel/ ...*

**ngiyagayi yandi da yidara \DAMSEL\**

... which is, being interpreted, Damsel, ...

like this thus AFFirm name DAMSEL

... like this thus, aye, (is) the name [for] Damsel; ...

...*alla Murrakeen (wiyān bannūng) bounkullia.*

**ala maragin (wiyān ba nung) bungGaliya**

... I say unto thee, arise.

ho lass (speak-now I thee) rise-be-ing-IMP!

... “Hey, lass, (I speak to you) you must rise”.

#### CONJOINED PRONOUNS: Tkld

‘Conjoined pronouns’: Tkld/Fraser p.17:

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

## Mark v.42

*Ngatun unta birung bounkulla Murrakeen ta,*  
*ngatun watawalliella; kulla bountoa twelve ta wūnnul bounnoun ba. ngatun kōttelli*  
*kan bara kuttan kōttelli tin or to or —*

**ngadun andabirang bungGala maragin da**

[42] And straightway the damsel arose,  
and walked; for she was of the age of twelve years. And they were  
astonished with a great astonishment.

**AND there-away from rise-be-PH lass AFFirm**

And from there rose the lass, aye, ...

*... ngatun watawalliella; ...*

**ngadun wada waliyila**

... and walked; ...

**AND depart-move-ing-recently**

... and was depart-moving [i.e. was walking away]; ...

[continues next frame]



[continues from previous frame]

*...kulla bountoa twelve ta wūnnul bounnoun ba. ...*

**gala buwanduwa TWELVE da wunal buwanuwanba**

... for she was of the age of twelve years. ...

because she TWELVE AFFirm hot (summer/year) her-of

... because she (was) her twelve, aye, summer(s) [i.e. years]. ...

*...ngatun kōttelli kan bara kuttan kōttelli tin or to or \_\_\_\_*

**ngadun gudiligan bara gadan gudilidin  
 \OR [gudili]du or [gudili]...\**

... And they were astonished with a great astonishment.

AND think-ing-agent they-all be-AFF-now  
 think-ing-because \OR ...-using OR ...-....\

... And they are thinking-agent(s) [i.e. thinkers] because of thinking /  
 OR using thinking/ [i.e. were made to think, i.e. were astonished].

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

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

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

# Mark v.43

*Ngatun noa barun wīya [yari nura wiyannun]*

*yanoa tarai kan ngurrunnun untoa ta, ngatun noa wiyā, nguwā minnung bo bounnoun takilli ko. [75]*

**ngadun nuwa barun wiya**

[43] And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

AND he them-all speak-PH

And he spoke (to) them: ...

*... yanoa tarai kan ngurrunnun untoa ta, ...*

**yanuwa darayigan ngaranan anduwa da**

... that no man should know it; ...

let-it-be! other-agent hear-will that AFFirm

... “Desist! (An)other-agent will hear [i.e. know] that, aye,” ...

*... ngatun noa wiyā, nguwā minnung bo bounnoun takilli ko. [75]*

**ngadun nuwa wiya nguwa minangbu buwanuwan dagiligu**

... and commanded that something should be given her to eat.

AND he speak-PH give-IMP! WHAT-EMPH her eat-be-ing-for

... and he spoke: “Give her emphatically-what [i.e. whatever] for eating”.

## DOUBTFUL Tkld TRANSLATION

KJV *no man*

Tkld **tarai kan**

other-agent

THE NEGATIVE IS MISSING, BUT WAS THERE (**yari**: stop) BEFORE THE SENTENCE WAS AMENDED.

PERHAPS:

**giyawayi darayigan ngaranan anduwa da**  
no other-agent hear-will that AFFirm

## YANUWA ‘let-it-be’

**yanuwa** CONVEYS THE IDEAS OF ‘let it be’, ‘desist’, ‘leave alone’, ‘drop it’, etc.

## minang: INTERROGATIVE

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

- min** what? which
- minang** what? what object?
- minaring** what is it?
- minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

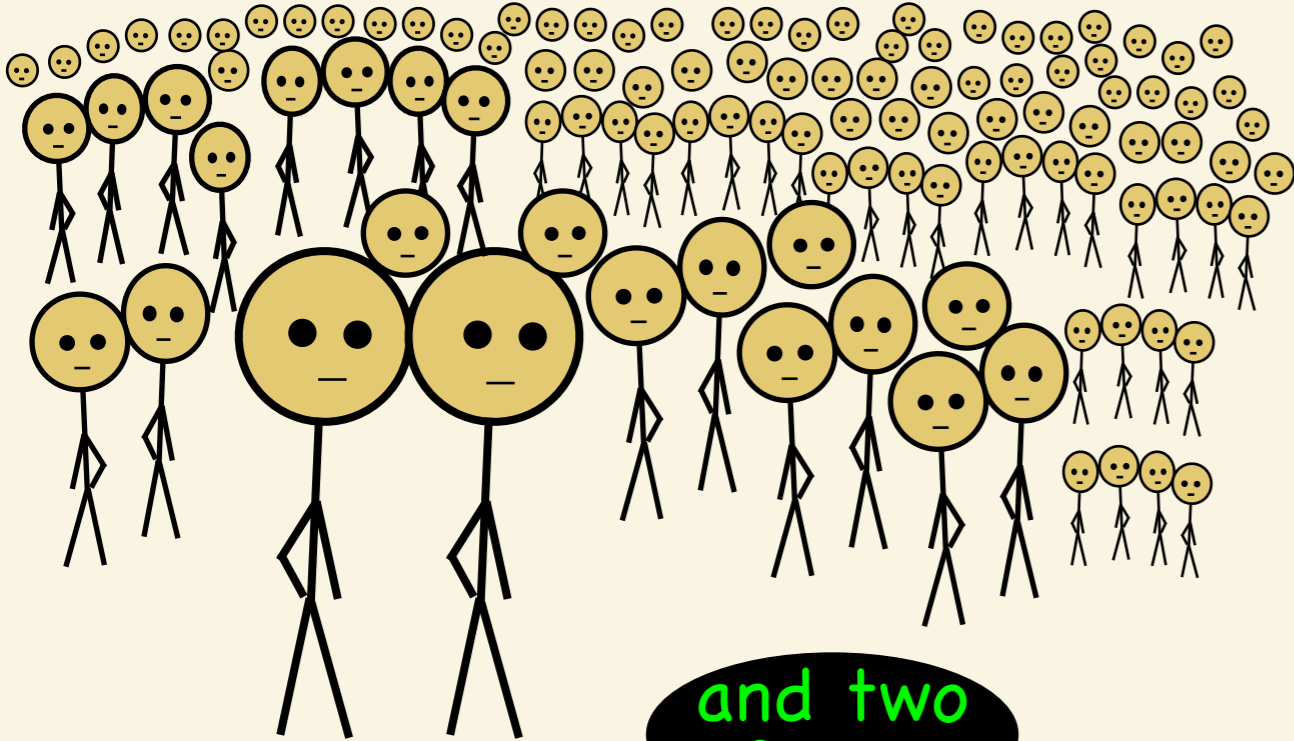
**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

PERHAPS

**anuwa-bu anuwa-bu**  
that-EMPH that-EMPH

## RELATIVE PRONOUNS

THIS	THAT
<b>ngali</b> this	<b>ngala</b> that
<b>ani</b> this	<b>anuwa</b> that
what = 'that which'	<b>anduwa</b> that
	<b>anang</b> that
	<b>ngaluwa</b> that
	<b>nginuwa</b> that



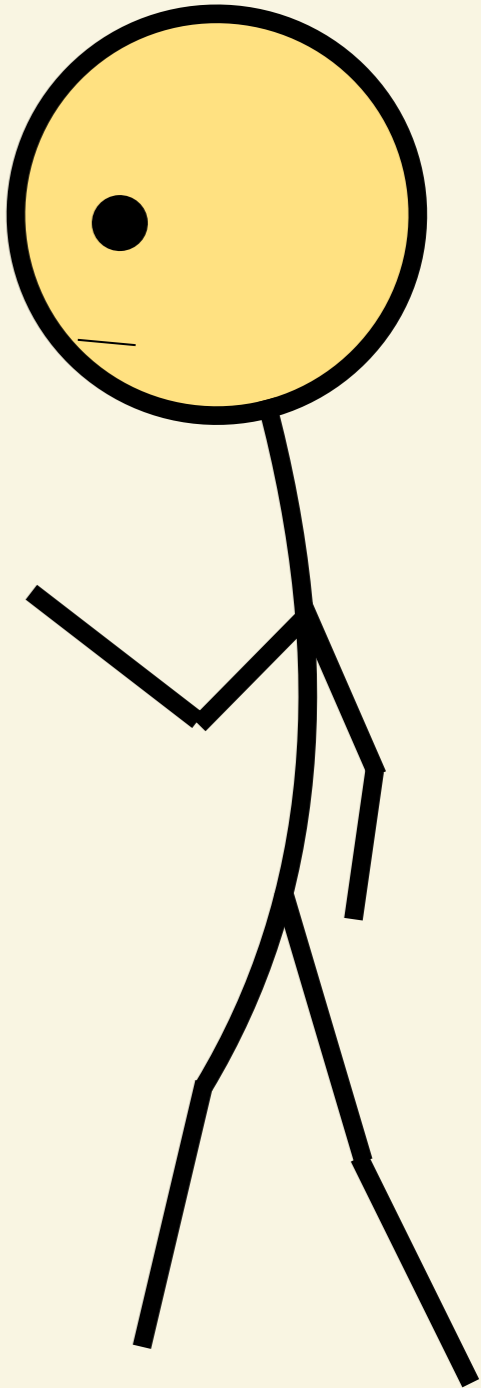
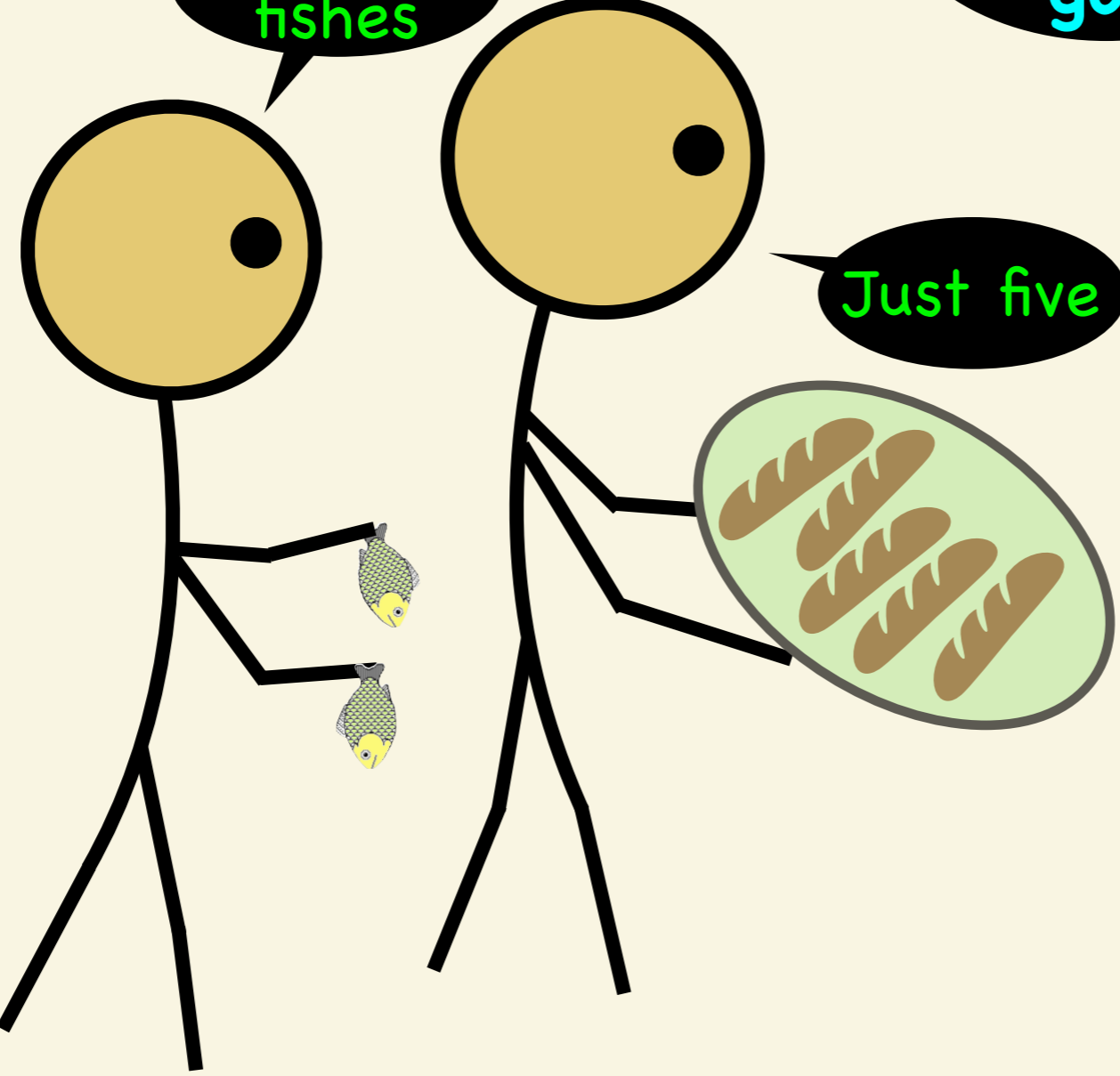
Give them to eat

How many loaves have you got

J

and two fishes

Just five



## Mark vi.01

*Ngatun noa waita uwa unta birung,  
ngatun uwa ngaiya purrai ta ngikoumba kin ba; ngatun willambo  
bara bōn wirrobulli kān ngikoumba.*

**ngadun nuwa wada uwa andabirang**

[1] And he went out from thence,  
and came into his own country; and his disciples follow him.

AND he depart move-PH there-away from

And he depart-moved from there, ...

*... ngatun uwa ngaiya purrai ta ngikoumba kin ba; ...*

**ngadun uwa ngaya barayida ngigumba Ginba**

... and came into his own country; ...

AND move-PH then earth-at him-of-at

... and then moved at [i.e. to] his earth [i.e. country]; ...

*...ngatun willambo bara bōn wirrobulli kān ngikoumba.*

**ngadun wilambu bara bun wirubaligan ngigumba**

... and his disciples follow him.

AND return-EMPH they-all him follow-ing-agent him-of

... and they, his following-agent(s) [i.e. disciples], emphatically-return him [i.e. followed] him.

### Tkld INVENTIONS: disciple / passover / generation

Tkld coined the following terms:

disciple	<b>wiruba-li-gan</b>	following agent
Passover	<b>gawi-dwara</b>	come-done to
generation	<b>wilang-NGil</b>	behind/past place

# Mark vi.02

*Ngatun **kabo** yakita ngaiya kakulla Sabbath ta purreung ta ba,*  
\_\_\_ [ [be]gan ] \_\_\_ wiyelli ko Sunagog ka ko: ngatun kauwulkauwal ngurrulli [kæn] liella bōn, köttelliliela kån bara, wiyelliella, **wonta birung** [/[xx]akoi birung/] ngali kore unni tara yanti tara? ngatun minnaring ke unni Nguraki kan ngutoara ngikoung, yanti ba umulli ta kauwul uma mutturrō ngikoumba ko?

**ngadun gabu yagida ngaya gagala SABBATda bariyangdaba**

[2] And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

AND presently now then be-be-PH SABBATH-at daylight-at

And presently now then (it) was at [i.e. on] the SABBATH day(light), ...

... \_\_\_ [ [be]gan ] \_\_\_ wiyelli ko Sunagog ka ko: ...

\_\_\_ [began] \_\_\_ **wiyiligu SYNAGOGUEgagu**

... he began to teach in the synagogue: ...

\_\_\_ [began] \_\_\_ **speak-ing-for SYNAGOGUE-at-for**

... \_\_\_ [began] \_\_\_ **for teaching at [i.e. in] the synagogue; ...**

UNIDENTIFIED TERMS	
begin	INCHOative / INCEptive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

... *ngatun kauwulkauwal ngurrulli [kæn] liella bōn, ...*

**ngadun gawal gawal ngaraliliyila bun**

... and many hearing him ...

AND big big [many] hear-ing-ing-recently him

... and big-big [i.e. many] were constantly hearing him, ...

[continues from previous frame]

...*kōttelliliela kān bara, wiyelliella, ...*

*gudililiyila gan bara wiyiliyila*

... were astonished, saying, ...

think-ing-ing-recently-having  
they-all, speak-ing-recently

... they were constantly thinking-having  
[i.e. were astonished], speaking: ...

**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]
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**MYSTERY WORD: kān...**

*kōttelliliela kān bara*

**gudi-li-li-yila gan bara**

think-ing-ing-recently xxx they-all

COMMENT:

**kan** (**gan**) COULD BE:

- agent / BEness
  - having (>40 EXAMPLES OF **kan**: having ]
  - be-now
- OF THESE, 'having' SEEMS MOST LIKELY

...*wonta birung* [/[xx]akoi birung/] *ngali kore unni tara yanti tara? ...*

*wandabirang* [*yaguwibirang*] *ngali guri anidara yandi dara*

... From whence hath this man these things? ...

... where-away from [how-away from] this man this-PLUR thus-PLUR

... "Where from, how from, this man these [things] thus? ...

**PLACE**

<b>wanda</b>	where	<b>anang</b>	there
<b>wanang</b>	where	<b>anambu</b>	there
<b>andi</b>	here	<b>anda</b>	there
<b>ani</b>	here	<b>anduwa</b>	there

[continues next frame]

[continues from previous frame]

...ngatun minnaring ke unni Nguraki kan ngutoara ngikoung, ...

ngadun minaring Gi ani nguragigan ngudwara ngigung

... and what wisdom is this which is given unto him, ...

AND what be this hear-be (wise)-BEness give-done-to him

... and what be this wise-be-ness [i.e. wisdom] give-endowed (to) him, ...

VERB 'to be'

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be'" [Dixon 1980 491:12] IF THIS IS THE CASE FOR Awabakal, ga / gi 'be' WOULD BE A TkId INVENTION.

-gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

PASSIVE: -dwara

TkId USED -dwara: done to TO REPRESENT PASSIVE FORMS, e.g.:  
 wiya-dwara speak-done to spoken  
 yuruba-dwara hide-done to hidden  
 ngu-dwara give-done to given  
 RENDERED: speak-, hide-, give-endowed

...yanti ba umulli ta kauwul uma mutturrō ngikoumba ko?

yandi ba umali da gawal uma madaru ngigumbagu

... that even such mighty works are wrought by his hands?

thus DONE make-ing ABSTR big make-PH hand-using him-of-using

... thus-done [i.e. likewise, such] big abstract-making(s) [i.e. action(s)] (someone) made using his hands?"

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...)

INALIENABLE POSSESSION

KJV his hands  
 TkId madaru ngigumba-gu hand-using him-of-using  
 THIS SHOULD PROBABLY HAVE BEEN SIMPLY hand-using, OMITTING ngigumba-gu ,BECAUSE NO-ONE ELSE'S HAND COULD HAVE BEEN USED OTHER THAN 'his' hand.

## Mark vi.03

*Wiya ngali Carpenter noa, yināl ta Mary ūmba,*

*koti ta noa Jacobo ūmba, ngatun Jose-ūmba, ngatun Juda ūmba ngatun Simon-ūmba? ngatun [𐀀𐀁𐀂] wiya unti kakulla bara ūngngun bai ngearun katoa? Ngatun bara bōn bukka kakulla. [𐀀] /or niuwara.*

**wiya ngali CARPENTER nuwa yinal da MARYumba**

[3] Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

QUESTION this carpenter he son AFFirm Mary-of

QUERY (Is) he, this carpenter, the son, aye, of Mary, ...

*... koti ta noa Jacobo ūmba, ngatun Jose-ūmba, ngatun Juda ūmba ngatun Simon-ūmba? ...*

**gudi da nuwa JAMESumba ngadun JOSESumba ngadun JUDAumba ngadun SIMONumba**

... the brother of James, and Joses, and of Juda, and Simon? ...

kinsman ABSTR he JAMES-of AND JOSES-of and JUDA-of AND Simon-of

... he, the kinsman of James, and of Joses, and of Juda and of Simon? ...

[continues next frame]



[continues from previous frame]

*...ngatun [unt̪i] wiya unti kakulla bara ūngngun bai ngearun katoa? ...*

**ngadun wiya andi gagala bara wungGanbayi ngiyarunGaduwa**

... and are not his sisters here with us? ...

AND QUESTION this be-be-PH they-all sister-ITEM us-all-in company with

And QUERY were they, the sisters, here in company with us? ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

**-toa / -koa COMIT / PROP / PERL**

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

	<b>COMIT-ative</b>	<b>PROP-rietive</b>	<b>PERLative</b>
<b>-guwa</b> <b>-duwa</b>	'in company with'	<b>having</b> [cp. PRIV <i>lacking</i> ]	<b>movement through, across, along, by.</b>

*...Ngatun bara bōn bukka kakulla. [ɲ] /or niuwara.*

**ngadun bara bun baga gagala \OR nyuwara\**

... And they were offended at him.

AND they-all him anger be-be-PH

... And they were angry (with) him.

# Mark vi.04

*Wonto Jesu ko noa ba wiya barun,*

*Keawai bo [wəɬ] wakōl Prophet, ka korien murrorōng ngikoumba wonto ba purrai ta ba ngikoumba [77] koti ka ta, ngatun barun kin koti ta ngikoumba kin, ngatun unta tin kokerin ngikoumba <sup>1</sup>.\_\_\_\_\_ [ ?[ow]n]*

wandu JESUSgu nuwa ba wiya barun

[4] But Jesus said unto them,

A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

instead JESUS-ERG he DONE speak-PH them-all

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

## 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**

*... Keawai bo [wəɬ] wakōl Prophet, ka korien murrorōng ngikoumba ...*

giyawayibu wagul PROPHET gagurin marurung ngigumba

.. A prophet is not without honour, ...

no-EMPH one PROPHET be-lacking good him-of

... “A prophet emphatically-not be-<lacking> his good [i.e. is not without honour], ...

## wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkld’s USE OF **wagul** ‘one’ FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

## 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)

[continues from previous frame]

...wonto ba purrai ta ba ngikoumba [77] koti ka ta, ...

wandu ba barayidaba ngigumba gudiga da

... but in his own country, ...

instead DONE earth-at him-of self-at AFFirm

... instead at [i.e. in] his self, aye, earth [i.e. own country], ...

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**

DOUBTFUL Tkld TRANSLATION

KJV *in his own country*  
 Tkld **barayidaba ngigumba gudiga da gudi** MIGHT MEAN 'self', BUT UNLIKELY TO MEAN 'own'. AS IN my own self PERHAPS, SIMPLY (AVOIDING **gudi**):  
**barayi-daba ngigumba-bu**  
 earth-at him-of EMPH  
 at [i.e. in] EMPHatically his country

ANGLICISM gudi 'own'

'own' IS AN IDIOMATIC INTENSIFIER IN EXPRESSIONS SUCH AS:  
 my own    your own    his own  
 our own                    their own  
 AND NEED NOT BE TRANSLATED

...ngatun barun kin koti ta ngikoumba kin, ,,,  
 ngadun barunGin gudi da ngigumbagin

X

... and among his own kin, ...

AND them-all-at kinsman ABSTR him-of-at

... and at [i.e. with] them, his kinsmen, ...

DOUBTFUL Tkld TRANSLATION

KJV *among his own kin*  
 Tkld **barunGin gudi da ngigumbagin**  
 them-all-at kinsman ABSTR him-of-at  
 CONFUSION **gudi** = kinsman, self, own, AND DOUBTFUL AGREEMENTS PERHAPS  
**barunGin gudi da ngigumba**  
 them all-at kinsman ABSTR him-of at [i.e. among] them his kinsmen

...ngatun unta tin kokerin ngikoumba <sup>1</sup>. \_\_\_\_ [ ?[ow]n]  
 ngadun andadin gugirin ngigumba \_\_\_\_<sub>[own]</sub>\_\_\_\_

... and in his own house.

AND there-at hut-at him-of

... and at [i.e. in] his house there".

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

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

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

MS VARIANT: hut-at

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

# Mark vi.05

*Ngatun keawai wal noa uma pa kauwal ta unta tin,  
wonto ba [𐄂 [?]] upilleen noa mutturra ngikoumba barun kin munn̄i kan ta rin keawai bo  
kauwal kauwal, ngatun turōn umā noa barun.*

**ngadun giyawayi wal nuwa  
uma BA gawal da andadin**

[5] And he could there do no mighty work,  
save that he laid his hands upon a few sick folk, and healed them.

AND no certainly he make-PH  
NEG big AFFirm there-at

And he certainly he did not make [i.e. do]  
(anything) big, aye, >at< there, ...

*... wonto ba [𐄂 [?]] upilleen  
noa mutturra ngikoumba ...*

**wandu ba ubiliyan  
nuwa madara ngigumba**

... save that he laid his hands ...

instead DONE do-ing-did he hand him-of

... instead [i.e. other than] he was doing  
[i.e. putting] his hands ...

## 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)

## ba FUNCTIONS

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

## -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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

## 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**

## INALIENABLE POSSESSION

SOME LANGUAGES, NOT JUST  
ABORIGINAL, DO NOT INDICATE  
POSSESSION OF BODY PARTS,  
BECAUSE THERE IS NO QUESTION  
AS TO WHOM THE PART BELONGED.  
THIS MIGHT BE AN INSTANCE WHERE  
SUCH A CIRCUMSTANCE OBTAINED.

[continues next frame]

[continues from previous frame]

... *barun kin munnī kan ta rin keawai bo kauwal kauwal, ...*

**barunGin manigandarin giyawayibu gawal gawal**

... upon a few sick folk, ...

them-all-at ill-agent-at-at no-EMPH big big [many]

... at [i.e. on] them, on the ill-agent(s) [i.e. sick ones], emphatically-not big-big [i.e. many], ...

**MYSTERY WORD: *darin***

MYSTERY SIGNIFICANCE — EXAMPLES:

- guruwa daring** sea coast
- guruwa darin** sea coast
- mani-gan-darin** ill-agent-xxx
- wiyi-li-da-rin** speak-ing ABSTR-by
- gulayi-darin** timber-xxx
- guda-gurin-darin** think-lacking xxx
- ngala-darin** that-PLUR-AFF-because [?]
- gawal gawal daring** many things
- ngara-ma-yinga-li-darin** hear-make-almost-ing-AFF-because [?]

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

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

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

... *ngatun turōn umā noa barun.*

**ngadun durun uma nuwa barun**

... and healed them.

AND clean make-PH he them-all

... and he made them clean.

# Mark vi.06

*Ngatun noa kōttelliliela ngali tin*

*ngurrurmai ngulli tarin barun tin. Ngatun noa uwa [wiyeelliteliela] unta toa kokeroa karing koa wiyelliliela.*

**ngadun nuwa gudililiyila ngalidin**

[6] And he marvelled

because of their unbelief. And he went round about the villages, teaching.

AND he think-ing-ing-recently this-because (about)

And he was constantly thinking [i.e. marvelled] because [i.e. about] of this, ...

**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

*... ngurrurmai ngulli tarin barun tin. ...*

**ngaramayingalidarin barundin**

... because of their unbelief....

hear-make-almost-ing-ABSTR-because them-all-because

... because of them almost hearing [i.e. because of their unbelief]. ...

**MYSTERY WORD: darin**

MYSTERY SIGNIFICANCE —EXAMPLES:

**guruwa daring** sea coast  
**guruwa darin** sea coast  
**mani-gan-darin** ill-agent-xxx  
**wiyi-li-da-rin** speak-ing ABSTR-by  
**gulayi-darin** timber-xxx  
**guda-gurin-darin** think-lacking xxx  
**ngala-darin** that-PLUR-AFF-because [?]  
**gawal gawal daring** many things  
**ngara-ma-yinga-li-darin** hear-make-almost-ing-AFF-because [?]

**-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
<b>-gin</b>	5	<b>93</b>	46	—
<b>-din</b>	168	25	—	8
<b>-lin</b>	12	—	—	—
<b>-rin</b>	2	—	—	5

[continues next frame]

[continues from previous frame]

... Ngatun noa uwa [wiyellitelliela] unta toa kokeroa karing koa wiyelliliela.

ngadun nuwa uwa andaduwa gugiruwa garingGuwa wiyililiyila

... And he went round about the villages, teaching.

AND he move-PH there-having (through/by) hut-having (through/by) all-having (through/by) speak-ing-ing-recently

... And he moved [i.e. went] through the hut-all [i.e.town(s)] thereabouts, constantly speaking [i.e. teaching].

**SPECIAL WORD: gugira**

**gugira**

PROPERLY IS 'house', 'hut'  
TKld ALSO USED IT FOR 'town'  
IN Mark HE USED

**gugira garing**: 'hut all'  
FOR 'town'

**-toa / -koa COMIT / PROP / PERL**

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

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

# Mark vi.07

*ſ Ngatun wiyā [ngaiya] noa barun twelve ta,  
ngatun yukā bonēn barun buloara bulun bo buloara bulun bo, ngatun ngukulla  
noa kaiyu kakilli ko barun barunkai, or tin Marai tin yara kai kan tin.*

**ngadun wiya nuwa barun TWELVE da**

[7] And he called unto him the twelve,  
and began to send them forth by two and two; and gave them power  
over unclean spirits;

**AND speak-PH he them-all TWELVE AFFirm**

**And he spoke (to) them, the twelve, aye, ...**

*... ngatun yukā bonēn barun buloara  
bulun bo buloara bulun bo, ...*

**ngadun yuga bunin barun bulwara  
bulunbu bulwara bulunbu**

... and began to send them forth by two and two; ...

**AND send-PH beforehand them-all two  
them-two-EMPH two them-two-EMPH**

**... and sent them beforehand  
[i.e. began to send] two emphatically-  
them-two [i.e. two-by-two], ...**

### UNIDENTIFIED TERMS

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

### TIME

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

[continues next frame]



[continues from previous frame]

*...ngatun ngukulla noa kaiyu kakilli ko barun barunkai, or tin Marai tin yara kai kan tin.*

**ngadun ngugala nuwa gayu gagiligu barun barunGayi \OR barundin\ marayidin yaragayigandin**

... and gave them power over unclean spirits;

AND give-be-PH he able be-be-ing-for them-all them-all-at spirit-at [i.e.over] bad-BEness-at [i.e.over]

... and he gave them for being able [i.e. gave them power] at [i.e. over] them, over the bad spirit(s).

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

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

	because	at	ITEM
<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

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

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

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

# Mark vi.08

## Ngatun wiyā noa barun

yari bara mannun minungbo minnungbo  
waita wolle tin, wonto ba wakol [bota]  
tupatupa wakōl bota; [yanōa] yari yinung,  
yari kunto (Bread.) yari moni moni ngēlla  
ba: [nu [?]] [79]

## ngadun wiya nuwa barun

[8] And commanded them

that they should take nothing for their journey,  
save a staff only; no scrip, no bread, no money  
in their purse:

AND speak-PH he them-all

And he spoke (to) them ...

... yari bara mannun minungbo minnungbo  
waita wolle tin, ...

yari bara manan minangbu minangbu  
wadawalidin

... that they should take nothing for their journey, ...

stop they-all take-will what-EMPH what-EMPH  
depart-move-ing-because

... (that) they stop will take emphatically-what  
emphatically-what [i.e. whatever] depart-move-  
because [i.e. because of departure], ...

### minang: INTERROGATIVE

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

**min** what? which  
**minang** what? what object?  
**minaring** what is it?  
**minan** how many?

**RELATIVE PRONOUN** [refers back  
to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

PERHAPS: **ngalabu ngalabu**

### -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
<b>-gin</b>	5	93	46	—
<b>-din</b>	168	25	—	8
<b>-lin</b>	12	—	—	—
<b>-rin</b>	2	—	—	5

### RELATIVE PRONOUNS

THIS	ngali	this	ngala	that
	ani	this	anuwa	that
		what	anduwa	that
		=	anang	that
		'that	ngaluwa	that
		which'	nginuwa	that

[continues from previous frame]

... *wonto ba wakol [bətə] tupatupa wakōl bota; [yanəə] ...*

wandu ba wagul duba duba wagulbu da

... save a staff only; ...

instead DONE one stave one-EMPH AFFirm

... instead one stave, emphatically-one, aye [i.e. only one]: ...

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**

wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkld's USE OF wagul 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

-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 []

... *yari yinung, yari kunto (Bread.) yari moni moni ngēlla ba: [nɨ [?] ] [79]*

yari yinang yari gandu yari MONEY MONEYngilaba

... no scrip, no bread, no money in their purse:

stop bag stop VEGfood stop MONEY MONEY-place-at

... stop bag, stop bread, stop MONEY at [i.e. in] (their) money-place (i.e. purse):

# Mark vi.09

*Wonto ba upillia tungnganūng ko;  
ngatun yari upinnun buloara Coat.*

wandu ba ubiliya dangGanungGu

[9] But be shod with sandals;  
and not put on two coats.

instead DONE do-ing-IMP! SHOE-using

Instead (you) must do [i.e. be shod]  
using shoe(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**

## MYSTERY WORD: *dunGa...*

<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	marrow	2

... *ngatun yari upinnun buloara Coat.*

ngadun yari ubinan bulwara COAT

... and not put on two coats.

AND stop do-will two COAT

... and stop will do [i.e. will not put on] two coats.

## Mark vi.10

*Ngatun noa wiya barun,  
unta nura ba waita kolang tarai ta kokerā,  
yellawa ngaiya untoa kauwā, — [until] waita  
uwonnun nura ba untoa ka birung.*

**ngadun nuwa wiya barun**

[10] And he said unto them,  
In what place soever ye enter into an house, there  
abide till ye depart from that place.

**AND he speak-PH them-all**

**And he spoke (to) them: ...**

*... unta nura ba waita kolang tarai ta kokerā, ...*

**anda nura ba wadagulang darayida gugira**

... In what place soever ye enter into an house, ...

**there you-all WHEN/if depart-towards other-at hut-at**

**... “When you depart-towards there, at [i.e. into] (an)other house, ...**

### MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld

7 **gugiridin**

2 **gugiriba**

2 **gugiraga(ba)**

20 **gugira**

[continues next frame]

[continues from previous frame]

...yellawa ngaiya untoa kauwā, ...

yilawa ngaya anduwa gawa

... there abide ...

sit-IMP! then there be-IMP!

... (you) must then stay, (you) must be, there ...

...\_\_ [until] wāta uwonnun nura ba untoa ka birung.

[gabuguwa] wada uwanan  
nura ba anduwagabirang

... till ye depart from that place.

[presently-having] depart move-will  
you-all WHEN/if there-away from

... \_\_[until]\_\_ when you will  
depart-move away from there”.

**MISSING TRANSLATION**

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

**UNIDENTIFIED TERMS**

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

# Mark vi.11

*Ngatun bara wamunbi korien nurun,*

*nga ngurrur korien wal nurun, yakita nura waita uwunnun ba unta birung, tiritirilia moring yulo kabirung barān tinnā kabirung nurun ba tabirung, tūngnga kakilli ko barun ko. Kauwā wiyān bang nurun, murrorōng kauwa kakilli ko unta kul Sodom ngatun Gomorrha purreung ka turo kōn billi ta, keawai wal untoa kul kokera karing ka.*

**ngadun bara wamanbigurin nurun**

[11] And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

**AND they-all move-make-permit-lacking ye-all**

**“And they move-permit-lacking you [i.e. do not let you go], ...**

*... nga ngurrur korien wal nurun, ...*

**nga ngaragurin wal nurun**

*... nor hear you, ...*

**OR hear-lacking certainly ye-all**

**... nor certainly hear-lacking you, ...**

*... yakita nura waita uwunnun ba unta birung, ...*

**yagida nura wada uwanan ba andabirang**

*... when ye depart thence, ...*

**now you-all depart move-will WHEN/if there-away from**

**... now when you will depart-move from there, ...**

## 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]

[continues from previous frame]

...*tiritirilia moring yulo kabirung barān tinnā kabirung nurun ba tabirung, ...*

diri diriliya muring yulugabirang baran  
dinagabirang nurunbadabirang

... shake off the dust under your feet ...

shake shake-ing-IMP! speck foot-away from  
DOWN foot-away ye-all-of-away from

... (you) must shake-shaking (the) speck [i.e. dust]  
from footstep[s]down [i.e. under] from your foot, ...

### ANGLICISM 'down': *baran*

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

9	<b>sit</b> <small>down</small>	rest
3	<b>cut, hew,</b> <small>down</small>	fell
9	<b>fall</b> <small>down</small>	collapse
5	<b>put, lay,let</b>	deposit
	<b>come, go,</b> <small>down</small>	descend
	<b>take, let,</b> <small>down</small>	lower
	<b>pull</b> <small>down</small>	demolish

Also 'down' in:

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

...*tūngnga kakilli ko barun ko. ...*

dungGagagiligu barunGu

... for a testimony against them. ...

show-be-be-ing-for them-all-OPP

... a show [i.e. testimony] for being against them. ...

### MYSTERY WORD: *dunGa...*

<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	marrow	2

### -ko: against (OPP)

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE 'against', IDENTIFIED HERE AS 'OPP', for OPPosite.

...*Kauwā wiyān bang nurun, ...*

gawa wiyān bang nurun

... Verily I say unto you, ...

be-IMP! [yes] speak-now I ye-all

... Yes, I speak to you, ...

[continues next frame]



[continues from previous frame]

...*murrorōng kauwa kakilli ko unta kul Sodom ngatun Gomorrha* ...

**marurung gawa gagiligu andagal SODOM ngadun GOMORRAH**

... It shall be more tolerable for Sodom and Gomorrha ...

good be-IMP! [yes] be-be-ing-for there-belong SODOM AND GOMORRAH

... (it) must be good for being [i.e. better] (for) Sodom and Gomorrah thereabouts, ...

...*purreung ka turo kōn billi ta*, ...

**bariyangGa durugunbili da**

... in the day of judgment, ...

daylight-at punish-agent-do-ing ABSTR

... at the day(light) [i.e. on the day] the  
punish-doing [i.e. of judgement], ...

#### MYSTERY WORD: *kōn*

<b>koiyung kōn</b>	fire-type-at
2 <b>kaiyīnkōn ta ba</b>	side-agent-at
<b>kaiyīn kōn ta</b>	side-agent-at
<b>wonta kōn</b>	what-type
<b>turo kōn billi ta</b>	punish-agent-do-ing ABSTR

MEANINGS SUGGESTED HERE ARE  
DOUBTFUL

#### MYSTERY suffix: *-kon*

THERE ARE ABOUT 18 EXAMPLES OF  
Tkld USING THE SUFFIX **-kon**,  
COMPARED WITH ABOUT 800 **-kan**,  
INTERPRETED AS '-agent', '-BEness'  
THE **-kon** SPELLING DOES NOT  
APPEAR TO BE AN ERROR, AS IT  
TENDS TO APPEAR REPEATEDLY  
WITH THE SAME WORD

...*keawai wal untoa kul kokera karing ka*.

**giyawayi wal anduwagal gugira garingGa**

... than for that city.

no certainly there-belong hut all [town]-at

... (than) certainly not there at [i.e. in] (the) town."

#### SPECIAL WORD: *gugira*

**gugira**  
PROPERLY IS 'house', 'hut'  
Tkld ALSO USED IT FOR 'town'  
IN Mark HE USED  
**gugira garing**: 'hut all'  
FOR 'town'

#### Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:  
property: **dalugang** hold-BE-ness  
town **gugiri garing** hut all  
kingdom **biriwal-guba** chief-of [kingdom]

## Mark vi.12

*Ngatun bara waita uwā,  
ngatun marōng koi yelliella /or wiyelliella/or  
wiyellitēlla proclaimed / Minki kauwa bara kore.*

**ngadun bara wada uwa**

[12] And they went out,  
and preached that men should repent.

AND they-all depart move-PH

And they depart-moved, ...

*... ngatun marōng koi yelliella /or wiyelliella/or wiyellitēlla proclaimed / ...*

**ngadun marungGuwiyiliyila \OR wiyiliyila OR wiyilidila\**

... and preached that men should repent.

AND good murmur-ing-recently \OR speak-ing-recently  
OR speak-ing-AFF-PH\

... and were good-murmuring [i.e. preaching] ...

*... Minki kauwa bara kore.*

**minGi gawa bara guri**

... that men should repent.

emotion be-IMP! [yes] they-all man

... (that) they, men, must be emotion(al) [i.e. repent].

### guwiya MISCONCEPTION [?]

DESPITE ENTRIES IN THE Lexicon,  
IT SEEMS POSSIBLE THAT **guwiya**  
IS A MISCONCEPTION,  
AND THAT **gu** IS A SUFFIX TO THE  
PRECEDING WORD, AS:  
SCRIBE**gu wiyiliyila** SCRIBE-ERG ...  
**marurungGu wiyiliyila** good-for ...  
**marungGu wiyila** good-for ...

## Mark vi.13

*Ngatun paibungngā bara barun Devil kauwulkauwul nung,*

*ngatun putia bara kipai to / or Oil lol barun <sup>2</sup>munni kan <sup>1</sup>kauwul kauwul, ngatun turōn umā barun. [81]*

**ngadun bayibangGa bara barun DEVIL gawal gawalnung**

[13] And they cast out many devils,  
and anointed with oil many that were sick, and healed them.

AND eject-do-compel-PH they-all them-all DEVIL big big [many]-ACC

And they ejected them, many devils, ...

---

*... ngatun putia bara kipai to / or Oil lol barun <sup>2</sup>munni kan <sup>1</sup>kauwul kauwul, ...*

**ngadun budiya bara gibayidu \OR OILlu\ barun gawal gawal manigan**

... and anointed with oil many that were sick, ...

AND oil-PH they-all fat-using them-all big big [many] ill-agent

... and they oiled, using fat, them, the many ill-agent(s) [i.e. sick people], ...

---

*...ngatun turōn umā barun. [81]*

**ngadun durun uma barun**

... and healed them.

AND clean make-PH them-all

... and made them clean.

---

## Mark vi.14

*Ŷ Ngatun noa pirriwul Herod to ngurrā,*

(kulla yitirra ngikoumba tōtōng kakulla unta ta.) ngatun noa wiyā, Kgu [? ILLEG.]  
John kurrimulli kan ta boungkēa<sup>1</sup> [...alleen ...llea <sup>1</sup>] wokka tetti kabirung, ngatun  
ngala tin kauwulkauwul kaiyukan ta umulli ta, pai pia ngikoung kin.

**ngadun nuwa biriwal HERODdu ngara**

[14] And king Herod heard of him;

(for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

AND he chief HEROD-ERG hear-PH

And he, King Herod, heard, ...

... (kulla yitirra ngikoumba tōtōng kakulla unta ta.) ...

**(gala yidara ngigumba dudung gagala anda da)**

... (for his name was spread abroad:) ...

(because name him-of good news be-be-PH there AFFirm)

... (because the news of his name was there, aye), ...

...ngatun noa wiyā, ...

**ngadun nuwa wiya**

... and he said, ...

AND he speak-PH

... and he spoke: ...

[continues from previous frame]

*...Kgu [? ILLEG.] John kurrimulli kan ta boungkēa<sup>1</sup>  
[...alleen ...llea<sup>1</sup>] wokka tetti kabirung, ...*

**xxx JOHN garimaligan da bungGiya  
\bungGaliyan / bungGaliya\ waga didigabirang**

... That John the Baptist was risen from the dead, ...

xxx JOHN deep-make-ing-agent AFFirm rise-be-did \OR  
rise-be-ing-did OR rise-be-ing-PH\ high dead-away from

... “Xxx John deep-making-agent [i.e. the baptist],  
aye, rose high [i.e. up] from dead, ...



**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

*...ngatun ngala tin kauwulkauwul kaiyukan ta umulli ta, ...*

**ngadun ngaladin gawal gawal  
gayugan da umali da**

...and therefore mighty works ...

AND that-because [therefore] big big [many]  
able-BEness ABSTR make-ing ABSTR

... and, because of that [i.e. therefore], big-big  
able-ness-making [i.e. mighty works] ...

**-gan / -gan(g)**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

**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

*...pai pia ngikoung kin.*

**bayibiya ngigungGin**

... do shew forth themselves in him.

appear-do-PH him-at

... appeared at [i.e. in] him”.

**-kin /-din: CAUS/LOC/ALL/PERL**  
IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

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

## Mark vi.15

*Tarai to wiyā Elias noa ta [kəkulla] kuttān,*

*Ngatun tarai to wiyā, Prophet ta unni, nga yanti kiloa wakōl kiloa Prophet [kōba] barun ba kiloa.*

darayidu wiya ELIAS nuwa da gadan

[15] Others said, That it is Elias.

And others said, That it is a prophet, or as one of the prophets.

other-ERG speak-PH ELIAS he AFFirm be-AFF-now

Other(s) spoke: "He, aye, (is) Elias"; ...

... *Ngatun tarai to wiyā, ...*

ngadun darayidu wiya

... And others said, ...

AND other-ERG speak-PH

... and other(s) spoke: ...

[continues next frame]

[continues from previous frame]

...*Prophet ta unni*, ...

PROPHET da ani

... That it is a prophet, ...

PROPHET AFFirm this

... “This (is) a prophet, aye”, ...

...*nga yanti kiloa wakōl kiloa*

*Prophet [kəbæ] barun ba kiloa.*

nga yandigiluwa wagulgiluwa

PROPHET barunbagiluwa

... or as one of the prophets.

OR thus like one like

PROPHET them-all-of like

... or thus-like [i.e. likewise]  
one of their prophet(s).

**DOUBTFUL Conjunctions**

nga = or 69  
 nga = be (alternative to ga) 12  
 ngadun = and  
 CONJUNCTIONS UNUSUAL  
 “Most languages lack specific coordinat-  
 ing and subordinating particles, of the  
 types ‘and’, ‘but’, ‘when’, ‘because’,  
 ‘if’. However, these are found in a few  
 languages.” [Dixon 2002:86:10]

**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*]

**DOUBTFUL Tkld TRANSLATION**

*KJV or as one of the prophets*  
 PERHAPS  
 nga yandi wagulgiluwa PROPHET  
 barunba  
 OR thus one-like PROPHET-of them-all-of:  
 or thus like-one of their PROPHETS

**-giluwa: -LIKE**

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

# Mark vi.16

*Wonto noa ba Herod to ngurrā,*  
*ngiyakai noa wiyā John ta unni [kōlbungtā kolbuntōara*  
*wallung] kōlbuntā bāng wollung ngikoumba;*  
*boungkulleen noa tetti kabirung.*

wandu nuwa ba HERODdu ngara

[16] But when Herod heard thereof,  
he said, It is John, whom I beheaded: he is risen from the dead.

instead he WHEN/if HEROD-ERG hear-PH

Instead when he, Herod heard, ...

## 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**

... *ngiyakai noa wiyā* ...

ngiyagayi nuwa wiya

... he said, ...

like this he speak-PH

... he spoke like this: ...

... *John ta unni*

[*kōlbungtā kolbuntōara wallung*] ...

JOHN da ani

... It is John, ...

JOHN AFFirm this

... “It is John. ...



[continues from previous frame]

...*kōlbuntīa bāng wollung ngikoumba*; ...

**gulbandiya bang walung ngigumba**

... whom I beheaded: ...

cut-AFF-PH I head him-of

... I cut his head (off). ...

**SPECIAL WORD: cut**

DEFINITIONS MIGHT BE DOUBTFUL:

**ganban-di-li-gu** To cut with a knife

**gulban-di-li-gu** To chop with an axe or scythe, to mow

**gala-ba-lig-u** to cut round; to circumcise

**galing-di-lig-u** to cut, as with a knife or stone such cutting instrument

**DOUBTFUL Tkld TRANSLATION**

*KJV whom I beheaded*

Tkld **gulbandiya bang walung ngigumba**  
cut-AFF-PH I head him-of

THIS MIGHT HAVE BEEN EXPRESSED:

**gulbandiya bang bun walung**

cut-AFF-PH I him head

*I cut him [i.e. his] head (off)*

...*boungkulleen noa tetti kabirung*.

**bungGaliyan nuwa didigabirang**

... he is risen from the dead.

rise-be-ing-did he dead-away from

... He was rising from dead”.

# Mark vi.17

*Kulla niuwoa bo Herod to yuka  
ngatun mānkulla bōn John nung,  
ngatun ngiramā bōn Prison ta ba (bounnoun kai) Herodias tin,  
Porikunbai Philip ūmba koti ta ngikoumba: kulla noa mankulla  
bounnoun.*

**gala nyuwuwabu HERODdu yuga  
ngadun manGala bun JOHNnung**

[17] For Herod himself had sent forth and laid hold upon John,  
and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

But he-EMPH HEROD-ERG send-PH  
AND take-be-PH him JOHN-ACC

But emphatically he, Herod, [i.e. Herod, himself],  
sent and took him, John, ...

### 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

*... ngatun ngiramā bōn Prison ta ba  
(bounnoun kai) Herodias tin, ...*

**ngadun ngirama bun PRISONdaba  
(buwanuwanGayi) HERODIASdin**

... and bound him in prison for Herodias' sake, ...

AND tie-make-PH him PRISON-at  
(her-because) HERODIAS-because

.. and tied him (up) at [i.e. in] prison  
because of her, because of Herodias, ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

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

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

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

[continues from previous frame]

...*Porikunbai Philip ūmba koti ta ngikoumba: ...*

**buriganbayi PHILIPumba gudi da ngigumba**

... his brother Philip's wife: ...

wife-agent-[f]-ITEM PHILIP-of kinsman ABSTR him-of

... spouse of Philip, his kinsman [i.e. his brother]: ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

...*kulla noa mankulla bounnoun.*

**gala nuwa manGala buwanuwan**

... for he had married her.

because he take-be-PH her

... because he [**Herod**] took [i.e. had married] her.

# Mark vi.18

*Ngatun John to noa wiya tā la bōn /or wiyāl la bōn/ Herod nung*

*keawarān wal tuloa korien mankilli ko binōun Porikun bai ta koti ko [83] ba ngiroumba ta;*

**ngadun JOHNdu nuwa wiyadala bun \OR wiyala bun\ HERODnung**

[18] For John had said unto Herod,

It is not lawful for thee to have thy brother's wife.

AND JOHN-ERG he speak-AFF-PH \OR speak-PH\ HEROD-ACC

And John, he spoke (to) him, Herod: ...

*... keawarān wal tuloa korien ...*

**giyawaran wal duluwagurin**

... It is not lawful ...

not-now certainly straight-lacking

... “(It is) certainly not straight-<lacking> ...

*... mankilli ko binōun Porikun bai ta  
koti ko [83] ba ngiroumba ta;*

**manGiligu bi nuwan buriganbayi  
da gudiguba ngirumba da**

... for thee to have thy brother's wife.

take-be-ing-for thou-her wife-agent-[f]-ITEM  
AFFirm kinsman-of thee-of AFFirm

... for taking, you her, spouse [i.e. wife],  
aye, of your kinsman [i.e. brother], aye [i.e.  
for you taking the wife of your brother]”.

## CONJOINED PRONOUNS: Tkld

‘Conjoined pronouns’: Tkld/Fraser p.17:

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

## Mark vi.19

*Ngala tin Herodias bountoa bōn bukka kakulla,  
ngatun bumba bōn tetti; wonto ba bountoa kaiyu korien.*

**ngaladin HERODIAS buwanduwa bun бага gagala**

[19] Therefore Herodias had a quarrel against him,  
and would have killed him; but she could not:

that-because [therefore] HERODIAS she him anger be-be-PH

That-because [therefore] she, Herodias, was angry (at) him, ...

### but / because / therefore

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

*... ngatun bumba bōn tetti; ...*

**ngadun bumba bun didi**

... and would have killed him; ...

AND beat-PH him dead

... and beat him dead; ...

*... wonto ba bountoa kaiyu korien.*

**wandu ba buwanduwa gayugurin**

... but she could not:

instead DONE she able-lacking

... instead she able-lacking [i.e. was not able (to do so)].

### 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 vi.20

*Koito noa Herod kinta kan John nung,  
ngurrulliliella, or ngimilliliella noa, tuloa ta [noa-xxxxx] [(j)ust] or  
murrorong umullikan ta noa, ngatun yiriyiri kan, ngatun ngurrā bōn;  
ngatun ngurrā bōn noa ba kawul kawul minnungbo minnungbo noa  
umā, ngatun ngurrungkulla bōn Pirun ko.*

guwidu nuwa HEROD gindagan JOHNnung

[20] For Herod feared John,  
knowing that he was a just man and an holy, and  
observed him; and when he heard him, he did  
many things, and heard him gladly.

because he HEROD fear-agent JOHN-ACC

Because he, Herod, fear-agent John [i.e. feared John], ...

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

... ngurrulliliella, or ngimilliliella noa, ...

ngaraliliyila \OR ngimililiyila\ nuwa

... knowing that he ...

hear-ing-ing-recently \OR know-make-ing-ing-recently\ he

... he [Herod] was constantly hearing, OR was constantly knowing ...

[continues next frame]

[continues from previous frame]

...*tuloa ta* [~~noa xxxxx~~] [(j)ust] or *murrorong umullikan ta noa*, ...

*duluwa da* [just] \OR *marurung*\ *umaligan da nuwa*

... he was a just man ...

straight AFFirm \OR good \ make-ing-agent AFFirm he

... he [John] (was) a straight, aye, (or good),  
making-agent [i.e. servant, baptist], aye, ...

...*ngatun yiriyiri kan*, ...

*ngadun yiri yirigan*

... and an holy, ...

AND sacred-BEness

... and a sacred-ness [i.e. holy], ...

**-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)

...*ngatun ngurrā bōn*; ...

*ngadun ngara bun*

... and observed him; ...

AND hear-PH him

... and heard [i.e. observed] him [John]; ...

**DOUBTFUL Tkld TRANSLATION**

KJV *observed him*  
Tkld *ngara bun*  
hear-PH him  
TRANSLATION ERROR [?]  
PERHAPS:  
*nala bun*  
see-PH him  
*saw him*

[continues next frame]

[continues from previous frame]

...ngatun ngurrā bōn noa ba ...

ngadun ngara bun nuwa ba

... and when he heard him, ...

AND hear-PH him he WHEN/if

... and when he [Herod] heard him [John], ...

...kauwul kauwul minnungbo minnungbo noa umā, ...

gawal gawal minangbu minangbu nuwa uma

... he did many things, ...

big big [many] what-EMPH what-EMPH he make-PH

... he [John] made [i.e. did] big-big emphatically-what emphatically-what [i.e. whatever] [i.e. many things], ...

minang: INTERROGATIVE

minang INTERROGATIVE  
 —NOT RELATIVE PRONOUN  
 minang what? what object?  
**RELATIVE PRONOUN**  
 [refers back to a noun]  
 who, whom, whose, which, that

PERHAPS: ngalabu ngalabu

RELATIVE PRONOUNS

THIS	THAT
ngali this	ngala that
ani this	anuwa that
what = 'that which'	anduwa that
	anang that
	ngaluwa that
	nginuwa that

...ngatun ngurrungkulla bōn Pirun ko.

ngadun ngarangGala bun birunGu

... and heard him gladly.

AND hear-be-PH him glad-using

... and heard him [John] glad-using [i.e. gladly].



## Mark vi.21

*Ngatun yakita kakulla ba purreung ka murrorōng ta,*

*Ngala Herod umā takilli ko kauwul ta purreung ka poirkullitoara ngikoumba bo barun Lord,  
ngatun bara Captain, ngatun bara Piriwul Galilee kul;*

**ngadun yagida gagala ba bariyangGa marurung da**

[21] And when a convenient day was come,

that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

AND now be-be-PH WHEN/if daylight-at good AFFirm

And now when(it) was at a good day, aye, ...

*... Ngala Herod umā takilli ko kauwul ta ...*

**ngala HEROD uma dagiligu gawal da**

... that Herod on his birthday made a supper ...

that HEROD make-PH eat-be-ing-for big AFFirm

... that Herod made for eating, big, aye, ...

*... purreung ka poirkullitoara ngikoumba bo barun Lord, ...*

**bariYangGa burgalidwara ngigumbabu barun LORD**

... on his birthday made a supper to his lords, ...

daylight-at drop-be-ing-done to him-of-EMPH them-all LORD

... at [i.e. on] emphatically-his dropping-endowed day  
[i.e. on his own birth-day] (for) them, Lord(s), ...

[continues from previous frame]

...ngatun bara Captain, ...

gadun bara CAPTAIN

... high captains, ...

AND they-all CAPTAIN

... and they the Captains, ...

...ngatun bara Piriwal Galilee kul;

ngadun bara biriwal GALILEEgal

... and chief estates of Galilee;

AND they-all chief GALILEE-belong

and they the Galilee-mob chief(s) [i.e. the chiefs of the Galilee mob].

## -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)

## Mark vi.22

*Ngatun tanan uwā bountoa ba murraring, [yingakan-?]*

*yinal kan ngala koba Herodias ūmba ngatun ūntelliella, ngatun pitul bungnga Herod nung, ngatun barun yellawalli kan ta ngikoung katoa, wiya noa Pirri [85] wullo bounnoun Marrakeen [tə], wiyalia [ask] bi tia minnung bo, [thou wilt [JS] ], ngatun ngunun wāl banūng.*

**ngadun danan uwa buwanduwa ba mararing**

[22] And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

AND approach move-PH she WHEN/if inside

And when she approach-moved inside, ...

*... yinal kan ngala koba Herodias ūmba ...*

**yinalgan ngalaguba HERODIASumba**

... the daughter of the said Herodias ...

daughter that-person-of HERODIAS-of

... the daughter that-one, of Herodias, ...

*... ngatun ūntelliella, ...*

**ngadun undililiyila**

... and danced, ...

AND dance-ing-ing-recently

... and was constantly dancing, ...

[continues from previous frame]

...ngatun pitul bungnga Herod nung, ...

ngadun bidalbangGa HERODnung

... and pleased Herod ...

AND joy-do-compel-PH HEROD-ACC

... and did joy (to) Herod, ...

...ngatun barun yellawalli kan ta ngikoung katoa, ...

ngadun barun yilawaligan da ngigungGaduwa

... and them that sat with him, ...

AND them-all sit-ing-agent AFFirm him-in company with

... and (to) them the siting-agent(s), aye, 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)

...wiya noa Pirri [85] wullo bounnoun Marrakeen [tæ], ...

wiya nuwa biriwalu buwanuwan maragin

... the king said unto the damsel, ...

speak-PH he chief-ERG her lass

... he, the chief [i.e. king,] spoke (to) her, the lass: ...

[continues next frame]

[continues from previous frame]

... *wiyalia* [ask] *bi tia minnung bo* <sup>^</sup> *\_\_\_* [thou wilt [JS] ] *\_\_\_*, ...

*wiyaliya bi diya minangbu*  
*\_\_\_* [ngirungGurin]

... Ask of me whatsoever thou wilt, ...

speaking-IMP! thou me  
WHAT-EMPH [*thee-lacking*]

... “(You) must speaking [i.e. ask for]  
me emphatically-what [i.e. whatever]  
[you lack, [i.e. thou wilt] ], ...

... *ngatun ngunun wāl banūng*.

*ngadun ngunan wal ba nung*

... and I will give it thee.

AND give-will certainly I-thee

... and I certainly will give you”.

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

**min** what? which  
**minang** what? what object?  
**minaring** what is it?  
**minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

**RELATIVE PRONOUNS**

THIS	ngali	this	THAT	ngala	that
	ani	this		anuwa	that
				anduwa	that
				anang	that
				ngaluwa	that
				nginuwa	that

what  
=  
'that  
which'

**CONJOINED PRONOUNS: Tkld**

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

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

**MISSING TRANSLATION**

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

**CONJOINED PRONOUNS: Tkld**

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

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

# Mark vi.23

*Ngatun noa turin wiyā bounnoun*

*minnung bunnun wal bānūng minnung bo ngunun wal bānūng, nga winta Pirriwul koba emmoumba ta.*

ngadun nuwa durin wiya buwanuwan

[23] And he sware unto her,

Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

AND he true speak-PH her

And he spoke true(ly) (to) her: ...

... *minnung bunnun wal bānūng* ...

**minang** banan wal ba nung ...

... Whatsoever thou shalt ask of me, ...

what do-will certainly I-thee

... “WHAT will I certainly do (for) you ...

### DOUBTFUL Tkld TRANSLATION

*KJV Whatsoever thou shalt ask of me*  
NOT TRANSLATED BY Tkld. PERHAPS:

*anuwa-bu wiyalinan bi diya*  
that-EMPH speak-ing-will thou me  
*whatever you will speak [i.e. ask] me*

### RELATIVE PRONOUNS

THIS	THAT	
<i>ngali</i> this	<i>ngala</i> that	
<i>ani</i> this	<i>anuwa</i> that	
what = 'that which'	<i>anduwa</i> that	
	<i>anang</i> that	
	<i>ngaluwa</i> that	
	<i>nginuwa</i> that	

### minang: INTERROGATIVE

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

- min** what? which
- minang** what? what object?
- minaring** what is it?
- minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

[continues next frame]

[continues from previous frame]

...*minnung bo ngunun wal bānūng, ...*

**minangbu ngunan wal ba nung**

... I will give it thee, ...

WHAT-EMPH give-will certainly I-thee

... (is) emphatically-what [i.e. whatever]

I certainly will give you, ...

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

- min** what? which
- minang** what? what object?
- minaring** what is it?
- minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

**CONJOINED PRONOUNS: Tkld**

‘Conjoined pronouns’: Tkld/Fraser p.17:

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

**RELATIVE PRONOUNS**

THIS	THAT		
<b>ngali</b> this	<b>ngala</b>	that	
<b>ani</b> this	<b>anuwa</b>	that	
	<b>anduwa</b>	that	
	<b>anang</b>	that	
	<b>ngaluwa</b>	that	
	<b>nginuwa</b>	that	

what  
=  
'that  
which'

...*nga winta Pirriwul koba emmoumba ta.*

**nga winda biriwalguba imuwumba da**

... unto the half of my kingdom.

be (it is) part chief-of (kingdom) me-of AFFirm

... it is part of my kingdom, aye”.

**nga MEANINGS**

- nga** = or/nor/neither 69
- nga** = be (it is) (alternative to **ga**) 20
- nga** = see (alternative to **na**)
- OFTEN UNCLEAR WHICH MEANING Tkld INTENDED

**Tkld INVENTIONS:**  
property / town / kingdom

- Tkld coined the following terms:
- property: **dalugang** hold-BE-ness
  - town **gugiri garing** hut all
  - kingdom **biriwal-guba** chief-of [kingdom]

## Mark vi.24

*Ngatun uwa bountoa unta birung,*

*ngatun wiyā bounnoun Dunkān bounnoun ba, [minnung bunnun] yakoai bang wiyennun, minnaring ke? Ngatun bountoa wiya wollung ta John umba kurrimulli kan koba.*

**ngadun uwa buwanduwa andabirang**

[24] And she went forth,

and said unto her mother, What shall I ask?

And she said, The head of John the Baptist.

AND move-PH she there-away from

And she moved from there, ...

*... ngatun wiyā bounnoun Dunkān bounnoun ba, [minnung bunnun] ...*

**ngadun wiya buwanuwan danGan buwanuwanba**

.. and said unto her mother, ...

AND speak-PH her mother her-of

... and spoke (to) her, her mother: ...

*...yakoai bang wiyennun, minnaring ke? ...*

**yaguwayi bang wiyinan minaring Gi**

... What shall I ask? ...

how I speak-will what be

... “How will I speak? What (to) be?” ...

### VERB ‘to be’

ACCORDING TO R.M.W. DIXON, “Most Australian languages lack any verb ‘to be’” [Dixon 1980 491:12]

IF THIS IS THE CASE FOR Awabakal, **ga / gi** ‘be’ WOULD BE A TkId INVENTION.



[continues from previous frame]

...*Ngatun bountoa wiya ...*

**ngadun buwanduwa wiya**

... And she said, ...

AND she speak-PH

... And she [mother] spoke: ...

... *wollung ta John umba kurrimulli kan koba.*

**walang da JOHNumba garimaliganguba**

...The head of John the Baptist.

head AFFirm JOHN-of deep-make-ing-agent-of

... “The head, aye, of John the deep-making-agent [i.e. the baptist]”.

#### DOUBTFUL AGREEMENT

*KJV of John the Baptist*

Tkld **JOHNumba garimaliganGuba**

PERHAPS BETTER REPRESENTED BY:

**JOHNumba garimaligan**

JOHN-of deep-making-agent

of JOHN (the) baptist

## Mark vi.25

*Ngatun tanan uwa kurrikurri ka bountoa Pirriwul kin ko,  
ngatun wiyā bōn, wiyelliella nguwil koa bi tia kabo, wimbi ka, wollung ta John ūmba kurrimullikan koba.*

**ngadun danan uwa gari gariga buwanduwa biriwalginGu**

[25] And she came in straightway with haste unto the king,  
and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

AND approach move-PH first-at she chief-to

And she first, aye, approach-moved to the chief, ...

---

*... ngatun wiyā bōn, wiyelliella ...*

**ngadun wiya bun wiyiliyila**

... and asked, saying, ...

AND speak-PH him speak-ing recently

... and spoke (to) him, speaking: ...

---

[continues next frame]

[continues from previous frame]

... *nguwil koa bi tia kabo, wimbi ka, ...*

**nguwilguwa bi diya gabu wimbiga**

... I will that thou give me by and by in a charger ...

give-might-having thou me presently bowl-at

... “You might be giving me presently, at [i.e. in] a bowl, ...

**CONJOINED PRONOUNS: Tkld**

‘Conjoined pronouns’: Tkld/Fraser p.17:

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

... *wollung ta John ūmba kurrimullikan koba.*

**walang da JOHNumba garimaliganGuba**

... the head of John the Baptist.

head AFFirm JOHN-of deep-make-ing-agent-of

... the head, aye, of John the deep-maker [i.e. the baptist]”.

**DOUBTFUL AGREEMENT**

*KJV of John the Baptist*

Tkld **JOHNumba garimaliganGuba**

PERHAPS BETTER REPRESENTED BY:

**JOHNumba garimaligan**  
JOHN-of deep-making-agent  
of JOHN (the) baptist

# Mark vi.26

**Ngatun minki kauwul kakulla noa Pirriwul lo;**  
*wonto ngala tin turin wiyelli tin, ngatun barun kai [87] yellawolli kan tin ngikoung katoa, keawai wal noa yari pa bounnoun.*

**ngadun minGi gawal gagala nuwa biriwalu**

[26] And the king was exceeding sorry;  
 yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

**AND emotion big be-be-PH he chief-ERG**

And he, the chief, was big emotion [i.e. very sorry]; ...

*... wonto ngala tin turin wiyelli tin, ...*

**wandu ngaladin durin wiyilidin**

... yet for his oath's sake, ...

**instead that-because [therefore]  
 true speak-ing-because**

... instead, because of that,  
 the true speaking [i.e. oath], ...

**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

**-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
<b>-gin</b>	5	93	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

[continues next frame]

[continues from previous frame]

...ngatun barun kai [87] yellawolli kan tin ngikoung katoa, ...

ngadun barunGayi yilawaligandin ngigungGaduwa

... and for their sakes which sat with him, ...

AND them-all-because sit-ing-agent-because him-in company with

... and because of them sitting-agent(s) [i.e. sitters] in company with him, ...

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

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

	because	at	ITEM
-gayi	42	41	12
-bayi	-	-	3
-dayi	-	-	2
-wayi	-	-	4

**-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

**-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)

...keawai wal noa yari pa bounnoun.

giyawayi wal nuwa yari BA buwanuwan

... he would not reject her.

no certainly he stop NEG her

... he certainly did not stop her.

**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)

**ba FUNCTIONS**

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

# Mark vi.27

*Ngatun tantoa kul bo yukā noa bōn upulli kan ta,  
ngatun wiyā wollung ngikoumba tiyumbilla; ngatun noa uwa; ngatun kōlbuntia wollung  
(ngikoung ka birung / or ngikoumba / or bōn) murraring Prison ka;*

**ngadun danduwagalbu yuga nuwa bun ubaligan da**

[27] And immediately the king sent an executioner,  
and commanded his head to be brought: and he went and beheaded him in the prison,

AND enough-belong-EMPH [immediately]  
send-PH he him do-ing-agent AFFirm

And immediately he [the king] sent him,  
the doing-agent [i.e. executioner], aye, ...

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

*... ngatun wiyā wollung ngikoumba tiyumbilla; ...*

**ngadun wiya walang ngigumba diyambila**

... and commanded his head to be brought: ...

AND speak-PH head him-of send-do-IMP!

... and spoke: "Send his head"; ...

[continues next frame]

[continues from previous frame]

...ngatun noa uwa; ...

ngadun nuwa uwa

... and he went ...

AND he move-PH

... and he [i.e. the doer] moved, ...

...ngatun kōlbuntia wollung (ngikoung ka birung /  
or ngikoumba / or bōn) murraring Prison ka;

ngadun gulbandiya walang \ngigungGabirang  
\OR ngigumba \OR bun\ mararing PRISONga

... and beheaded him in the prison,

AND cut-AFF-PH head him-away from \OR him-of OR him\  
inside PRISON-at

... and cut (off) the head from him \ OR his [John's] head \  
OR him\, inside at the prison.

#### SPECIAL WORD: *cut*

DEFINITIONS MIGHT BE DOUBTFUL:

<b>ganban-di-li-gu</b>	To cut with a knife
<b>gulban-di-li-gu</b>	To chop with an axe or scythe, to mow
<b>gala-ba-lig-u</b>	to cut round; to circumcise
<b>galing-di-lig-u</b>	to cut, as with a knife or stone such cutting instrument

## Mark vi.28

*Ngatun mankulla wollung ngikoumba wimbi ka ba,*

*ngatun ngukulla [~~unta~~-{?}] murrakeen ko: ngatun ngala murrakeen ngukulla untoa /unta  
Duncan ko bounnoun ba ko.*

**ngadun manGala walang ngigumba wimbigaba**

[28] And brought his head in a charger,

and gave it to the damsel: and the damsel gave it to her mother.

AND take-be-PH head him-of bowl-at

And (he [~~the~~ king]) took his [John's] head at [i.e. in] the bowl, ...

*... ngatun ngukulla [~~unta~~-{?}] murrakeen ko: ...*

**ngadun ngugala maraginGu**

... and gave it to the damsel: ...

AND give-be-PH lass-to

... and gave (it) to the lass; ...

*...ngatun ngala murrakeen ngukulla untoa /unta Duncan ko bounnoun ba ko.*

**ngadun ngala maragin ngugala anduwa \anda\ danGanGu buwanuwanbagu**

... and the damsel gave it to her mother.

AND that lass give-be-PH there mother-to her-of-to

... and that lass there gave (it) to her mother.



## Mark vi.29

*Ngatun ngurrungkulla bara wirrobuli kan ngikoumba,  
tanān uwā ngaiya bara, ngatun mankulla wokka lang mamuyā ngikoumba, ngatun wūnkulla ngala  
murraring ka nikki ka ta.*

**ngadun ngarangGala bara wirubaligan ngigumba**

[29] And when his disciples heard of it,  
they came and took up his corpse, and laid it in a tomb.

AND hear-be-PH they-all follow-ing-agent him-of

And they, his following agent(s) [i.e. disciples], heard (this), ...

### DOUBTFUL TkId TRANSLATION

*KJV ... when ...*  
'when' NOT TRANSLATED. PERHAPS:  
**ngadun ngarangGala bara ba  
wirubaligan ngigumba**  
AND hear-be-PH they-all **WHEN/if** follow-  
ing-agent him-of  
*And when they, his disciples, heard ...*

*... tanan uwā ngaiya bara, ...*

**danan uwa ngaya bara**

... they came ...

approach move-PH then they-all

... they then approach-moved, ...

[continues next frame]

[continues from previous frame]

... *ngatun mankulla wokka lang mamuyā ngikoumba, ...*

**ngadun manGala wagalang mamuya ngigumba**

... and took up his corpse, ...

AND take-be-PH high-ness corpse him-of

... and (they) took high-ness [i.e. took up] his corpse, ...

### 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

... *ngatun wūnkulla ngala murraring ka nikki ka ta.*

**ngadun wunGala ngala mararingGa nigiga da**

... and laid it in a tomb.

AND deposit-be-PH that inside-at grave-at AFFirm

... and (they) deposited that >at< inside (the) grave, aye.

### ka ta / -ka ta

SOME 80 INSTANCES OF

**ka ta:** ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

# Mark vi.30

*Ɔ Ngatun kaiimulleen bara bo Apositolo Jesu katoa /or kin ba/  
ngatun wiyā bōn yantīn tāra, bara umā ta la, ngatun nga la wiyā ta la bāra. [89]*

**ngadun gawumaliyan barabu APOSTLElu  
JESUSgaduwa \OR [JESUS]ginba\**

[30] And the apostles gathered themselves together unto Jesus,  
and told him all things, both what they had done, and what they had taught.

AND gather-make-ing-did they-all-EMPH APOSTLE-ERG  
JESUS-in company with \OR JESUS-at\

And emphatically-they, the apostles, were gathering  
in company with \OR at\ Jesus, ...

*... ngatun wiyā bōn yantīn tāra, ...*

**ngadun wiya bun yandindara**

... and told him all things, ...

AND speak-PH him all-PLUR

... and (they) spoke (to) him all (these things), ...

## -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]

...*bara umā ta la*, ...

**bara umadala**

... both what they had done, ...

they-all make-AFF-PH

... (what) they did, ...

...*ngatun nga la wiya ta la bāra*. [89]

**ngadun ngala wiyadala bara**

... and what they had taught.

AND that speak-AFF-PH they-all

... and that [i.e. what] they said [i.e. taught].

RELATIVE PRONOUNS

*KJV ... what ...*  
 Tklđ ELSEWHERE USED  
*minang*, POSSIBLY  
 ERRONEOUSLY, RATHER  
 THAN *ngala*, WHICH IS  
 MORE LIKELY TO BE  
 CORRECT

RELATIVE PRONOUNS

THIS		THAT	
<i>ngali</i>	this	<i>ngala</i>	that
<i>ani</i>	this	<i>anuwa</i>	that
what = 'that which'		<i>anduwa</i>	that
		<i>anang</i>	that
		<i>ngaluwa</i>	that
		<i>nginuwa</i>	that

# Mark vi.31

*Ngatun noa barun wiyā,*

*kai tanān nura ʔ nura bo \_\_\_[apart]\_\_\_  
korung kolang, ngatun kabo yelliwolli ko  
untoa, kulla kauwulkauwul bara tanan ngatun  
waita uwalliella, unta ring, ngatun keawarān  
bara kaiyu korien [leisure] takilli ko.*

**ngadun nuwa barun wiya**

[31] And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

AND he them-all speak-PH

And he spoke (to) them: ...

*... kai tanān nura ʔ nura bo \_\_\_[apart]\_\_\_ korung kolang, ...*

**gayi danan nura nurabu [dulung] gurangGulang**

... Come ye yourselves apart into a desert place, ...

come approach you-all you-all-EMPH \_\_\_[apart]\_\_\_ scrub-towards

... “Come-approach you emphatically-you [i.e. you yourselves] \_\_\_[apart]\_\_\_ towards the scrub, ...

**MISSING TRANSLATION**

*KJV apart into a desert place*  
Tkld DID NOT TRANSLATE ‘**apart**’  
PERHAPS:

<b>dulung</b>	apart
<b>galung</b>	distant
<b>bun-bayi</b>	him-ITEM (alone)

*...ngatun kabo yelliwolli ko untoa, ...*

**ngadun gabu yiliwaligu anduwa**

... and rest a while: ...

AND presently sit-ing-for there

... and presently for staying there [i.e. rest for a while]”: ...

[continues from previous frame]

...*kulla kauwulkauwul bara tanan  
ngatun waita uwalliella, unta ring, ...*

**gala gawal gawal bara danan  
ngadun wada uwaliyila andaring**

... for there were many coming and going, ...

because big big [many] they-all approach  
AND depart move-ing-recently there-to

... because they big-big [i.e. there were  
many], approach and recently depart-moving  
to there [i.e. coming and going there], ...

#### DOUBTFUL ANGLICISM EXISTENTIAL there

*there is, there are, there was,  
there were ...*

'there' IS A PRONOUN, OR A  
NOUN [c.f. Fr. *Il y a...*]

IT DOES NOT DENOTE A  
LOCATION IN THESE USAGES

#### -ring: TOWARDS

WITH SOME WORDS, THE  
SUFFIX **-ring** APPEARS TO  
MEAN *towards*.

WITH OTHER WORDS, e.g.

**minaring**: what

**mararing**: inside

**yuring**: go away

IT DOES NOT

...*ngatun keawarān bara kaiyu korien [leisure] takilli ko.*

**ngadun giyawaran bara gayugurin dagiligu**

... and they had no leisure so much as to eat.

AND not-now they-all able-lacking eat-be-ing-for

... and they not able-<lacking> for eating [i.e they were unable to be eating].

#### 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 vi.32

*Ngatun waita uwā kara [privately] bara korung kolang murrinauwai toa / or ka ta. /*

**ngadun wada uwa gara bara gurangGulang mari nawiduwa \OR [mari nawi]gada\**

[32] And they departed into a desert place by ship privately.

AND depart move-PH secret they-all scrub-towards big canoe [ship]-having (through/by) \OR ship-at\

And they secret(ly) depart-moved towards the scrub by ship.

### MYSTERY WORD: *kara*

**kara:** gara MEANINGS INCLUDE:

slow	9	humble	2
secret	8	diligent	3
safe	1	be (neg?)	

'humble', 'diligent' AND 'slow' MIGHT BE DIFFERENT VIEWS OF THE SAME IDEA

### SYDNEY WORDS: mari nawi

**mari nawi:** big canoe  
SYDNEY LANGUAGE WORDS USED BY THE SYDNEY PEOPLE FOR 'ship'

## Mark vi.33

*Ngatun bara kore nakulla barun waita uwolliliella ba;*  
*ngatun kauwulkauwul kan to ngimilleen bōn, ngatun murrā tinna ko untoa kolang yantin ka birung*  
*kokere karīng kabirung ngatun karakai uwā [outwent] barur; ngatun [𐄂𐄃𐄄] kaiimā ngikoung ka ta.*

**ngadun bara guri nagala barun wada uwaliliyila ba**

[33] And the people saw them departing,  
and many knew him, and ran afoot thither out of all cities, and outwent  
them, and came together unto him.

**AND they-all man see-be-PH them-all depart move-ing-ing-recently DONE**

And they, the men [i.e. the people] saw them constantly >done<-depart-moving; ...

*... ngatun kauwulkauwul kan to ngimilleen bōn, ...*

**ngadun gawal gawalgandu ngimiliyan bun**

... and many knew him, ...

**AND big big-agent-ERG know-make-ing-did him**

... and big-big-agent(s) [i.e. many] were knowing him, ...

[continues next frame]



[continues from previous frame]

...ngatun murrā tinna ko untoa kolang  
yantın ka birung kokere karīng kabirung ...

ngadun mara dinagu anduwagulang  
yandinGabirang gugiri garingGabirang

... and ran afoot thither out of all cities, ...

AND run-PH foot-using there-towards  
all-away from hut all [town]-away from

... and ran using [i.e. by] foot towards there,  
away from all the towns, ...

DOUBTFUL Tkld TRANSLATION

KJV ran afoot  
Tkld dinagu  
run-PH foot-using  
English IDIOM 'run afoot'  
DIRECT TRANSLATION DOUBTFUL OK.  
PERHAPS SIMPLY:  
mara = run-PH: ran

Tkld INVENTIONS:  
property / town / kingdom

Tkld coined the following terms:  
property: dalugang hold-BE-ness  
town gugiri garing hut all  
kingdom biriwal-guba chief-of [kingdom]

DOUBTFUL WORD

Tkld yandinGabirang  
AFTER /n/ [yandin] PEHAPS SHOULD BE:  
yandindabirang  
all-away from

SPECIAL WORD: gugira

gugira  
PROPERLY IS 'house', 'hut'  
Tkld ALSO USED IT FOR 'town'  
IN Mark HE USED  
gugira garing: 'hut all'  
FOR 'town'

...ngatun karakai uwā [outwent] barur; ...

ngadun garagayi uwa bara

... and outwent them, ...

AND quick move-PH they-all

... and they quick-moved, ...

...ngatun [uwa] kaiimā ngikoung ka ta.

ngadun gawuma ngigungGa da

... and came together unto him.

AND gather-make-PH him-at AFFirm

... and gathered at [i.e. around] him, aye.

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

## Mark vi.34

*Ɔ Ngatun uwa Jesu ko noa ba unta birung,  
nakulla ngaiya barun Kore kauwulkauwul, ngatun minki noa kakulla barun  
kai, kulla bara Sheep kiloa Sheep kal korien kiloa barun ba: ngatun noa  
barun wiyelliella kauwul kauwul minnungbo. [91]*

**ngadun uwa JESUSgu nuwa ba andabirang**

[34] And Jesus, when he came out,  
saw much people, and was moved with compassion toward them,  
because they were as sheep not having a shepherd: and he began  
to teach them many things.

AND move-PH JESUS-ERG he WHEN/if there-away from

And when he, Jesus, went from there, ...

*... nakulla ngaiya barun Kore kauwulkauwul, ...*

**nagala ngaya barun guri gawal gawal**

... saw much people, ...

see-be-PH then them-all man big big [many]

... (he) then saw them, big-big [i.e. many] men, ...

*...ngatun minki noa kakulla barun kai, ...*

**ngadun minGi nuwa gagala barunGayi**

... and was moved with compassion toward them, ...

AND emotion he be-be-PH them-all-because

... and he was emotion(al) because of them, ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

[continues from previous frame]

...*kulla bara Sheep kiloa ...*

**gala bara SHEEPgiluwa**

... because they were as sheep ...

because they-all SHEEP-like

... because they (were) like sheep, ...

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

...*Sheep kal korien kiloa barun ba: ...*

**SHEEPgalgurinGiluwa barunba**

... not having a shepherd: ...

SHEEP-belong-lacking like them-all-of

... like [i.e. : as if] lacking their sheep-belong [i.e. shepherd]: ...

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

...*ngatun noa barun wiyelliella  
 kauwul kauwul minnungbo. [91]*

**ngadun nuwa barun wiyiliyila  
 gawal gawal minangbu**

... and he began to teach them many things.

AND he them-all speak-ing-recently  
 big big [many] what-EMPH

... and he was speaking (to) them (about) big-big  
 [i.e. many] emphatically-what [i.e. matters].

**minang: INTERROGATIVE**  
**minang** INTERROGATIVE  
 —NOT RELATIVE PRONOUN  
 INTERROGATIVES  
**min** what? which  
**minang** what? what object?  
**minaring** what is it?  
**minan** how many?  
**RELATIVE PRONOUN** [refers back to a noun]  
*who, whom, whose, which, that*  
**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

**UNIDENTIFIED TERMS**

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

**RELATIVE PRONOUNS**

THIS	THAT
<b>ngali</b> this	<b>ngala</b> that
<b>ani</b> this	<b>anuwa</b> that
	<b>anduwa</b> that
	<b>anang</b> that
	<b>ngaluwa</b> that
	<b>nginuwa</b> that

what = 'that which'

# Mark vi.35

*Ngatun purreung kakilliliella ba yarea kal ta, uwa ngaiya bara wirrobuli kan ngikoung kin, ngatun wiya bōn, unni ta ngōrra mirrulla <sup>1</sup>ka ta, <sup>2</sup>ngatun tokoi ta kunnun kabo; [The time is far spent —]*

**ngadun bariyang gagililiyila ba yariyagal da**

[35] And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

AND daylight be-be-ing-ing-recently WHEN/if evening-belong AFFirm

And when the day was constantly being evening-belong, aye, ...

*... uwa ngaiya bara wirrobuli kan ngikoung kin, ...*

**uwa ngaya bara wirubaligan ngigungGin**

... his disciples came unto him, ...

move-PH then they-all follow-ing-agent him-at

... then they, the following-agent(s) [i.e. disciples], moved at [i.e. to] him, ...

**Tkld INVENTIONS:**  
disciple / passover / generation

Tkld coined the following terms:

disciple	<b>wiruba-li-gan</b>	following agent
Passover	<b>gawi-dwara</b>	come-done to
generation	<b>wilang-NGil</b>	behind/past place

**-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
<b>-gin</b>	5	<b>93</b>	46	—
<b>-din</b>	168	25	—	8
<b>-lin</b>	12	—	—	—
<b>-rin</b>	2	—	—	5

*...ngatun wiya bōn, ...*

**ngadun wiya bun**

... and said, ...

AND speak-PH him

... and spoke (to) him [Jesus]: ...

[continues from previous frame]

...*unni ta ngōrra mirrulla* <sup>1</sup>*ka ta*, ...

*ani da ngura mirala ga da*

... This is a desert place, ...

this AFFirm camp poor-at be AFFirm

... “This, aye, camp is, aye, >at< poor, ...

ka ta / -ka ta	
SOME 80 INSTANCES OF <b>ka ta</b> : ga da.	
INTERPRETATIONS:	
be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

**VERB ‘to be’**

ACCORDING TO R.M.W. DIXON,  
“Most Australian languages lack  
any verb ‘to be’” [Dixon 1980  
491:12]  
IF THIS IS THE CASE FOR  
Awabakal, **ga / gi** ‘be’  
WOULD BE A TkId INVENTION.

...<sup>2</sup>*ngatun tokoi ta kunnun kabo*; [The time is far spent —]

*ngadun duguwi da ganan gabu*

... and now the time is far passed:

AND night AFFirm be-will presently

... and (it) will be night, aye, soon”

# Mark vi.36

*Yukulla bi barun waita kolang*

*bara purrai kolang unta toa, ngatun kokeri karing kolang, ngatun ngukilli ko kunto /Bread/ barun bo: kulla keawarān ka korien barun ba takilli ko.*

**yugala bi barun wadagulang**

[36] Send them away,  
that they may go into the country round about,  
and into the villages, and buy themselves  
bread: for they have nothing to eat.

send-IMP! thou them-all depart-towards

“You must send them depart-towards [i.e. away], ...

*... bara purrai kolang unta toa, ...*

**bara barayigulang andaduwa**

... that they may go into the country round about, ...

they-all earth-towards there-having

... they earth-towards [i.e. to the country] there-having [i.e. thereabouts], ...

**DOUBTFUL Tkld TRANSLATION**  
KJV *that they may go into the country*  
Tkld **bara barayigulang**  
they-all earth-towards  
PERHAPS A WORD MISSING  
**uwa-wil-guwa bara barayigulang**  
move-might-having they-all earth-towards  
(that) they *might be moving* to the country

*... ngatun kokeri karing kolang, ...*

**ngadun gugiri garingGulang**

... and into the villages, ...

AND hut all [town]-towards

... and towards the towns, ...

**SPECIAL WORD: gugira**  
**gugira**  
PROPERLY IS ‘house’, ‘hut’  
Tkld ALSO USED IT FOR ‘town’  
IN Mark HE USED  
**gugira garing**: ‘hut all’  
FOR ‘town’

**Tkld INVENTIONS:**  
property / town / kingdom  
Tkld coined the following terms:  
property: **dalugang** hold-BE-ness  
town **gugiri garing** hut all  
kingdom **biriwal-guba** chief-of [kingdom]

[continues from previous frame]

...ngatun ngukilli ko kunto /Bread/ barun bo: ...

**ngadun ngugiligu gandu barunbu**

... and buy themselves bread: ...

AND give-be-ing-for VEGfood them-all-EMPH

... and for giving bread (to) emphatically-them  
[i.e. to themselves]: ...

...kulla keawarān ka korien barun ba takilli ko.

**gala giyawaran gagurin barunba dagiligu**

for they have nothing to eat.

because not-now be-lacking them-all-of eat-be-ing-for

... because not be-lacking for eating of them  
[i.e. there is nothing for them to eat].

### buy / sell

7 INCONSISTENT 'buy' [3] and 'sell' [4] EXAMPLES

buy: **ngu-gi-li-gu** give-be-ing/RECIP-for

sell: SAME AS FOR 'buy', except for:

**ngu-ba-yi-la** give-do-back-IMP!

COMMENT:

'buying' IS giving RECIPROCALLY (money for goods)

'selling' IS giving BACK (goods (for money))

### 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

### VERB 'to be'

ACCORDING TO R.M.W. DIXON,  
"Most Australian languages lack  
any verb 'to be'" [Dixon 1980  
491:12]

IF THIS IS THE CASE FOR  
Awabakal, **ga / gi** 'be'  
WOULD BE A Tkld INVENTION.

# Mark vi.37

*Wiyayaleen noa, ngatun wiya barun,  
minnung bo nguwa barun takilliko, Ngatun bara wiyan bōn, /wial  
wiya/ ngeen waita uwannun ngukilli ko buloara hundred penny kul  
Bread ta ngatun ngunun barun takilliko?*

wiyayaliyan nuwa ngadun wiya barun

[37] He answered and said unto them,  
Give ye them to eat. And they say unto him, Shall we go and buy two  
hundred pennyworth of bread, and give them to eat?

speak-back-ing-did he AND speak-PH them-all

He was answering, and spoke (to) them: ...

... *minnung bo nguwa barun takilliko, ...*

minangbu nguwa barun dagiligu

.. Give ye them to eat. ...

what-EMPH give-IMP! them-all eat-be-ing-for

... “(You) must give them whatever for eating”, ...

... *Ngatun bara wiyan bōn, ...*

ngadun bara wiyan bun

... And they say unto him, ...

AND they-all speak-now him

... and they speak (to) him: ...

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

<b>min</b>	what? which
<b>minang</b>	what? what object?
<b>minaring</b>	what is it?
<b>minan</b>	how many?

**RELATIVE PRONOUN** [refers back to a noun]  
*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

**RELATIVE PRONOUNS**

THIS	THAT		
<b>ngali</b> this	<b>ngala</b> that		
<b>ani</b> this	<b>anuwa</b> that		
	<b>anduwa</b> that		
	<b>anang</b> that		
	<b>ngaluwa</b> that		
	<b>nginuwa</b> that		

what = 'that which'

PERHAPS: **ngalabu**



[continues from previous frame]

*... /wia/wiya/ ngeen waita uwannun ngukilli ko  
buloara hundred penny kul Bread ta ...*

**wiya ngiyin wada uwanan ngugiligu bulwara  
HUNDRED PENNYgal BREAD da**

... Shall we go and buy two hundred pennyworth of bread, ...

QUESTION we-all depart move-will give-be-ing-for  
two HUNDRED PENNY-belong BREAD AFFirm

... “QUERY: Shall we depart-move [i.e. go] for giving [i.e. buying]  
two-hundred penny-belong bread, aye, ...

**DOUBTFUL Tkld TRANSLATION**

KJV *go and buy*

Tkld **wada uwanan ngugiligu**

depart move-will give-be-ing-for

“**go and buy**” IS ENGLISH IDIOMATIC SPEECH  
MEANING ‘setting about a task’, RATHER THAN  
EMBARKING ON A JOURNEY TO DO SOMETHING.  
WHILE Tkld’s LITERAL TRANSLATION CAN  
PROBABLY STAND, NATIVE SPEAKERS MIGHT BE  
PUZZLED BY THE REFERENCE TO TRAVELLING.

**buy / sell**

7 INCONSISTENT ‘buy’ [3] and ‘sell’ [4] EXAMPLES

buy: **ngu-gi-li-gu** give-be-ing/RECIP-for

sell: SAME AS FOR ‘buy’, except for:

**ngu-ba-yi-la** give-do-back-IMP!

COMMENT:

‘**buying**’ IS giving RECIPROCALLY (money for goods)

‘**selling**’ IS giving BACK (goods (for money))

*... ngatun ngunun barun takilliko?*

**ngadun ngunan barun dagiligu**

... and give them to eat?

AND give-will them-all eat-be-ing-for

... and shall (we) give (to) them for eating?”

# Mark vi.38

*Wiyā noa barun,*

*Minnān loave nurun ba kuttān?  
Yuring nakilli ko. Ngatun nakulla  
bara ba, wiyā ngaiya bara / Five/  
warān warēa ta, ngatun Makoro  
buloara ta. [93]*

**wiya nuwa barun**

[38] He saith unto them,

How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

speak-PH he them-all

He spoke (to) them: ...

*... Minnān loave nurun ba kuttān? ...*

**minan LOAVES nurunba gadan**

... How many loaves have ye? ...

what LOAVES ye-all-of be-AFF-now

... “How many loaves be of you [i.e. do you have]? ...

**POSSESSIVE PRONOUN  
unattached**

A POSSESSIVE SHOULD PERHAPS  
BE ATTACHED TO A NOUN  
IDIOMATIC EXPRESSION DOUBTFUL

**DOUBTFUL Tkld TRANSLATION**

*KJV How many loaves have ye?*  
Tkld **minan LOAVES nurunba gadan**  
what LOAVES ye-all-of be-AFF-now  
BACK TRANSLATES: what are your loaves?  
PERHAPS:  
**minan LOAVES nurunGinba gadan**  
what LOAVES ye-all-at be-AFF-now  
*how many loves are at you [i.e. do you have]*

*... Yuring nakilli ko. ...*

**yuring nagiligu**

... go and see. ...

go away see-ing-for

... Go away for seeing”. ...

**go and ...**

“go and [action]” IS ENGLISH  
IDIOMATIC SPEECH MEANING  
‘setting about a task’, RATHER THAN  
A JOURNEY TO DO SOMETHING.  
A REFERENCE TO TRAVELLING  
MIGHT PUZZLE NATIVE SPEAKERS

[continues from previous frame]

...*Ngatun nakulla bara ba, ...*

**ngadun nagala bara ba**

... And when they knew, ...

AND see-be-PH they all WHEN/if

... And when they saw, ...

...*wiyā ngaiya bara / Five/ warān warēa ta, ...*

**wiya ngaya bara \FIVE\ waran wariya da**

.. they say, Five,...

speak-PH then they-all five little AFFirm

... they then spoke: "Several [i.e. five] little, aye, ...

**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' ?

...*ngatun Makoro buloara ta. [93]*

**ngadun maguru bulwara da**

... and two fishes.

AND fish two AFFirm

... and two fishes, aye".

## Mark vi.39

*Ngatun [~~wiya~~] noa barun wiyā*

*yellawa bunbilla yanṯin tara konara kakilli [by companies] ko woiyo ka ko.*

**ngadun nuwa barun wiya**

[39] And he commanded them  
to make all sit down by companies upon the green grass.

AND he them-all speak-PH

And he spoke (to) them ...

*... yellawa bunbilla yanṯin tara ...*

**yilawabanbila yandindara**

... to make all sit down ...

sit-permit-PH all-PLUR

...(and) permitted all-those to sit ...

*... konara kakilli [by companies] ko woiyo ka ko.*

**gunara gagiligu wuyugagu**

... by companies upon the green grass.

crowd be-be-ing-for grass-to

... crowd-for-being [i.e. in crowds] to [i.e. on] the grass.

# Mark vi.40

*Ngatun bara yellowā barān \_\_\_\_\_ [in Ranks]\_\_\_\_\_*

*tarai ta ba hundred kakilli ko [?[k]uttan], ngatun tarai ta ba fifty kakilli ko.*

**ngadun bara yilawa baran**  
**[miganda wiliga wilandin]**

[40] And they sat down in ranks,  
by hundreds, and by fifties.

AND they-all sit-PH DOWN [in  
front-at middle-at behind-at]

And they sat DOWN, ...

## 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.

## MISSING TRANSLATION

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

## DOUBTFUL TklD COMPETENCE

UNIDIOMATIC EXAMPLES SUCH AS THIS CALL INTO QUESTION THE QUALITY OF TklD'S REPRESENTATION OF THE LANGUAGE GENERALLY

*... tarai ta ba hundred kakilli ko [?[k]uttan], ...*

**darayidaba HUNDRED gagiligu [?gadan]**

... by hundreds, ...

other-at HUNDRED be-be-ing-for [OR be-AFF-now]

... at other [i.e. some] for being [OR now be] (in) hundred(s), ...

*...ngatun tarai ta ba fifty kakilli ko.*

**ngadun darayidaba FIFTY gagiligu**

... and by fifties.

AND other-at FIFTY be-be-ing-for

... and at other [i.e. some] for being (in) fifties.

# Mark vi.41

*Ngatun mankulla noa ba five ta [Bread] Loaves,  
ngatun Makoro buloara ta, nakulla ngaiya noa wokka lang Moroko kolang, ngatun wiyā  
murrorōng, ngatun yīrbungngā unnoa tara Loaves, ngatun ngu [wa] kulla wirrobulli  
kān ko wūnkilli ko mikān ta barun kin: ngatun Makoro bulun buloara /ngutileen  
[divided]/ yīrbungnga noa [ngukilli-kə] ngatun ngukulla untoa kul barun yanṯin ko.*

**ngadun manGala nuwa ba FIVE da LOAVES**

[41] And when he had taken the five loaves  
and the two fishes, he looked up to heaven, and blessed, and brake the loaves,  
and gave them to his disciples to set before them; and the two fishes divided he  
among them all.

**AND take-be-PH he WHEN/if FIVE AFFirm LOAVES**

And when he took (the) five, aye, loaves ...

*..., ngatun Makoro buloara ta, ...*

**ngadun maguru bulwara da**

... and the two fishes, ...

**AND fish two AFFirm**

... and two, aye, fish, ...

*...nakulla ngaiya noa wokka lang Moroko kolang, ...*

**nagala ngaya nuwa wagalang murugugulang**

... he looked up to heaven, ...

**see-be-PH then he high-ness sky-towards**

... he then saw high-ness [i.e. looked up] towards the sky, ...

**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

[continues from previous frame]

...ngatun wiyā murrorōng, ...

**ngadun wiya marurung**

... and blessed, ...

AND speak-PH good

... and spoke good [i.e. blessed], ...

...ngatun yiirbungngā unnoa tara Loaves, ...

**ngadun yiyirbangGa anuwadara LOAVES**

... and brake the loaves, ...

AND shred-do-compel-PH that-PLUR LOAVES

... and shredded those loaves, ...

**here / there // this / that**

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

...ngatun ngu [wa] kulla wirrobulli kān ko wūnkilli ko mikān ta barun kin: ...

**ngadun ngugala wirubaliganGu wunGiligu miganda barunGin**

... and gave them to his disciples to set before them; ...

AND give-be-PH follow-ing-agent-to deposit-be-ing-for in front-at them-all-at

... and gave to the following-agent(s) [i.e. to the disciples] for depositing at [i.e. in] front of them: ...

**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

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

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

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

[continues from previous frame]

*...ngatun Makoro bulun buloara ...*

**ngadun maguru bulun bulwara**

... and the two fishes ...

AND fish them-two two

... and them-two two fish ...

*.../ngutileen [divided]/ yiirbungnga noa [~~ngukilli-kø~~] ...*

**\ngudiliyan\ yiyirbangGa nuwa**

... divided he ...

\give-AFF-ing-did \shred-do-compel-PH he

... he \ was giving [i.e. dividing] \ shredded ...

*...ngatun ngukulla untoa kul barun yant̄n ko.*

**ngadun ngugala anduwagal barun yandinGu**

... among them all.

AND give-be-PH that-belong them-all all-for

... and gave that-belong [i.e. thereof] to them all.



## Mark vi.42

*Ngatun takulla [ngaiya] yant̄in bara,  
ngatun warakān ngaiya kuttawān yant̄in bara kakulla.*

**ngadun dagala yandin bara**

[42] And they did all eat,  
and were filled.

AND eat-be-PH all they-all

And they all ate, ...

*... ngatun warakān ngaiya kuttawān yant̄in bara kakulla.*

**ngadun waragan ngaya gadawan yandin bara gagala**

... and were filled.

AND fill-agent then replete-now all they-all be-be-PH

... and then they all were [fill-agent(s) [i.e. well fed], now replete.

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

# Mark vi.43

*Ngatun mankulla bara warān ta  
twelve ka wimbi ka wūntawai birung,  
ngatun Makorā birung. [95]*

**ngadun manGala bara waran da  
TWELVEga wimbiga wundawayibirang**

[43] And they took up twelve baskets full of the fragments,  
and of the fishes.

AND take-be-PH they-all several AFFirm  
TWELVE-at bowl-at deposit-AFF-ITEM-away from

And they took several, aye, at [i.e. of] twelve container(s)  
from [i.e. of] deposit [i.e. abandon]-items [i.e. left-overs],

*... ngatun Makorā birung. [95]*

**ngadun magurabirang**

... and of the fishes.

AND fish-away from

... and from [i.e. of] fish(es).

## 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' ?

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

## Mark vi.44

*Ngatun bara takulla untoa kul Loaves kul*

*yanti tara <sup>1</sup>kakulla thousand ka five tara kore <sup>2</sup>kakulla. [\_\_\_ <sup>1</sup> or <sup>2</sup>]*

**ngadun bara dagala anduwagal LOAVESgal**

[44] And they that did eat of the loaves

were about five thousand men.

AND they-all eat-be-PH there-belong LOAVES-belong

And they (who) ate thereof the loaves, ...

*... yanti tara <sup>1</sup>kakulla thousand ka five tara kore <sup>2</sup>kakulla. [\_\_\_ <sup>1</sup> or <sup>2</sup>]*

**yandidara <sup>1</sup>gagala THOUSANDga FIVEdara guri <sup>2</sup>gagala.**

**[\_\_\_ <sup>1</sup> or <sup>2</sup>]**

... were about five thousand men.

thus-PLUR be-be-PH THOUSAND-at FIVE-PLUR man

... thus were at five thousand men.

### Tkld ANNOTATION

[\_\_\_ <sup>1</sup> or <sup>2</sup>]

Tkld INTENDED THAT **kakulla**  
WAS TO BE PLACED IN POSITION  
1 OR 2

# Mark vi.45

*Ɔ Ngatun noa barun pirālmā  
ngaiya wīrrobulli kān ngikoumba*

*wāita wolle ko murrinawai ka ko, ngatun uolle ko kaiyin  
kolang muriung [before] kolang Bethsaida kolang, yanti noa  
ba yukā barun kore wāita kolang uwā.*

**ngadun nuwa barun biralma  
ngaya wirubaligan ngigumba**

[45] And straightway he constrained his disciples  
to get into the ship, and to go to the other side before unto Bethsaida, while he sent away  
the people.

AND he them-all hard-make-PH then follow-ing-agent him-of

And then he hard-made [i.e. forced] them,  
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

*... wāita wolle ko murrinawai ka ko, ...*

**wadawaligu mari nawigagu**

... to get into the ship, ...

depart-move-ing-for big canoe [ship]-to

... for depart-moving [i.e. to leave] to the ship, ...

**SYDNEY WORDS: mari nawi**  
**mari nawi:** big canoe  
SYDNEY LANGUAGE WORDS  
USED BY THE SYDNEY PEOPLE  
FOR 'ship'

[continues next frame]

[continues from previous frame]

... *ngatun uwolli ko kaiyin kolang muriung [before] kolang Bethsaida kolang, ...*

**ngadun uwaligu gayinGulang muriyangGulang BETHSAIDAgulang**

... and to go to the other side before unto Bethsaida, ...

AND move-ing-for side-towards forward-towards BETHSAIDA-towards

..., and for moving towards forwards, towards the Bethsaida side, ...

... *yanti noa ba yukā barun kore waita kolang uwā.*

**yandi nuwa ba yuga barun guri wadagulang uwa**

... while he sent away the people.

thus he WHEN/if send-PH them-all man depart-towards move-PH

... when he thus sent them, the men [i.e. people]  
towards depart-move [i.e. sent them away].

#### DOUBTFUL TkId TRANSLATION

*KJV sent away*

TkId **wadagulang uwa**

TkId TRANSLATED THIS AS 'towards depart-move'. PERHAPS SHOULD BE: 'towards depart-moving': HENCE:

**wada-gulang uwa-li-gu**

## Mark vi.46

*Ngatun yuka tā la noa ba barun [~~waita~~] unta birung,*

*waita uwā ngaiya noa Bulkurrā <sup>1</sup>ka ko <sup>2</sup>wiyayelliko. [<sup>2</sup>pray]*

**ngadun yugadala nuwa ba barun andabirang**

[46] And when he had sent them away,

he departed into a mountain to pray.

AND send-AFF-PH he WHEN/if them-all there-away from

And when he sent them from there, ...

---

*... waita uwā ngaiya noa Bulkurrā <sup>1</sup>ka ko <sup>2</sup>wiyayelliko. [<sup>2</sup>pray]*

**wada uwa ngaya nuwa balgaragagu wiyayiligu**

... he departed into a mountain to pray.

depart move-PH then he hill-to speak-back-ing-for

... he then depart-moved [i.e. went] to the hill(s) for speaking-back [i.e. praying].

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# Mark vi.47

*Ngatun yarea ka kakulla ba*

*Murrinawai ngala kakulla willi ka wombul ka ba, ngatun noa wakōl bo ta kakulla purrai ka ba. [\_\_\_]*

**ngadun yariyaga gagala ba**

[47] And when even was come, the ship was in the midst of the sea, and he alone on the land.

AND evening-at be-be-PH WHEN/if

And when it was at [i.e. in the] evening, ...

*... Murrinawai ngala kakulla willi ka wombul ka ba, ...*

**mari nawi ngala gagala wiliga wambulgaba**

... the ship was in the midst of the sea, ...

big canoe [ship] that be-be-PH middle-at stream-at

... that ship was at [i.e. in the] middle (of) the stream, ...

**SYDNEY WORDS: mari nawi**  
**mari nawi:** big canoe  
SYDNEY LANGUAGE WORDS USED BY THE SYDNEY PEOPLE FOR 'ship'

*... ngatun noa wakōl bo ta kakulla purrai ka ba. [\_\_\_]*

**ngadun nuwa wagulbu da gagala barayigaba**

... and he alone on the land.

AND he one-EMPH AFFirm be-be-PH earth-at

... and he was emphatically one [i.e. alone], aye, at [i.e. on] the earth [i.e. land].

**-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 []]
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# Mark vi.48

*Ngatun noa nakulla barun waingkilliella [? [r]ow] bara pirāl:*

(kulla wibbi \_\_\_\_ [?[contrar]y winds] \_\_\_\_ barun;) ngatun yakita kakulla ta fourth ka nakilli 1kan ne ta tokoi 2kul or 2ka tanān noa [~~u~~waliela] uwalliella barun kin watawālliella [walking] wombul ka ba or ta, ngatun [97] uwā pa ba barun kin or koa.

**ngadun nuwa nagala barun wangGiliyila bara biral**

[48] And he saw them toiling in rowing;

for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

AND he see-be-PH them-all row-ing-recently they-all hard

And he saw them (as) they were rowing hard, ...

... (kulla wibbi \_\_\_\_ [?[contrar]y winds] \_\_\_\_ barun;) ...

**(gala wibi [wirililiyan] barun[Gu])**

... for the wind was contrary unto them: ...

because wind [operate-ing-ing-did] them-all-[OPP]

... because the winds [were constantly operating [i.e. blowing] ] [against] them;...

### -ko: against (OPP)

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE 'against', IDENTIFIED HERE AS 'OPP', for OPPOSITE.

### -gu FUNCTIONS: ERG/PURP/INSTR/OPP

**-gu** MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.  
**-gu** **PUR**Positive 'for' / **-gu** **DAT**ive 'to'  
**-gu** **INSTR**umental 'using'  
**-gu** **OPP**ose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
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### MISSING TRANSLATION

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

### ALTERNATIVE POSSIBILITY

**gala wibi buwa barunGabirang**  
 because wind blow-PH them-all-away from  
*because the wind blew against them*

...ngatun yakita kakulla ta fourth ka nakilli 1kan ne ta tokoi 2kul or 2ka ...

**ngadun yagida gagala da FOURTHga nagiligani da duguwigal \or [duguwi]ga\**

... and about the fourth watch of the night ...

AND now be-be-PH AFFirm FOURTH-at see-be-ing-entity-at night-belong \OR night-at\

... and now (it) was, aye, the fourth seeing-entity [i.e. watch], aye, at [i.e. of] the night, ...

[continues next frame]



[continues from previous frame]

...*tanān noa [uwaliela] uwalliella barun kin watawālliella [walking] wombul ka ba or ta, ...*

**danan nuwa uwaliyila barunGin wada waliyila wambulgaba \or [wambulga] da\**

... he cometh unto them, walking upon the sea, ...

approach he move-ing-recently them-all-at  
depart-move-ing-recently stream-at \OR -at AFFirm\

... he was approach-moving at [i.e. to] them  
depart-moving [i.e. walking] at [i.e. on] the stream, ...

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

...*ngatun [97] uwā pa ba barun kin or koa.*

**ngadun uwa BA ba barunGin \OR [barun]Guwa\**

... and would have passed by them.

AND move-PH NEG DONE them-all-at  
\OR them-all-having (through/by)\

... and (he) did not >done<-go at them [i.e. where they were].

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

**-toa / -koa COMIT / PROP / PERL**  
-(ga)duwa, -guwa, -luwa, -ruwa

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

**ba FUNCTIONS**

<b>ba</b>	WHEN/if
<b>ba</b>	DONE
<b>ba / BA</b>	NEGative
<b>ba</b>	place of

# Mark vi.49

*Wonto ba bara nakulla bōn uwolliliella wombul ka ba,*

*punta lang bara kōttaleen Marai ta unta ta ngatun kaibulleen wokka:*

wandu ba bara nagala bun uwaliliyila wambulgaba

[49] But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

instead WHEN/if they-all see-be-PH him move-ing-ing-recently stream-at

Instead when they saw him constantly moving at [i.e. on] the stream [i.e. sea], ...

### 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**

*... punta lang bara kōttaleen Marai ta unta ta ...*

bandalang bara gudaliyan marayi da anda da

... they supposed it had been a spirit, ...

mistake-ness they-all think-ing-did spirit AFFirm there AFFirm

... mistake-ness they were thinking [i.e. they thought it was a mistake, i.e. supposed] (that it was) a spirit, aye, there, aye ...

### MYSTERY WORD: bandi...

<b>bandi...</b>	fall	35
<b>banda</b>	mistake	6
<b>bandi...</b>	pretend	5
<b>bunda...</b>	depart [?]	1
<b>bandimayi</b>	messenger	16

*... ngatun kaibulleen wokka:*

ngadun gayibaliyan waga

... and cried out:

AND call-do-ing-did high

... and (they) were calling high [i.e. called out loud]:

### DOUBTFUL INTENSIFIER waga

waga = 'high'

DOUBTFUL IF ITS USE AS AN INTENSIFIER [e.g. 'loud'] WOULD HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE.

PERHAPS INSTEAD: **gawal** 'big'

# Mark vi.50

*(Kulla bara yantīn to nakulla bōn, ngatun kinta kakulla,) ngatun tantoa kul bo wiyel-[lilli] liliela noa barun, ngatun wiyā barun, Pirun nura kauwā, Ngatoa bo kuttān, kinta bān kora [nura-?] yanoa.*

**(gala bara yandindu nagala bun**

[50] For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

because they-all all-ERG see-be-PH him

Because they all saw him, ...

*... ngatun kinta kakulla,) ...*

**ngadun ginda gagala)**

... and were troubled. ...

AND fear be-be-PH

... and were afraid, ...

*... ngatun tantoa kul bo wiyel-[lilli] liliela noa barun, ...*

**ngadun danduwagalbu wiyililiyila nuwa barun**

... And immediately he talked with them, ...

AND enough-belong-EMPH [immediately] speak-ing-ing-recently he them-all

... and immediately he was constantly speaking (to) them, ...

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

[continues from previous frame]

...ngatun wiyā barun, Pirun nura kauwā, ...

**ngadun wiya barun birun nura gawa**

... and saith unto them, Be of good cheer: ...

AND speak-PH them-all glad you-all be-IMP!

... and spoke (to) them: "You must be glad. ...

...Ngatoa bo kuttān, ...

**ngaduwabu gadan**

... it is I; ...

I-EMPH be-AFF-now

... Emphatically I am. ...

...kinta bān kora [~~nura~~ {?}] yanoa.

**ginda ban Gura yanuwa**

... be not afraid.

fear do-now-not let-it-be!

... Do not fear. Desist".

**YANUWA 'let-it-be'**

**yanuwa** CONVEYS THE IDEAS OF 'let it be', 'desist', 'leave alone', 'drop it', etc.

# Mark vi.51

*Ngatun uwā noa wokka lang  
Murrinauwai ka ko or ta,  
ngatun [wibbi] korun kakulla wibbi; ngatun kinta  
kauwul bara kakulla, ngatun kōtelliella.*

**ngadun uwa nuwa wagalang  
mari nawigagu \OR [nawiga]da\**

[51] And he went up unto them into the ship;  
and the wind ceased: and they were sore amazed in themselves beyond measure,  
and wondered.

AND move-PH he high-ness big  
canoe [ship] to \OR at AFFirm\

And he moved highness [i.e. up]  
to the ship \OR at, aye\, ...

*... ngatun [wibbi] korun kakulla wibbi; ...*

**ngadun gurun gagala wibi**

... and the wind ceased: ...

AND quiet be-be-PH wind

... and the wind was quiet; ...

## SYDNEY WORDS: mari nawi

**mari nawi**: big canoe  
SYDNEY LANGUAGE WORDS  
USED BY THE SYDNEY PEOPLE  
FOR 'ship'

## 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

[continues from previous frame]

...*ngatun kinta kauwul bara kakulla, ...*

**ngadun ginda gawal bara gagala**

... and they were sore amazed in themselves beyond measure, ...

AND fear big they-all be-be-PH

... and they were big fear [i.e. greatly afraid], ...

---

...*ngatun kōtelliella.*

**ngadun gudiliyila**

... and wondered.

AND think-ing-recently

... and were thinking [i.e. wondering].

---

# Mark vi.52

***Kulla bara kōtta korien tarin Loave tin:***

*kulla būlbūl barun ba piriral [kalla] kakulla.*

**gala bara gudagurindarin LOAVEdin**

[52] For they considered not the miracle of the loaves: for their heart was hardened.

because they-all think-lacking-AFF-because LOAVES-because

Because they were not thinking because of [i.e. about] the loaves: ...

*... kulla būlbūl barun ba piriral [kalla] kakulla.*

**gala bulbul barunba biriral gagala**

... for their heart was hardened.

because heart them-all-of hard be-be-PH

... because their hearts were hard.

## MYSTERY WORD: *darin*

MYSTERY SIGNIFICANCE —EXAMPLES:

<b>guruwa daring</b>	sea coast
<b>guruwa darin</b>	sea coast
<b>mani-gan-darin</b>	ill-agent-xxx
<b>wiyi-li-da-rin</b>	speak-ing ABSTR-by
<b>gulayi-darin</b>	timber-xxx
<b>guda-gurin-darin</b>	think-lacking xxx
<b>ngala-darin</b>	that-PLUR-AFF-because [?]
<b>gawal gawal daring</b>	many things
<b>ngara-ma-yinga-li-darin</b>	hear-make-almost-ing-AFF-because [?]

## -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
<b>-gin</b>	5	<b>93</b>	46	—
<b>-din</b>	168	25	—	8
<b>-lin</b>	12	—	—	—
<b>-rin</b>	2	—	—	5

## DOUBTFUL Tkld TRANSLATION

*KJV heart was hardened*

Tkld **bulbul barunba biriral**

heart them-all-of hard

English (European?) CONCEPT OF 'the heart' AS A 'LOCUS OF SINCERITY' UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME. PERHAPS

**gala бага-gan bara**

because anger-agent they-all

## Mark vi.53

*Ngatun uwa ta la bara kaiyin ka ko,*

*uwā ngaiya bara purrai ta ko Gennesaret ta ko, ngatun  
\_\_\_\_[Drew]\_\_\_\_ purrai ka ko.*

**ngadun uwadala bara gayinGagu**

[53] And when they had passed over,  
they came into the land of Gennesaret, and drew to the shore.

AND move-AFF-PH they-all side-to

And they moved to the side, ...

### MISSING TRANSLATION

*KJV And when they had passed over,*  
Tkld ... **uwadala bara gayinGagu**  
... move-AFF-PH they-all side-to  
Tkld OMITTED 'when'. PERHAPS:  
... **uwadala bara ba gayinGagu**  
move-AFF-PH they-all **WHEN/if** side-to  
And **when** they moved to the side

*... uwā ngaiya bara purrai ta ko Gennesaret ta ko, ...*

**uwa ngaya bara barayidagu GENNESARETdagu**

... they came into the land of Gennesaret, ...

move-PH then they-all earth-to GENNESARET-to

... then they moved to Gennesaret earth [i.e. land], ...

*... ngatun \_\_\_\_[Drew]\_\_\_\_ purrai ka ko.*

**ngadun [danan uwaliyila] barayigagu**

... and drew to the shore.

AND [**approach move-ing-recently**] earth-to

... and [**approached**] [i.e. came] to the earth [i.e. shore].

### MISSING TRANSLATION

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



## Mark vi.54

*Ngatun waita uwa bara ba Murrinauwai ka birung,*  
*ngimilleen ngaiya 2bara 1bōn.*

**ngadun wada uwa bara ba mari nawigabirang**

[54] And when they were come out of the ship,  
straightway they knew him,

AND depart move-PH they-all WHEN/if big canoe [ship]-away from

And when they depart-moved [i.e. went] from the ship, ...

**SYDNEY WORDS: mari nawi**

**mari nawi:** big canoe  
SYDNEY LANGUAGE WORDS  
USED BY THE SYDNEY PEOPLE  
FOR 'ship'

... *ngimilleen ngaiya 2bara 1bōn.*

**ngimiliyan ngaya bun bara**

... straightway they knew him,

know-make-ing-did then they-all him

... then they were make-knowing [i.e. knew] him.

# Mark vi.55

*Ngatun murrā willi koa yantin untoa [99] purrai koa, ngatun makurri ta [Began] kurrilli ko barun munni kān pirikilli ngēl la ba unta kolang ngikoung kin ngurrā bara ba niuwoa kakulla untaring.*

**ngadun mara wiliguwa yandin anduwa barayiguwa**

[55] And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

AND run-PH middle-having (through/by)  
all there earth-having (through/by)

And ran middle-through [i.e. through the middle of] all the land there, ...

-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.

*... ngatun makurri ta [Began] kurrilli ko barun munni kān ...*

**ngadun magari da gariligu barun manigan**

... and began to carry about in beds those that were sick, ...

AND make-first AFFirm  
carry-ing-for them-all ill-agent

... and first-made, aye, [i.e. began] for carrying them, the ill-agent(s) [i.e. sick people], ...

UNIDENTIFIED TERMS	
begin	INCHOative / INCEPTive
under	
until	
having	PROPrietary
could	gayu-gan, gayu-gurin
except	

**DOUBTFUL Tkld TRANSLATION**

*KJV began to carry*  
Tkld magari da gariligu  
make-first AFFirm carry-ing-for  
"makurri": make-first: THIS IS ALMOST CERTAINLY A Tkld INVENTION FOR 'begin'. HE UNDERLINED IT, AND PROVIDED A SIDE NOTE 'began' OF EXPLANATION OF THE MEANING. THE EXPECTED STYLE MIGHT BE **gari-ma**: 'first-make'. BY CONTRIVING THIS FORM OF THE WORD, Tkld MIGHT HAVE BEEN SEEKING TO AVOID TWO DIFFERENT **gari** WORDS ('carry' AND 'first') CONSECUTIVELY.

[continues from previous frame]

... *pirikilli ngēl la ba unta kolang ngikoung kin ...*

**birigilingilaba andagulang ngigungGin**

... in beds those that were sick, ...

lie-ing-place-at there-towards him-at

... at [i.e. on] the lying places [i.e. beds] there-towards at him [i.e. towards him there], ...

... *ngurrā bara ba niuwoa kakulla untaring.*

**ngara bara ba nyuwuwa gagala andaring**

... where they heard he was.

hear-PH they-all WHEN/if he be-be-PH there-to

... when they heard he was to-there [i.e. thereabouts].

### -ring: TOWARDS

WITH SOME WORDS, THE SUFFIX **-ring** APPEARS TO MEAN *towards*.

WITH OTHER WORDS, e.g.

**minaring**: what

**mararing**: inside

**yuring**: go away

IT DOES NOT

# Mark vi.56

*Ngatun unta tin yantīn korerā [sic],  
nga kokerā karing ka, nga purrai ta ba kakulla noa ba, wūnkulla  
ngaiya bara barun munnī kān yapung ka ba, ngatun pīrālmā wiyā  
bōn [numullī-kō] numauwil koa bara yanti ta pīta [border] kirikin  
koba ngikoumba kin<sup>1</sup>: /tantoa<sup>2</sup> ta / [1\_\_\_ ? 2\_\_\_] ngatun yantin  
bara numā bōn, turōn umā barun.*

## ngadun andadin yandin gurira

[56] And whithersoever he entered,  
into villages, or cities, or country, they laid the sick in the streets,  
and besought him that they might touch if it were but the border  
of his garment: and as many as touched him were made whole.

AND there-at all hut

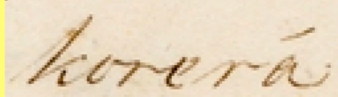
And at all the house(s) there, ...

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

**MYSTERY WORD & OMISSION**



KJV *he entered*  
Tkld **yandin gurira**  
1. NO OTHER EXAMPLES OF A WORD LIKE **gurira**.  
ASSUME MS ERROR FOR **gugira**  
2. 'he entered' MISSING. PERHAPS:  
... (**anda-din yandin gugira**) **uma nuwa**  
(... there-at all hut-at) move-PH he  
at [i.e. in] whichever house he moved

... *nga kokerā karing ka, ...*

## nga gugira garingGa

... into villages, or cities, ...

OR hut all [town]-at

... or at [i.e. either in] town(s), ...

**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]

**SPECIAL WORD: gugira**

**gugira**  
PROPERLY IS ‘house’, ‘hut’  
Tkld ALSO USED IT FOR ‘town’  
IN Mark HE USED  
**gugira garing**: ‘hut all’  
FOR **‘town’**

[continues next frame]

[continues from previous frame]

... *nga purrai ta ba kakulla noa ba,*

**nga barayidaba gagala nuwa ba**

... or country, ...

OR earth-at be-be-PH he DONE

... OR at [i.e. in] the earth [i.e. country] was he, [i.e. When he was wherever, in houses, towns or in the country], ...

**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]

... *wūnkulla ngaiya bara barun munni kān yapung ka ba,* ...

**wunGala ngaya bara barun manigan yabangGaba**

... they laid the sick in the streets, ...

deposit-be-PH then they-all them-all ill-agent path-at

... then they deposited them, the ill agents [i.e. sick people], at [i.e. beside] the path(s) ...

... *ngatun pirālmā wiyā bōn [numulli-kə] numauwil koa bara ...*

**ngadun biralma wiya bun numawilguwa bara**

... and besought him that they might touch ...

AND hard-make-PH speak-PH him touch-make-might-having they-all

... and hard-made spoke [i.e. besought] him (that) they might touch ...

**SPECIAL WORD: tempt/touch/ try/teach**

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

[continues next frame]

[continues from previous frame]

...yanti ta pita [border] kirikin koba ngikoumba kin<sup>1</sup>:  
/tantoa<sup>2</sup> ta / [1 \_\_\_ ? 2 \_\_\_] ...

yandi da bida giriginGuba ngigumbagin: /  
[ngigumba] danduwa da/

... if it were but the border of his garment: ...

thus AFFirm side garment-of him-of-at \enough AFFirm\

... thus, aye, the edge of his garment \ enough, aye  
[i.e. might just touch his garment [?]; ...

**-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

...ngatun yantin bara numā bōn, turōn umā barun.

ngadun yandin bara numa bun, durun uma barun.

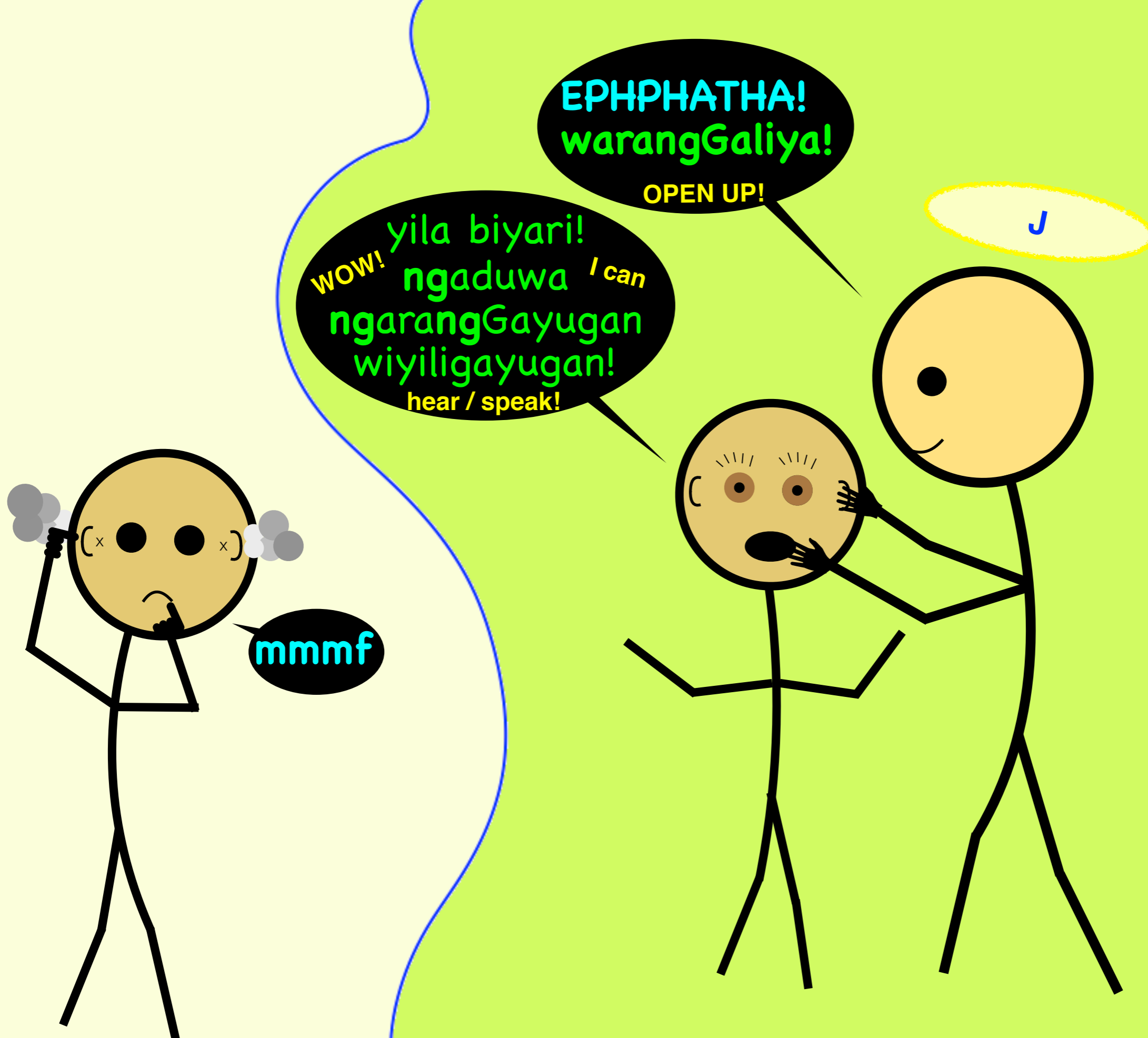
... and as many as touched him were made whole.

AND all they-all touch-make-PH him clean make-PH them-all

... and they, all, (who) touched him, (he) made them clean.

**SPECIAL WORD: tempt/touch/ try/teach**

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	



[34] And looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened.

# Mark vii.01

*Tanān ngaiya uwā bara kaïmulli ko ngikoung kin,*

*Bara Pharisee ngatun winta tarai Grammateu koba, tanān bara uwā Jerusalem ka birung.*

**danan ngaya uwa bara gawumaligu ngigungGin**

[1] Then came together unto him

the Pharisees, and certain of the scribes, which came from Jerusalem.

approach then move-PH they-all gather-make-ing-for him-at

They then approach-moved for gathering at [i.e. came together unto] 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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

*... Bara Pharisee ngatun winta tarai Grammateu koba, ...*

**bara PHARISEE ngadun winda darayi SCRIBEGuba**

... the Pharisees, and certain of the scribes, ...

they-all PHARISEE AND part other SCRIBE-of

... they, the Pharisees, and other part [i.e. certain, some] of the scribes, ...

*... tanān bara uwā Jerusalem ka birung.*

**danan bara uwa JERUSALEMgabirang**

... which came from Jerusalem.

approach they-all move-PH JERUSALEM-away from

... they [i.e. who] approach-moved [i.e. came] from Jerusalem.



# Mark vii.02

*Ngatun nakulla bara ba barun*  
*winta wirrobulli kan koba ngikoumba [takulla] takilliella*  
*bread mutturrō yarakai to (ngali ta wiyelli ko kurrimā*  
*korien mutturrur [hand /with].) ngiakai bara wiyā*  
*yakarān ta [find fault] ngala. [101]*

**ngadun nagala bara ba barun**

[2] And when they saw  
some of his disciples eat bread with  
defiled, that is to say, with unwashen,  
hands, they found fault.

AND see-be-PH they-all WHEN/if them-all  
And when they saw them, ...

*... winta wirrobulli kan koba ngikoumba ...*

**winda wirubaliganGuba ngigumba**

... some of his disciples ...

part follow-ing-agent-of him-of

... part of 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

*... takilliella bread mutturrō yarakai to ...*

**dagiliyila BREAD madaru yaragayidu**

... eat bread with defiled, ...

eat-be-ing-recently BREAD hand-using bad-using

... were eating bread, using bad hands [i.e. with unwashed hands] ...

[continues from previous frame]

...(ngali ta wiyelli ko kurrimā korien mutturrur.) ...

**ngali da wiyiligu garimagurin madara**

... that is to say, with unwashed, hands, ...

this AFFirm speak-ing-for deep-make-lacking hand

... (this, aye, for speaking: make-deep-lacking [i.e. without washing] hands): ...

...ngiakai bara wiyā yakarān ta [find fault] ngala. [101]

**ngiyagayi bara wiya yagaran da ngala**

... they found fault.

like this they-all speak-PH bad AFFirm that

... like this they spoke bad [i.e. criticised], aye, that (practice).

# Mark vii.03

*(Kulla bara Pharisee ngatun yant̄n Jew,  
keawai ta ba<sub>1</sub> or pa \_or\_ tanun korien bara wonto<sub>2</sub> ba kurrimā mutturrin  
barun ba \_\_\_ murr̄nmurr̄n [ngurrur̄liella] ngurrullilli kan bara w̄yelli  
kan ne ta barun ba Ngurro-kul koba.*

**(gala bara PHARISEE ngadun yandin JEW**

[3] For the Pharisees, and all the Jews,  
except they wash their hands oft, eat not, holding the tradition of the elders.

because they-all PHARISEE and all JEW

Because they, the Pharisee(s), and all Jew(s), ...

... *keawai ta ba<sub>1</sub> or pa \_or\_ tanun korien bara ...*

**giyawayi da ba \ OR [da] BA  
OR \ dananGurin bara**

... except they wash their hands oft, eat not, ...

no eat-DONE \ OR [eat] NEG  
\ OR eat-will-lacking \ they-all

... do not eat (or will eat-lacking), ...

## 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)

## da FUNCTIONS

da AFFirm  
da ABSTR  
-da LOCative  
da .....

## ba FUNCTIONS

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

[continues next frame]

[continues from previous frame]

... *wonto<sub>2</sub> ba kurrimā mutturrin barun ba*  
*\_\_\_\_\_ murrīnmurrīn [ngurrurliella] ...*

wandu ba garima madarin  
 barunba marin marin

... except they wash their hands oft,  
 eat not, ...

instead deep-make hand-at  
 them-all-of frequent

... instead [except] [i.e. without] deep-make [i.e.  
 wash(ing)] >at< their hand(s) frequent(ly), ...

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**

SPECIAL WORD: hand-at

‘into the hands’ etc.: hand-at

Gospel	usage	#
Luke	<b>madara</b>	5
Mark	<b>madar-rin</b>	3
Matthew	<b>madara-gaba</b>	1

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

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

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

... *ngurrullilli kan bara wīyelli kan ne ta barun ba Ngurro-kul koba.*

ngaraliligan bara wiyiligani da barunba ngarugalguba

... holding the tradition of the elders.

hear-ing-ing-agent they-all speak-ing-entity ABSTR them-all-of old-belong-of

... they constantly hearing-agent(s) [i.e. listeners] (to the)  
 speaking-entities (i.e. traditions) of their old-mob [i.e. elders].

## Mark vii.04

*Ngatun [ɰwā] uwonnun bara ba ngukillingēl la birung*

*[ta-ba-korien-wontə] kurrimunnun ngaiya bara [bæ] nga keawai, kewaran ngaiya bara tanun or Tunnun. Ngatun tarai kauwulkauwul tāra mānkulla bara ngurrulli ko, yanti ta kurrimulli ta wimbi tara ngatun Pot tara, ngatun wimbi brass kabirung, ngatun untoa tara takilli ngēl.)*

**ngadun uwanan bara ba ngugilingilabirang**

[4] And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

AND move-will they-all WHEN/if give-be-ing-place-away from

And when they will move from the giving place (i.e. market), ...

### 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

... *kurrimunnun ngaiya bara [bæ] nga keawai, ...*

**garimanan ngaya bara nga giyawayi**

... except they wash, ...

deep-make-will then they-all OR no

... they will then deep-make [i.e. wash] or not, ...

### 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]

[continues from previous frame]

...*kewaran ngaiya bara tanun or Tunnun. ...*

**giwaran ngaya bara danan**

... they eat not. ...

not-now then they-all eat-will

... then they will not eat. ...

**DOUBTFUL WORD**

KJV *not*

Tkld **giwaran**

not-now

ASSUME MS ERROR FOR

**keawarān**

**giyawaran**

...*Ngatun tarai kauwulkauwul tāra mānkulla bara ngurrulli ko, ...*

**ngadun darayi gawal gawaldara manGala bara ngaraligu**

... And many other things there be, which they have received to hold, ...

AND other big big [many]-PLUR take-be-PH they-all receive-ing-for

... And big-big [i.e. many] other (things) they took for hearing [i.e. receiving], ...

...*yanti ta kurrimulli ta wimbi tara ngatun Pot tara, ...*

**yandi da garimali da wimbidara ngadun POTdara**

... as the washing of cups, and pots, ...

thus AFFirm [at the time] deep-make-ing ABSTR bowl-PLUR AND POT-PLUR

... thus, aye, deep-making [i.e. washing] bowls, and pots, ...

[continues next frame]

[continues from previous frame]

*...ngatun wimbi brass kabirung, ...*

**ngadun wimbi BRASSgabirang**

... brasen vessels, ...

AND bowl BRASS-away from

... and bowls (made) from brass, ...

*...ngatun untoa tara takilli ngēl.)*

**ngadun anduwadara dagilingil**

... and of tables.

and that-PLUR eat-be-ing-place

... and those eating place(s) [i.e. tables].

# Mark vii.05

*[A] Wiyā ngaiya bōn bāra Pharisai ngatun Grammateu,  
Yakoai ngurrur korien wirrobulli kan ngiroumba yanti<sub>1</sub> wiyelli kanne kiloa<sub>2</sub> Ngurrokul koba kiloa,  
wonto ba bara takilli kān mutturrō kurrima ba [or pa] korien?*

**wiya ngaya bun bara PHARISEE ngadun SCRIBE**

[5] Then the Pharisees and scribes asked him,  
Why walk not thy disciples according to the tradition of the elders, but eat bread  
with unwashen hands?

speak-PH then him they-all PHARISEE AND SCRIBE

Then they, the Pharisees(s), and scribe(s) spoke (to) [i.e. asked] him: ...

*... Yakoai ngurrur korien wirrobulli kan ngiroumba ...*

**yaguwayi ngaragurin wirubaligan ngirumba**

... Why walk not thy disciples ...

how hear-lacking follow-ing-agent thee-of

... “How (is it) your following agents  
[i.e. disciples] lack understand(ing) ...

**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]

...*yanti*<sub>1</sub> *wiyelli kanne kiloa*<sub>2</sub> *Ngurrokul koba kiloa*, ...

**yandigiluwa wiyiligani ngarugalgubagiluwa**

... according to the tradition of the elders, ...

thus-like speak-ing-entity old-belong-of like

... thus-like [i.e. likewise] the speaking-entities [i.e. traditions] of the old-mob [i.e. elders]-like, ...

**-giluwa: -LIKE**

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

**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*]

... *wonto ba bara takilli k̄an mutturrō*  
*kurrima ba [or pa] korien?*

**wandu ba bara dagiligan madaru  
garima ba gurin**

... but eat bread with unwashen hands?

instead DONE they-all eat-be-ing-agent hand-using  
deep-make DONE [NEG]-lacking

... (but) instead they (are) eating-agent(s) [i.e. eaters]  
using hand(s), deep-make-lacking [i.e. unwashed]?"

**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**

**ba FUNCTIONS**

<b>ba</b>	WHEN/if
<b>ba</b>	DONE
<b>ba / BA</b>	NEGative
<b>ba</b>	place of

## Mark vii.06

**Wiyayaleen noa, ngatun wiyilliella barun,**

*Murrorong ta noa Esaia[s] to wiyālla or, wiyelliella ta [...eu gram mar [?]]  
nurun kai nakoiyelli kān tin, yanti ta upatoara wiyatoara ta, ngiakai, [103]  
Ngali bara kore murrorōng wiyān tia willing ko /or tumbiri ko/ barun ba  
ko, wonto ba bālbūl barun ba kalong ka ba kakulla emmoung kin birung.*

**wiyayaliyan nuwa ngadun wiyiliyila barun**

[6] He answered and said unto them,

Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

speak-back-ing-did he AND speak-ing-recently them-all

He was speaking back (i.e. answered) and was speaking (to) them: ...

*... Murrorong ta noa Esaia[s] to wiyālla or, wiyelliella  
ta nurun kai nakoiyelli kān tin, ...*

**marurung da nuwa ESAISdu wiyala \OR  
wiyiliyila da\ nurunGayi naguwiyligandin**

.. Well hath Esaias prophesied of you hypocrites, ...

good AFFirm he ESAIAS-ERG speak-PH  
\ OR speak-ing-recently AFFirm\ ye-all-at  
fib-speak-ing-agent-at

... “He, Esaias, spoke / OR was speaking, aye,  
good, aye, (i.e. prophesied) at [i.e. about] you  
fib-speaking-agent(s) [i.e. liars]: ...

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

[continues from previous frame]

...yanti ta upatoara wiyatoara ta, ngiakai, [103] ...

yandi da ubadwara wiyadwara da ngiyagayi

... as it is written, ...

thus AFFirm do-done to speak-done to AFFirm like this

... thus, aye, do-endowed–speak-endowed [i.e. it is written], aye, like this: ...

**PASSIVE: –dwara**

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
RENDERED: speak-, hide-, give-endowed

...Ngali bara kore murrorōng wiyān tia willing ko /or tumbiri ko, / barun ba ko, ...

ngali bara guri marurung wiyān diya wilingGu \ OR dambirigu\ barunbagu

... This people honoureth me with their lips, ...

this they-all man good speak-now me lip-using \OR lip-using\ them-all-of-using

... they, these men [i.e. people] speak good (of) me using their lips \OR lips [synonym]\: ...

...wonto ba būlbūl barun ba kalong ka ba kakulla emmoung kin birung.

wandu ba bulbul barunba galungGaba gagala imuwungGinbirang

... but their heart is far from me.

instead DONE heart them-all-of distant-at be-be-PH me-away from

... instead their heart was >at< distant from me”.

**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**

**‘heart’ METAPHOR**

KJV *their heart is far from me*

Tkld **bulbul barunba galungGaba gagala imuwungGinbirang**

heart them-all-of distant-at be-be-PH me-away from

‘heart’: English (European?) CONCEPT OF ‘LOCUS OF SINCERITY’ UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME. PERHAPS rRECONSTRUCT AS, e.g.:

**gudiliyila bara diva marurungGurin**

think-ing-recently they-all me good-lacking  
*they did not consider me good*  
[i.e. did not love me]

# Mark vii.07

***Wonto [Howbeit] ba murrorōng korien wal ta wiyelli ko tia bara,***  
*wiyillita wiyelli kan ne to wiyatōara tāra barun ba kore koba. ko.*

**wandu ba marurungGurin wal da wiyiligu diya bara**

[7] Howbeit in vain do they worship me,  
teaching for doctines the commandments of men.

**instead DONE good-lacking certainly AFFirm speak-ing-for me they-all**

“Instead good-lacking [i.e. in vain] they certainly,  
aye, for speaking (about) (i.e. worshipping) me, ...

## 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**

***... wiyillita wiyelli kan ne to wiyatōara tāra barun ba kore koba. ko.***

**wiyili da wiyiliganidu wiyadwara  
dara barunba guriguba [<guri>gu]**

... teaching for doctrines the commandments of men.

**speak-ing ABSTR speak-ing-entity-for speak-done to-PLUR  
them-all-of man-of \[man]-fo\**

... abstract-speaking [i.e. word] for the speaking-thing  
[i.e. doctrine(s)] the speak-endowed(s) [i.e. spoken by,  
i.e. commandments] of them, of the men [for men].”

## DIFFICULT SENTENCE

A VALIANT EFFORT BY Tkld AT  
TRANSLATING THIS CLAUSE:  
BUT HIS AUDIENCE WOULD NOT  
HAVE HAD ANY IDEA OF WHAT HE  
WAS TRYING TO SAY.  
IS THE FOLLOWING ANY BETTER?:  
**wiyi-li-gu ngala wiya-li-gani guri uba-  
li-ya bara**  
speak-ing-for that speak-ing-entity man  
do-ing-IMP! they-all  
*for speaking [i.e. teaching] that speaking-  
entity [i.e. doctrine] men they must (be)  
doing*

# Mark vii.08

*Kulla /wari kullīn /or/ warikān toara wiyelli ta Eloī-ūmba,*

*mankilli kan nura wiyelli ta la barun ba kore koba, yanti kurrimulli ta wimbi \_\_[tara]\_ ka ngatun Cup tara: ngatun tarai kuttan kauwulkauwul tara[ī] yāntāra kiloa upān nura. /should it be ngala kiloa?! and should it be uppulli kān nura meaning doers indefinite as to time.)*

**gala warigalin \OR warigandwara\ wiyili da ELOIumba**

[8] For laying aside the commandment of God,  
ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

because reject-ing-now \OR reject-now-done to \ speak-ing ABSTR GOD-of

Because rejecting \ OR reject-endowed\ the word of God, ...

*... mankilli kan nura wiyelli ta la barun ba kore koba, ...*

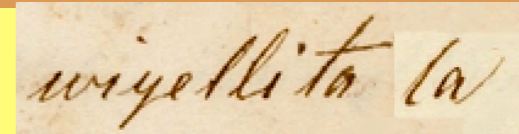
**manGiligan nura wiyili da la barunba guriguba**

... ye hold the tradition of men, ...

take-be-ing-agent you-all speak-ing ABSTR-xxx them-all-of man-of

... you (are) taking-agent(s) [i.e. you hold]  
the speaking [i.e. tradition] of them, men, ...

### DOUBTFUL Tkld MS



KJV tradition  
Tkld **wiyili da la**

**wiyili da la barunba**  
PERHAPS A SLIP BY ANALOGY WITH  
**... -la-birang**  
FOLLOWING // IN **wiyi-li...**  
OTHERWISE THIS IS INEXPLICABLE

[continues next frame]

[continues from previous frame]

...yanti kurrimulli ta wimbi \_\_[tara]\_ ka ngatun Cup tara: ...

yandi garimali da wimbi[dara]ga ngadun CUPdara

... as the washing of pots and cups: ...

thus deep-make-ing ABSTR bowl-PLUR-at AND CUP-PLUR

... thus deep-making [i.e. washing] at bowls and cups: ...

...ngatun tarai kuttan kauwulkauwul tara[ɪ] yāntāra kiloa /should it be ngala kiloa?/ upān nura. ?/ and should it be uppulli kān nura meaning doers indefinite as to time.)

ngadun darayi gadan gawal gawaldara

yandaragiluwa\ngalagiluwa\ uban nura \ubaligan nura\

... and many other such like things ye do.

AND other be-AFF-now big big [many]-PLUR thus-PLUR like \that-like\  
do-now you-all \do-ing-agent you-all\

... and big-big [i.e. many] other do-now [i.e. present] such-like [i.e. likewise]  
things you do [i.e. and many other present like things you do] ...

-giluwa: -LIKE

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

## Mark vii.09

*Ngatun noa barun wiyā, kauwa tuloa ta,*

*warikulli [warikān] kān nura wiyatoara Eloī-ūmba or ko ba. mārau?wil  
koa nura wiyelli kan ne nurun ba koti ta.*

**ngadun nuwa barun wiya gawa duluwa da**

[9] And he said unto them, Full well ye

reject the commandment of God, that ye may keep your own tradition.

**AND he them-all speak-PH be-IMP! [yes] straight AFFirm**

And he spoke (to) them: “(You) must be straight, aye! ...

*... warikulli [warikān] kān nura wiyatoara Eloī-ūmba or ko ba. ...*

**warigaligan [warigan] nura wiyadwara ELOIumba OR [ELOI]guba**

... ye reject the commandment of God, ...

**reject-ing-agent [reject-agent] you-all speak-done to GOD-of \OR GOD-of\**

... You rejecting agent(s) [i.e. rejecters] (of) the  
speak-endowed [i.e. commandments] of God, ...

**SUFFIX: -umba / -guba**

POSSessive

**-guba** things

**-umba** people, proper nouns

24 ELOI**umba**

76 ELOI**guba**

*... mārau?wil koa nura wiyelli kan ne nurun ba koti ta.*

**marawilguwa nura wiyiligani nurunba gudi da**

... that ye may keep your own tradition.

**take-URG-might-having you-all speak-ing-entity ye-all-of self AFFirm**

... (that) you take-might-doing [i.e. might keep] the speaking-entities  
[i.e. traditions] of your self, aye [i.e. own]”.

**ANGLICISM gudi ‘own’**

‘own’ IS AN IDIOMATIC INTENSIFIER  
IN EXPRESSIONS SUCH AS:

my own      your own      his own  
our own                      their own

AND NEED NOT BE TRANSLATED

# Mark vii.10

*Kulla Mose ko noa wiyā,*

*Murrorong umulla binūng biyung bai ngiroumba, ngatun binoun Tunkān ngiroumba; ngatun Nganto [105] yarakai kamaring wiyennun bon biyung bai, nga, [Tunkān] bounnoun Tunkan, Tetti bun billa bōn tetti kolang:*

**gala MOSESgu nuwa wiya**

[10] For Moses said,

Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

because MOSES-ERG he speak-PH

Because he, Moses, spoke: ...

*... Murrorong umulla binūng biyung bai ngiroumba, ...*

**marurung umala bi nung biyangbaya ngirumba**

... Honour thy father ...

good make-IMP! thou-him father-ITEM thee-of

... "You (must) make good [i.e. well, i.e. honour] him, your father, ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-baya</b>	-	-	3
<b>-dayi</b>	-	-	2
<b>-wayi</b>	-	-	4

**CONJOINED PRONOUNS: Tkld**

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

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

[continues next frame]



...ngatun binoun Tunkān ngiroumba; ...

**ngadun bi nuwan danGan ngirumba**

... and thy mother; ...

AND thou-her mother thee-of

... and you, her, your mother; ...

#### CONJOINED PRONOUNS: Tkld

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

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

...ngatun Nganto [105] yarakai kamaring wiyennun  
bon biyung bai, nga, [~~Tunkan~~] bounnoun Tunkan, ...

**ngadun ngandu yaragayi gamaring wiyinan  
bun biyangbaya nga buwanuwan danGan**

... and, Whoso curseth father or mother, ...

AND who-ERG bad trouble-INERTness  
speak-will him father-ITEM OR her mother

... and (the one) who will speak bad trouble  
[i.e. curse] him, father, or her, mother: ...

#### -ring: TOWARDS

WITH SOME WORDS, THE  
SUFFIX **-ring** APPEARS TO  
MEAN **towards**.

WITH OTHER WORDS, e.g.

**minaring**: what

**mararing**: inside

**yuring**: go away

IT DOES NOT

#### DOUBTFUL Conjunctions

**nga** = or 69

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

**ngadun** = and

CONJUNCTIONS UNUSUAL

"Most languages lack specific coordinat-  
ing and subordinating particles, of the  
types 'and', 'but', 'when', 'because',  
'if'. However, these are found in a few  
languages." [Dixon 2002:86:10]

...Tetti bun billa bōn tetti kolang:

**didibanbila bun didigulang**

... let him die the death:

dead-permit-IMP! him dead-towards

... (you) must permit him dead-towards  
[i.e. let him die the death]".

# Mark vii.11

## *Wonto ba nura wiyān,*

*wiyennun noa ba [wæt] tarai to kore ko [bæ] biyungbai ngikoumba, nga Tunkān ngikoumba, Unni ta Corban, ngiakai yitirra /or wiyelliko/ ngutoara ta unni, ngala tin keawai wal murrorong umunnun banūng; and he shall be free doesn't appear to be required in Italics. else say. (Wamun binnun wal bōn. [Italics])*

## wandu ba nura wiyān

[11] But ye say,

If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

instead DONE you-all speak-now

Instead you speak: ...

*... wiyennun noa ba [wæt] tarai to kore ko [bæ] biyungbai ngikoumba, nga Tunkān ngikoumba, ...*

wiyinan nuwa ba darayidu gurigu  
biyangbayi ngigumba nga danGan ngigumba

... If a man shall say to his father or mother, ...

speak-will he WHEN/if other-ERG man-ERG  
father-ITEM him-of OR mother him-of

... "If he, (an)other man, will speak  
(to) his father, or his mother, ...

### OBSCURE SENTENCE

OBSCURE SENTENCE  
AND EQUALLY OBSCURE  
TKld INTERPRETATION  
AND TRANSLATION

### 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**

### DOUBTFUL Conjunctions

**nga** = or 69  
**nga** = be (alternative to **ga**) 12  
**ngadun** = and  
CONJUNCTIONS UNUSUAL  
"Most languages lack specific coordinat-  
ing and subordinating particles, of the  
types 'and', 'but', 'when', 'because',  
'if'. However, these are found in a few  
languages." [Dixon 2002:86:10]

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

[continues from previous frame]

... *Unni ta Corban, ngiakai yitirra \or wiyelliko. ...*

ani da CORBAN ngiyagayi yidara \OR wiyiligu\

... It is Corban, that is to say, ...

this AFFirm CORBAN like this name \OR speak-ing-for\

... 'This, aye, [i.e. is] Corban, like this name(d)  
 \OR for speaking\ [i.e. This is 'corban', in other words ...], ...

**OBSCURE SENTENCE**

OBSCURE SENTENCE  
 AND EQUALLY OBSCURE  
 Tkld INTERPRETATION  
 AND TRANSLATION

... *ngutoara ta unni, ...*

ngudwara da ani

... a gift, ...

give-done to AFFirm this

... this, aye, give-endowed [i.e. this is a gift], ...

**PASSIVE: -dwara**

Tkld USED **-dwara**: done to  
 TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
 RENDERED: speak-, hide-, give-endowed

[continues next frame]

[continues from previous frame]

... *ngala tin keawai wal murrorong umunnun banung*: ...

**ngaladin giyawayi wal marurung umanan ba nung**

... by whatsoever thou mightest be profited by me; ...

that-because [therefore] no certainly good make-will I-thee

... that-because [therefore] I will certainly not make [i.e. do] good (to) you;’ ...

**OBSCURE SENTENCE**

OBSCURE SENTENCE AND EQUALLY OBSCURE Tkld INTERPRETATION AND TRANSLATION

**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

**CONJOINED PRONOUNS: Tkld**

‘Conjoined pronouns’: Tkld/Fraser p.17:  
 I thee **ba-nung** she thee **bin-toa**  
 I her **ba-noun**  
 thou me **bi-tia** thou her **bi-noun**  
 thou him **bi-nung**  
 he thee **bi-loa** (he me **tia-loa**)

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

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

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

... *and he shall be free doesn't appear to be required in Italics. else say. (Wamun binnun wal bon. [Italics])*

**wamanbinan wal bun**

... he shall be free.

move-make-permit-will certainly him

... (someone) will certainly permit him to move [i.e. he shall be free to go]”.

**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 vii.12

*Ngatun uma bunbi korien bōn nura*

*ngati [ought] ngikoumba biyungbai ko nga Tunkān ko ngikoumba ko;*

**ngadun umabanbigurin bun nura**

[12] And ye suffer him no more

to do ought for his father or his mother;

AND make-permit-lacking him you-all

And you make-permit-lacking [i.e. not permit] him ...

*... ngati [ought] ngikoumba biyungbai ko  
nga Tunkān ko ngikoumba ko;*

**ngadi ngigumba biyangbayigu  
nga danGanGu ngigumbagu**

... to do ought for his father or his mother;

nothing him-of father-ITEM-for  
OR mother-for him-of-for

... (to do) nothing [i.e. anything]  
for his father or for his mother;

### 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]

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

## Mark vii.13

### *Umulilin wiyatoara Eloī ūmba*

*ka korien ka killiko ngali tin nurun ba tin wiyelli t̄arin w̄iyatōarin nurun ba tin: ngatun kauwukauwul taring yantāra kiloa /or as an act should it be Ngala kiloa/ yanti ba nura umān. / these verses omitted by accident. see opposite page./*

### umalilin wiyadwara ELOIumba

[13] Making the word of God

of none effect through your tradition, which ye have delivered: and many such like things do ye.

make-ing-ing-now speak-done to GOD-of

Constantly making the speak-endowed  
[i.e. spoken (word)] of God ...

*... ka korien ka killiko ...*

**gagurin gagiligu**

.. of none effect ...

be-lacking be-be-ing-for

... be-lacking for being [i.e. of none effect] ...

[continues next frame]

[continues from previous frame]

*...ngali tin nurun ba tin wiyelli t̄arin  
w̄yatōarin nurun ba tin: ...*

**ngalidin nurunbadin wiyilidarin  
wiyadwarin nurunbadin**

... through your tradition, ...

this-because (through/by)  
ye-all-of-because (through/by)  
speak-ing ABSTR-because (through/by)  
speak-done to-because (through/by)  
ye-all-of-because (through/by)

... because of [i.e. through] this,  
your spoken word [i.e. tradition], ...

**MYSTERY WORD: *darin***

MYSTERY SIGNIFICANCE —EXAMPLES:

- guruwa daring** sea coast
- guruwa darin** sea coast
- mani-gan-darin** ill-agent-xxx
- wiyi-li-da-rin** speak-ing ABSTR-by
- gulayi-darin** timber-xxx
- guda-gurin-darin** think-lacking xxx
- ngala-darin** that-PLUR-AFF-because [?]
- gawal gawal daring** many things
- ngara-ma-yinga-li-darin** hear-make-almost-ing-AFF-because [?]

**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

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

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

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

[continues next frame]

[continues from previous frame]

...ngatun kauwukauwul taring yantāra kiloa  
/or as an act should it be Ngala kiloa/ ...

ngadun gawal gawal daring  
yandaragiluwa /or ngalagiluwa/

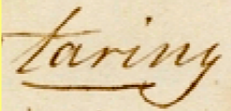
... which ye have delivered:  
and many such like things ...

AND big big [many]-AFF-because [?]  
thus-like \or that like [?]\

... and because of [i.e. through] big-big  
[i.e. many] (things) these-like [i.e.  
likewise] [OR that-like] [i.e. and because  
of many such things] ...

**MYSTERY WORD: daring**

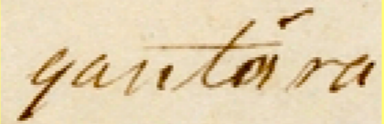
KJV *many such like things*  
Tkld **gawal gawal daring yandaragiluwa**  
ngalagiluwa



NO MATCHES FOR **daring**.  
POSSIBLY ALTERNATIVE SPELLING  
OF **-da-rin**: AFF-because

**MYSTERY WORD: yandara**

KJV *many such like things*  
Tkld **gawal gawal daring yandaragiluwa**  
ngalagiluwa



5 MATCHES FOR **yandara**  
POSSIBLY PLURAL OF **yandi**.

**REARRANGEMENT**  
Tkld TRANSPOSED  
MS TEXT SEGMENTS

**MYSTERY WORD: darin**

MYSTERY SIGNIFICANCE —EXAMPLES:

<b>guruwa daring</b>	sea coast
<b>guruwa darin</b>	sea coast
<b>mani-gan-darin</b>	ill-agent-xxx
<b>wiyi-li-da-rin</b>	speak-ing ABSTR-by
<b>gulayi-darin</b>	timber-xxx
<b>guda-gurin-darin</b>	think-lacking xxx
<b>ngala-darin</b>	that-PLUR-AFF-because [?]
<b>gawal gawal daring</b>	many things
<b>ngara-ma-yinga-li-darin</b>	hear-make-almost-ing-AFF-because [?]

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

...yanti ba nura umān./  
*these verses omitted by accident. see opposite page./*

yandi ba nura uman

... which ye have delivered: and many such like things do ye.

thus DONE you-all make-now

... thus-done [i.e. likewise] you do [i.e. this so you have done].

**REARRANGEMENT**  
Tkld TRANSPOSED  
MS TEXT SEGMENTS



# Mark vii.14

*(these verses omitted by accident. see opposite page)*

[ngadun gayibaliyan nuwa ba yandin guri ngigungGinba]

[14] And when he had called all the people unto him,  
he said unto them, Hearken unto me every one of you, and understand:

[AND call-do-ing-did he WHEN/if all man him-at]

[And when he called all the men at [i.e. to] him, ...]

**MISSING TRANSLATION**

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

.....

[wiya nuwa barun]

... he said unto them, ...

[speak-PH he them-all]

[... he spoke (to) them: ...]

**MISSING TRANSLATION**

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

.....

[ngarala bi diya nura nurabu wagulbu da]

... Hearken unto me every one of you, ...

[hear-IMP! thou me you-all you-all-EMPH one-EMPH AFFirm]

[... "You must hear me all of emphatically you, emphatically one [i.e. each one of you], aye, ...]

**-bu da: EMPHatic AFFirm**

TkId 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."

[only]

TkId  
AWA  
Key  
1850  
[52:29 ]

.....

[ngadun gudila]

... and understand:

[and think-IMP!]

[... and [you] must think!"]

**MISSING TRANSLATION**

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

## Mark vii.15

*(these verses omitted by accident. see opposite page)*

**[ngadi gagili da warayidababirang gurinung]**

[15] There is nothing from without a man,  
that entering into him can defile him: but the things which come out of him,  
those are they that defile the man.

[nothing be-be-ing AFFirm outside-away from man]

[Nothing is, aye, from outside (a) man, ...]

**OUTSIDE: warayi / waraba**

Tkld GENERALLY USED **warayi**  
FOR 'outside', BUT ON ABOUT 4  
OCCASIONS USED **waraba**  
OTHER USE: **wara-ba**: fill-PH

**MISSING TRANSLATION**

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

.....

**[bulungGaliGulang ngigungGinba yaragayimawilguwa bun]**

... that entering into him can defile him: ...

[enter-be-ing-towards him-at bad-make-might-having him]

[... entering-towards at-him bad-might-doing him [i.e. that might do him bad], ...]

**MISSING TRANSLATION**

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

[continues next frame]

[continues from previous frame]

.....

[**wandu ba ngala bayibin ngigungGinbirang**]

... but the things which come out of him, ...

[instead DONE that appear-do-now him-away from]

[... instead that appear out of him, ...]

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**

MISSING TRANSLATION

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

.....

[**ngaladara yaragayiman gurigung**]

... those are they that defile the man.

[that-PLUR bad-make-now man-ACC]

[... those things make the man bad.]

MISSING TRANSLATION

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

## Mark vii.16

*(these verses omitted by accident. see opposite page)*

**[darayi guri ngariyangGuwa ba ngarabanbila binung]**

[16] If any man have ears to hear, let him hear.

[other man ear-having WHEN/if hear-permit-IMP! thou-him]

[If other [i.e. any] man having ear(s),  
you must permit him (to) hear.]

### MISSING TRANSLATION

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

### CONJOINED PRONOUNS: Tkld

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

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

## Mark vii.17

*(these verses omitted by accident. see opposite page)*

[ngadun bulungGaliyila gugiraga nuwa ba barunGinbirang guriginbirang]

[17] And when he was entered into the house from the people, his disciples asked him concerning the parable.

[AND enter-be-ing-recently hut-at he WHEN/if them-all-away from man-away from]

[And when he was entering at the house, away from them, the men [i.e. the people], ...]

### 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.

.....

[wirubaligandu wiya bun PARABLEdin]

... his disciples asked him concerning the parable.

[follow-ing-agent-ERG speak-PH him PARABLE-because (about)]

[... the following-agent(s) [i.e. disciples] spoke (to) him because of [i.e. about] the parables.]

### MISSING TRANSLATION

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

### 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

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

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

CAUS LOC ALL PERL  
because at to thru/by

<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

# Mark vii.18

*(these verses omitted by accident. see opposite page)*

**[ngadun wiya barun nuwa]**

[18] And he saith unto them,

Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

[AND speak-PH them-all he]

[And he spoke to them: ...]

**MISSING TRANSLATION**

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

.....

**[giyawayi ngaraligurin nura]**

... Are ye so without understanding also? ...

[not hear [understand]-ing-lacking you-all]

[... "Do you not hear? ...]

**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**

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

.....

**[giyawayi nagiligurin nura]**

... Do ye not perceive, ...

[not see-be-ing-lacking you-all]

[... Do you not see ...]

**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**

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

[continues next frame]

[continues from previous frame]

.....

[ngalabugu warayidabirang bulangGalin guriga]

... that whatsoever thing from without entereth into the man, ...

[that-EMPH-ERG outside-away from enter-be-ing-now man-at]

[... emphatically-that [i.e. whatever] entering at-men from outside, ...]

#### MISSING TRANSLATION

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

#### OUTSIDE: warayi / waraba

TkId GENERALLY USED **warayi** FOR 'outside', BUT ON ABOUT 4 OCCASIONS USED **waraba**  
OTHER USE: **wara-ba**: fill-PH

.....

[giyawayi yaragayimanan bun]

... it cannot defile him;

[no bad-make-will him]

[... will not make him bad?"]

#### MISSING TRANSLATION

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

# Mark vii.19

*(these verses omitted by accident. see opposite page)*

**[gala bulangGa waragaba giyawayi bulbulaba]**

[19] Because it entereth not into his heart, but into the belly,  
and goeth out into the draught, purging all meats?

[because enter-be-PH belly-at no heart-at]

[Because (it) entered at (his) belly and not at (his) heart, ...]

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

.....

**[ngadun wada uwaliya gumirigagu]**

... and goeth out into the draught, ...

[AND depart-move-PH hole-to]

[... and depart-moved into a hole, ...]

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

.....

**[durun umaligu yandin dagilidwara]**

... purging all meats?

[clean make-ing-for all eat-be-ing-done to]

[... making clean everything eaten.]

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



## Mark vii.20

*(these verses omitted by accident. see opposite page)*

[wiya nuwa ngala uwa gurigabirang]

[20] And he said, That which cometh out of the man, that defileth the man.

[speak-PH he: that move-PH man-away from]

[He said, 'That (which) move from [i.e. out of] (a) man, ...]

MISSING TRANSLATION

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

.....

[ngala yaragayima wal gurigung]

... that defileth the man.

[that bad-make certainly man-ACC]

[... that certainly makes (a) man bad.]

MISSING TRANSLATION

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

## Mark vii.21

*(these verses omitted by accident. see opposite page)*

**[mararingGibirang bulbulabirang guriguba]**

[21] For from within, out of the heart of men,  
proceed evil thoughts, adulteries, fornications, murders,

[inside-away from heart-away from man-of]

[From inside from the heart of a man, ...]

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

**'heart' METAPHOR**  
'heart': English (European?) CONCEPT  
OF 'LOCUS OF SINCERITY' UNLIKELY  
TO HAVE BEEN MEANINGFUL TO AN  
ABORIGINAL AUDIENCE OF THE TIME.  
PERHAPS:  
**mararingGibirang gudibugabirang**  
**guriguba**  
inside-away from self-EMPH-away from  
man-of  
*from the inside self of man*

.....

**[gudili da yaragayi wada uwa]**

... proceed evil thoughts, ...

[think-ing-ABSTR bad move]

[... bad thinking [i.e. bad thoughts] depart-move [i.e. proceed], ...]

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

.....

**[ngadun buwibali da didi bunGili da]**

... adulteries, fornications, murders,

[AND copulate-do-ing ABSTR dead beat-be-ing ABSTR]

[... and copulating(s) killing(s).]

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

## Mark vii.22

*(these verses omitted by accident. see opposite page)*

[bunmali da]

[22] Thefts,  
covetousness, wickedness, deceit,  
lasciviousness, an evil eye,  
blasphemy, pride, foolishness:

[beat [steal]-make-ing ABSTR]

[Stealing, ...]

**MISSING TRANSLATION**

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

.....

[ngadun yaragayidin ngaguwiayidin]

... covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, ...

[AND bad-because fib-speak-HAB-because]

[... and because of evil (and) fibbing ...]

**MISSING TRANSLATION**

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

.....

[ngadun guwayi guwayilang wangGalang]

... pride, foolishness:

[AND proud proud-ness stupid-ness]

[... and habitual pride, stupidity.]

**MISSING TRANSLATION**

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

## Mark vii.23

*(these verses omitted by accident. see opposite page)*

[yandindara yaragayidara danan uwali mararingGabirang]

[23] All these evil things come from within, and defile the man.

[all bad-PLUR approach move-ing inside-away from]

[All bad things approach-move i.e. come] from inside, ..]

**MISSING TRANSLATION**

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

.....

[ngalidaragu yaragayima gurinung]

... and defile the man.

[this-PLUR-ERG bad-make man-ACC]

[... these things make men bad.]

**MISSING TRANSLATION**

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

# Mark vii.24

*Ŷ Ngatun boungkulla noa unta birung,  
ngatun [uwa] waita uwā pita kolang Tyre kul kolang, [107] ngatun Sidon  
[kəla] kul kolang, ngatun pulōng- [kuH] kēa kokerā ka [?], ngimilli kora  
kal kore ko; wonto ba noa keawai wal yuropa ba /or yuropulleen/*

**ngadun bunGala nuwa andabirang**

[24] And from thence he arose,  
and went into the borders of Tyre and Sidon, and entered  
into an house, and would have no man know it: but he  
could not be hid.

AND rise-be-PH he there-away from

And he rose from there, ...

*... ngatun [uwa] waita uwā pita kolang Tyre kul kolang, [107] ...*

**ngadun wada uwa bidagulang TYREgalgulang**

... and went into the borders of Tyre ...

AND depart move-PH he side-towards TYRE-belong-towards

... and depart-moved towards the side towards Tyre ...

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

*... ngatun Sidon [kəla] kul kolang, ...*

**ngadun SIDONgalgulang**

... and Sidon, ...

AND Sidon-belong-towards

... and Sidon, ...

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

[continues from previous frame]

...ngatun pulōng- [kull] kēa kokerā ka [?], ...

ngadun bulungGiya gugiraga

... and entered into an house, ...

AND enter-be-PH hut-at

... and entered at a house: ...

MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld

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

...ngimilli kora kal kore ko; ...

ngimili guragal gurigu

... and would have no man know it: ...

know-ing-for not-belong man-ERG

... no man knowing; ...

MYSTERY WORD: guragal

7	guragal	old-belong
4	guragal	not-belong
4	ngarugal	old-belong

THE ESSENTIAL MEANING OF **gura** IS NEGATIVE: *no, not*, AND **gurin**, *lacking* PERHAPS **guragal** (*old-belong*) WAS A MIS-HEARING OF **ngarugal**

...wonto ba noa keawai wal yuropa ba /or yuropulleen/

wandu ba nuwa giyawayi wal yuruba ba \ OR yurubaliyan\

... but he could not be hid.

instead DONE he no certainly hide-PH DONE \or hide-do-ing-did\

... instead he certainly did not hide / OR was hiding/.

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 vii.25

## *Kulla tarai to Nukung,*

*ngala koba yīnal kun \_\_\_[youngest daughter]\_\_\_\_\_ Marai kān yarakai kān bounnoun ba, ngurrungkulla ngikoung kai, ngatun uwa, ngatun puntimulleen [or -lēa] tinna ka ngikoumba kin;*

## gala darayidu nugang

[25] For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

because other-ERG woman

Because (an)other woman: ...

*ngala koba yīnal kun \_\_\_[youngest daughter]\_\_\_\_\_ Marai kān yarakai kān bounnoun ba, ...*

## ngalaguba yinalgan [midi midi] marayigan yaragayigan buwanuwanba

... whose young daughter had an unclean spirit, ...

that-of daughter [little little] spirit-agent bad-agent her-of

... the [youngest] daughter of that wench, a bad spirit of hers, ...

### MISSING TRANSLATION

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

...ngurrungkulla ngikoung kai, ...

## ngarangGala ngigungGayi

... heard of him, ...

hear-be-PH him-at

... hear did [i.e. heard] at [i.e. of] him, ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

[continues from previous frame]

...ngatun uwa, ...

ngadun uwa

... and came ...

AND move-PH

.. and moved [i.e. came] ...

...ngatun puntimulleen [or -lēa] tinna ka ngikoumba kin;

ngadun bandimaliyan [OR [bandima]liya] dinaga ngigumbagin

... and fell at his feet:

AND fall-make-ing-did [or fall-make-ing-PH] foot-at him-of-at

... and was falling [i.e. fell] at his feet.

**INALIENABLE POSSESSION**

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.



## Mark vii.26

*(Ngala nukung Helleni-kulleen*

*Syro-phenicia-kulleen bountoa,) ngatun piral wiyā bōn bountoa warikauwil koa noa bōn Devil nung*

*\_\_\_[cast]\_\_\_ bounnoun ka birung yinalkun ta birung bounnoun ba ta birung.*

**(ngala nugang GREEKgalin**

[26] The woman was a Greek,

a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

**(that-wench woman GREEK-belong (f)**

**That woman (was) (a female) Greek, ...**

**-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)

*... Syro-phenicia-kulleen bountoa ...*

**SYRO-PHENICIAgalin buwanduwa**

*... a Syrophenician by nation; ...*

**SYRO-PHENICIA-belong (f) she**

**... she (was) (a female) Syrophenician, ...**

**-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)

*... ngatun piral wiyā bōn bountoa ...*

**ngadun biral wiya bun buwanduwa**

*... and she besought him ...*

**AND hard speak-PH him she**

**... and she hard-spoke [i.e. besought] him ...**

[continues from previous frame]

... *warikauwil koa noa bōn Devil nung* \_\_\_\_ [cast] \_\_\_\_

**warigawilguwa nuwa bun DEVILnung**

... that he would cast forth the devil ...

reject-might-having he him DEVIL-ACC

... (that) he might reject-doing [i.e. cast out] him, the Devil, ...

... *bounnoun ka birung yinalkun ta birung bounnoun ba ta birung.*

**buwanuwanGabirang yinalgandabirang**  
**buwanuwanbadabirang**

... out of her daughter.

her-away from daughter-away from her-of-away from

..., from her, from her daughter.

MS ERROR [?]

*bounnoun kabirung*

**buwanuwanGabirang**  
POSSIBLE MS ERROR FOR  
**buwanuwanGinbirang**

*Wonto ba noa Jesu ko wiya bounnoun,  
wara pabunbilla bonēn barun [yinaɬ] wonnai: kulla wal keawarān  
murrorōng korien ta mankilli ko bread wonnai koba, ngatun<sub>2</sub>  
warikulli ko ngaiya<sub>1</sub> [TKLD MAY MEAN TRANSPOSE ngaiya TO PRECEDE ngatun]  
wirrikul ka ko [?]/or wurrikul ko/.*

wandu ba nuwa JESUSgu wiya buwanuwan

[27] But Jesus said unto her,  
Let the children first be filled: for it is not meet to  
take the children's bread, and to cast it unto the dogs.

instead DONE he JESUS-ERG speak-PH her

Instead he, Jesus, spoke (to) her: ...

## 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**

... *wara pabunbilla bonēn barun [yinaɬ] wonnai: ...*

warababanbila bunin barun wanayi

... Let the children first be filled: ...

fill-do-permit-IMP! beforehand them-all child

... “First, (you) must let them the children fill: ...

## TIME

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

[continues next frame]

[continues from previous frame]

*...kulla wal keawarān murrorōng korien ta mankilli ko bread wonnai koba, ...*

*gala wal giyawaran marurungGurin  
da manGiligu BREAD wanayiguba*

... for it is not meet to take the children's bread, ...

because certainly not-now good-lacking  
AFFirm take-be-ing-for BREAD child-of

... because certainly (it is) not >lacking>-good,  
aye, for [i.e. to be] taking the children's bread, ...

### 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)

*...ngatun<sup>2</sup>warikulli ko ngaiya<sup>1</sup> wirrikul ka ko [?]/or wurrikul ko/.*

*ngadun warigaligu ngaya wirigalgagu \ OR warigalgu\*

... and to cast it unto the dogs.

AND reject-ing-for then dog-to \ or dog-to\

... and then for rejecting it to the dog(s)".

### INDICATOR NUMBERS

[TKLD MAY MEAN TRANSPOSE  
**ngaiya** TO PRECEDE **ngatun**]

## Mark vii.28

*Ngatun bountoa [~~wiyā-nga~~] wiyelliella ngatun wiyā bōn; [¥]*

*Kauwā, Pi[ɸ]riwul: wonto ba warrikullo barān takilli ngēl la ba [109] tatān unta kul mutung wonnai koba.*

**ngadun buwanduwa wiyiliyila ngadun wiya bun**

[28] And she answered and said unto him,

Yes, Lord: yet the dogs under the table eat of the children's crumbs.

AND she speak-ing-recently AND speak-PH him

And she was speaking, and spoke (to) him: ...

... [¥] *Kauwā, Pi[ɸ]riwul: ...*

**gawa biriwal**

... Yes, Lord: ...

be-IMP! [yes] chief

... “Yes, chief: ...

[continues next frame]

[continues from previous frame]

... *wonto ba warrikullo barān takilli ngēl la ba* [109] ...

*wandu ba warigalu baran dagilingilaba*

... yet the dogs under the table ...

instead DONE dog-ERG DOWN  
eat-be-ing-place [table]-at

... instead the dogs down at [i.e. under]  
the eating-place [i.e. table] ...

#### DOUBTFUL 'down'

KJV *under the table*  
Tkld *baran dagilingilaba*  
DOWN eat-be-ing-  
place [table]-at  
Tkld USES 'down' AS A  
PREPOSITION, BUT THIS  
IS UNLIKELY TO BE RIGHT.

#### Anglicism DOWN

Threlkeld appears to have literally translated the word 'down' in English idioms such as the following, where synonyms show it to be unnecessary:

<i>come, go,</i> <small>down</small>	<i>descend</i>
<i>take, let,</i> <small>down</small>	<i>lower</i>
<i>pull</i> <small>down</small>	<i>demolish</i>
<i>sit</i> <small>down</small>	<i>rest</i>
<i>cut, hew,</i> <small>down</small>	<i>fell</i>
<i>fall</i> <small>down</small>	<i>collapse</i>

Also 'down' in:

*run, take, bow, kneel, stoop, press, pour, lay, cast,* etc.

#### 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*

... *tatān unta kul mutung wonnai koba.*

*dadan andagal mudang wanayiguba*

... eat of the children's crumbs.

eat-AFF-now there-belong crumb child-of

... now thereabouts eat the crumbs of the child(ren).

# Mark vii.29

*Ngatun noa wiyā bounnoun,*

*ngali tin wiyelli tin, yuring bi wolla; waita ka ba noa Devil yināl kun ta birung ngiroumba ta birung.*

**ngadun nuwa wiya buwanuwan**

[29] And he said unto her,

For this saying go thy way; the devil is gone out of thy daughter.

AND he speak-PH her

And he spoke (to) her: ...

*... ngali tin wiyelli tin, yuring bi wolla; ...*

**ngalidin wiyilidin yuring bi wala**

... For this saying go thy way; ...

this-because speak-ing-because go away thou move-IMP!

... “Because of this speaking: go away! ...”

### 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

### -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
<b>-gin</b>	5	93	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

*... waita ka ba noa Devil yināl kun ta birung ngiroumba ta birung.*

**wada ga ba nuwa DEVIL yinalgandabirang ngirumbadabirang**

... the devil is gone out of thy daughter.

depart be DONE DEVIL daughter-away from thee-of-away from

... he, the Devil, has departed from your daughter”.

### VERB ‘to be’

ACCORDING TO R.M.W. DIXON, “Most Australian languages lack any verb ‘to be’” [Dixon 1980 491:12]

IF THIS IS THE CASE FOR Awabakal, **ga / gi** ‘be’ WOULD BE A Tkld INVENTION.

# Mark vii.30

*Ngatun uwā bountoa ba kokerā bounnoun ba /or kin ba<sub>1</sub>/*

*ngimilleen<sub>2</sub> bountoa waita ka ba Devil ta kakulla, ngatun piriki bungngā bounnoun yinal kun bounnoun ba wokka ka pirikillingēl la ba.*

**ngadun uwa buwanduwa ba gugira buwanuwanba \ OR [buwanuwan]Ginba**

[30] And when she was come to her house,  
she found the devil gone out, and her daughter laid upon the bed.

AND move-PH she WHEN/if hut her-of \ or her-at\

And when she moved at [i.e. to] her house \OR at her (house)\, ...

... *ngimilleen<sub>2</sub> bountoa waita ka ba Devil ta kakulla, ...*

**ngimiliyan buwanduwa wada ga ba DEVIL da gagala**

... she found the devil gone out, ...

know-make-ing-did she depart be DONE DEVIL AFFirm be-be-PH

... she was knowing the Devil, aye, was had departed, ...

**VERB 'to be'**  
ACCORDING TO R.M.W. DIXON,  
"Most Australian languages lack  
any verb 'to be'" [Dixon 1980  
491:12]  
IF THIS IS THE CASE FOR  
Awabakal, **ga / gi** 'be'  
WOULD BE A TkId INVENTION.

...*ngatun piriki bungngā bounnoun yinal kun  
bounnoun ba wokka ka pirikillingēl la ba.*

**ngadun birigibangGa buwanuwan yinalgan  
buwanuwanba wagaga birigliingilaba**

... and her daughter laid upon the bed.

AND lie-do-compel-PH her daughter her-of high-at lie-ing-place-at

... and (she) compelled her, her daughter, to lie  
at-high [i.e. upon] the lying-place [i.e. bed].

**PREPOSITIONS: up / down**  
AS PREPOSITIONS ARE UNLIKELY,  
**waga** up  
**bara(n)** down  
ARE PROBABLY INVENTIONS,  
AND SENTENCES FEATURING  
THSE TERMS ARE ALSO PROBABLY  
NOT IDIOMATIC



# Mark vii.31

*Ɔ Ngatun waita uwēa kulliella  
 untā birung \_\_[coasts]\_\_ tabirung  
 Tyre kul la birung ngatun Sidon ka birung, uwā noa unta  
 korowā ka Galile kul loa [?], untoa willung koa \_\_[coasts]\_\_  
 Decapoli[s] kul loa.*

**ngadun wada uwiyagaliyila  
 andabirang [bida] dabirang**

[31] And again, departing from the coasts  
 of Tyre and Sidon, he came unto the sea of Galilee, through the midst of  
 the coasts of Decapolis.

AND depart move-again-ing-recently  
 there-away from \_\_[coasts]\_\_ -away from

And was depart-moving again  
 from there, from the [coasts] ...

*... Tyre kul la birung ngatun Sidon ka birung, ...*

**TYREgalabirang ngadun SIDONgabirang**

... of Tyre and Sidon, ...

TYRE-away from AND SIDON-away from

... from [i.e. of] Tyre and from Sidon, ...

### -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**

### MISSING TRANSLATION

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

### -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)

[continues from previous frame]

... *uwā noa unta korowā ka Galile kul loa* [?], ...

*uwa nuwa anda guruwaga GALILEEgaluwa*

... he came unto the sea of Galilee, ...

move-PH he there sea-at GALILEE-belong-having (through/by)

... he moved there at [i.e. to] the sea having [i.e. of] the Galilee mob, ...

### -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)

... *untoa willung koa* \_\_[coasts]\_\_ *Decapoli[s] kul loa*.

*anduwa wilangGuwa [bidaga]*

*DECAPOLISgaluwa*

... through the midst of the coasts of Decapolis.

there middle-having (through/by) [side-at]

DECAPOLIS-belong-having (through/by)

... there by the middle [side] [i.e. coast(s)]

by the Decapolis-mob.

### DOUBTFUL Tkld TRANSLATION

*KJV through the midst of the coast*

Tkld **willung koa** \_\_[coasts]

PERHAPS:

*wilangGuwa bidaga*

middle-having (through/by) side-at

*middle of the side (coast)*

NOTE: THIS IS THE ONLY EXAMPLE OF  
wilang=middle. ELSEWHERE IT MEANS  
'behind', 'return'

### MISSING TRANSLATION

AS Tkld DID NOT PROVIDE  
A TRANSLATION ,

**THIS WORDING**  
IS PROPOSED.

## Mark vii.32

*Ngatun mankulla bara wakōl kan wonkul kan ka kulla,*

*ngatun kaiyu korien murrorong or kārā wiyelli ko [m̥] ngikoung kin ko; ngatun pirāl wiyā bōn bara wupauwil koa noa bōn mutturrō ngikoūmba ko.*

**ngadun manGala bara wagulgan wanGalgan gagala**

[32] And they bring unto him one that was deaf,  
and had an impediment in his speech; and they beseech him to put his hand upon him.

AND take-be-PH they-all one-agent deaf-agent be-be-PH

And they took one-agent [i.e. person] (who) was a deaf-agent [i.e. was deaf], ...

*... ngatun kaiyu korien murrorong or kārā wiyelli ko [m̥] ngikoung kin ko; ...*

**ngadun gayugurin marurung \ OR gara\ wiyiligu ngigungGingu**

... and had an impediment in his speech; ...

AND able-lacking good OR slow speak-ing-for him-to

... and able-lacking good for speaking [i.e. who was unable to speak well] OR slow (for speaking) [i.e. was slow of speech] to him; ...

### MYSTERY WORD: *kara*

*kara*: *gara* MEANINGS INCLUDE:

slow	9	humble	2
secret	8	diligent	3
safe	1	be (neg?)	

'humble', 'diligent' AND 'slow'  
MIGHT BE DIFFERENT VIEWS  
OF THE SAME IDEA

*...ngatun pirāl wiyā bōn bara wupauwil koa noa bōn mutturrō ngikoūmba ko.*

**ngadun biral wiya bun bara wubawilguwa nuwa bun madaru ngigumbagu**

... and they beseech him to put his hand upon him.

AND hard speak-PH him they-all do-might-having he him hand-using him-of-using

... and they hard-spoke [i.e. beseeched] him (that) he might doing [i.e. place] using his hand (on) him.

# Mark vii.33

*Ngatun noa mankulla bōn*

*\_\_\_[aside]\_\_\_ konara ka birung,*

*ngatun wupūlleen noa [110] nūmba ko ngikoumba ko murraring ka ko ngurēung ka ko /or turrur kurri ka ko/ ngikoumba ka ko, ngatun kurrāngkopilleen noa ngatun numā tullun ngikoumba;*

**ngadun nuwa manGala bun**

**\_\_\_[aside]\_\_\_ gunaragabirang**

[33] And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

AND he take-be-PH him \_\_\_[aside]\_\_\_ crowd-away from

And he took him \_\_\_[aside]\_\_\_ away from the crowd, ...

## DOUBTFUL Tkld TRANSLATION

*KJV took him aside from the multitude*  
Tkld **manGala bun ... gunaragabirang**  
take-be-PH him ... crowd-away from  
ANGLICISM 'took'. PERHAPS:  
**yima-ma bun gunara-ga-birang**  
lead-make-PH him crowd-away from  
*led him away from the crowd*

*... ngatun wupūlleen noa [110] nūmba ko ngikoumba ko ...*

**ngadun wubaliyan nuwa numbagu ngigumbagu**

... and put his fingers ...

AND do-ing-did he finger-using him-of-using

... and he was doing [i.e. put] using his finger ...

## INALIENABLE POSSESSION

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

[continues next frame]

[continues from previous frame]

... *murraring ka ko ngurēung ka ko /or turrur kurri ka ko/ ngikoumba ka ko, ...*

**mararingGagu nguriyangGagu \**  
**OR dururgarigagu \ ngigumbagagu**

... into his ears, ...

inside-to ear-to \ OR ear-to\ him-of-to

... in to his ear ...

**INALIENABLE POSSESSION**

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

... *ngatun kurrāngkopilleen noa ...*

**ngadun garangGubiliyan nuwa**

... and he spit, ...

AND foam-using-do-ing-did [spit] he

... and he was spit-using, ...

... *ngatun numā tullun ngikoumba;*

**ngadun numa dalam ngigumba**

... and touched his tongue;

AND touch-PH tongue him-of

... and touched his tongue;

**SPECIAL WORD: tempt/touch/ try/teach**

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

**INALIENABLE POSSESSION**

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

## Mark vii.34

*Ngatun nakilliliella noa wokka lang moroko kolang,*

*\_\_[sighed]\_\_ noa, ngatun wiyā bōn, Ephphatha, yanti ta ngiakai, warungkullia.*

**ngadun nagililiyila nuwa wagalang murugugulang**

[34] And looking up to heaven,

he sighed, and saith unto him, Ephphatha, that is, Be opened.

AND see-be-ing-ing-recently he high-ness sky-towards

And he was constantly seeing [i.e. looked] up high towards the sky, ...

### 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

*... \_\_[sighed]\_\_ noa, ngatun wiyā bōn, Ephphatha, ...*

**[gudiliyan] nuwa ngadun wiya bun ELPHPHATA**

... he sighed, and saith unto him, Ephphatha, ...

[**think-ing-did**] he AND speak-PH him ELPHPHATA

... he [**was thinking**], and spoke (to) him: "Ephphatha", ...

### MISSING TRANSLATION

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

*...yanti ta ngiakai, warungkullia.*

**yandi da ngiyagayi warangGaliya**

... that is, Be opened.

thus AFFirm like this open-be-ing-IMP!

... thus, aye, like this: "(You) must be opening!"

# Mark vii.35

*Ngatun tantoa kul bo warungkulleen ngureung būlla ngikoumba,  
ngatun wamunbea \_\_[string Frænum ]\_\_ tullun koba, ngatun mikki noa wiyelliella.*

**ngadun danduwagalbu warangGaliyan  
nguriyang bula ngigumba**

[35] And straightway his ears were opened,  
and the string of his tongue was loosed, and he spake plain.

and enough-belong [immediately]-EMPH  
open-be-ing-did ear two him-of

And immediately his two ears were opening, ...

*... ngatun wamunbea \_\_[string  
Frænum ]\_\_ tullun koba, ...*

**ngadun wamanbiya dalanGuba**

... and the string of his tongue was loosed, ...

AND move-make-permit-PH tongue-of

... and (someone) permitted  
(his) tongue to move, ...

*...ngatun mikki noa wiyelliella.*

**ngadun migi nuwa wiyiliyila**

... and he spake plain.

AND clear he speak-ing-recently

... and he was speaking clearly.

## 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

## 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...)

## MISSING TRANSLATION

*KJV the string of his tongue was loosed*  
Tkld DID NOT TRANSLATE:

'string' (of his tongue)

PERHAPS BETTER TO REPHRASE AS:

**burangbangGa dalan ngigumba**

loose-do-compel-PH tongue him-of

(someone) loosened his tongue

## INALIENABLE POSSESSION

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

# Mark vii.36

*Ngatun noa barun pirāl wiyā*

*yari bara wiyennun tarai kore; wonto ba butti noa  
pirāl wiyā barun, yanti ba bara butti kauwul lān ngali  
tara wiyā; /or marōngkoiyellēn bara butti;/*

**ngadun nuwa barun biral wiya**

[36] And he charged them

that they should tell no man: but the more he  
charged them, so much the more a great deal  
they published it;

AND he them-all hard speak-PH

And he hard-spoke [i.e. charged] them: ...

*... yari bara wiyennun tarai kore; ...*

**yari bara wiyinan darayi guri**

... that they should tell no man: ...

stop they-all speak-will other man

... stop they will speak (to) other men [i.e. they will not speak to anyone]; ...

*... wonto ba butti noa pirāl wiyā barun, ...*

**wandu ba badi nuwa biral wiya barun**

... but the more he charged them, ...

instead DONE continue (more)

he hard speak-PH them-all

... instead the more he hard-spoke (to) them, ...

### 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**

### MYSTERY WORD: *badi*

**badi**

USED ONLY AS A stand-alone WORD  
DEFINED AS ‘more, continue the action’

BASIC MEANINGS FOR ‘more’:

- ‘additional’, ‘repeat’ (hit him more)
- ‘larger’ : (I have more than you)

DID **badi** SERVE FOR BOTH [?]



[continues from previous frame]

...yanti ba bara butti kauwul lān ngali tara wiyā; ...

yandi ba bara badi gawalan ngalidara wiya

... so much the more a great deal they published it;

thus DONE they-all continue (more) big-ness this-PLUR speak-PH

... thus-done [i.e. likewise] they more bigness  
[i.e. the more greatly they] spoke (of) these things ...

MYSTERY WORD: *badi*

*badi*

USED ONLY AS A stand-alone WORD  
DEFINED AS 'more, continue the action'

BASIC MEANINGS FOR 'more':

- 'additional', 'repeat' (hit him more)
- 'larger' : (I have more than you)

DID *badi* SERVE FOR BOTH [?]

.../or marōngkoiyellēn bara butti;/

\ OR marungGuwiyiliyan bara badi\

... so much the more a great deal they published it;

\ OR good murmur-ing-did [proclaim] they-all continue (more) \

... [or they more good-murmuring-did [i.e. proclaimed (them)]]

MYSTERY WORD: *badi*

*badi*

USED ONLY AS A stand-alone WORD  
DEFINED AS 'more, continue the action'

BASIC MEANINGS FOR 'more':

- 'additional', 'repeat' (hit him more)
- 'larger' : (I have more than you)

DID *badi* SERVE FOR BOTH [?]

# Mark vii.37

*Ngatun bara kauwul kōttelli k̄an, wiyelliella, murrorong noa umā yantin minnung bo minnung bo; umān noa wonkul k̄an ngurrulli ko, ngatun Mupai k̄an wiyelli ko. [113]*

**ngadun bara gawal gudiligan wiyiliyila**

[37] And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

AND they-all big think-ing-BEness speak-ing-recently

And they (were) big thinking-ness, (and) were speaking: ...

## -gan / -gan(g): BEness

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

*... murrorong noa umā yantin minnung bo minnung bo; ...*

**marurung nuwa uma yandin minangbu minangbu**

... He hath done all things well: ...

good he make-PH all what-EMPH what-EMPH

... “He made all emphatically-what emphatically-what [i.e. whatever] good [i.e. made all well]; ...

## minang: INTERROGATIVE

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

- min** what? which
- minang** what? what object?
- minaring** what is it?
- minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

PERHAPS: **ngalabu ngalabu**

## DOUBTFUL TkId TRANSLATION

*KJV He hath done all things well PERHAPS:*

*yandin-dara marurung nuwa uma  
all-PLUR good make-did  
he made all things good*

## RELATIVE PRONOUNS

THIS	THAT
<b>ngali</b> this	<b>ngala</b> that
<b>ani</b> this	<b>anuwa</b> that
what = 'that which'	<b>anduwa</b> that
	<b>anang</b> that
	<b>ngaluwa</b> that
	<b>nginuwa</b> that

[continues from previous frame]

... *umān noa wonkul kān ngurrulli ko, ...*

**uman nuwa wanGalgan ngaraligu**

... he maketh both the deaf to hear, ...

make-now he deaf-agent hear-ing-for

... he makes the deaf-agent(s) [i.e. deaf people] for hearing, ...

---

... *ngatun Mupai kān wiyelli ko. [113]*

**ngadun mubayigan wiyiligu**

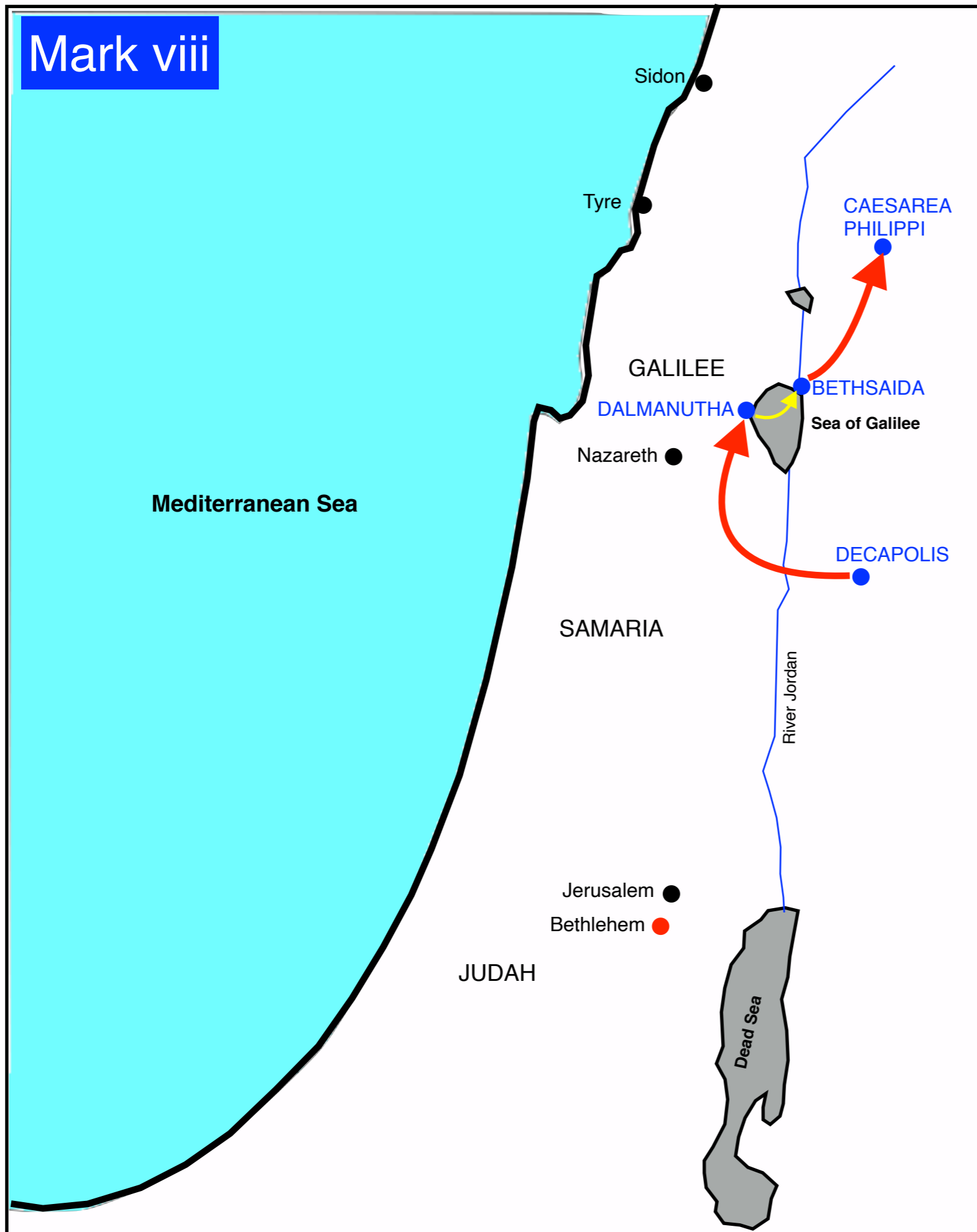
... and the dumb to speak.

AND shut-HAB-agent speak-ing-for

... and the shut-agent(s) [i.e. dumb people] for speaking”.

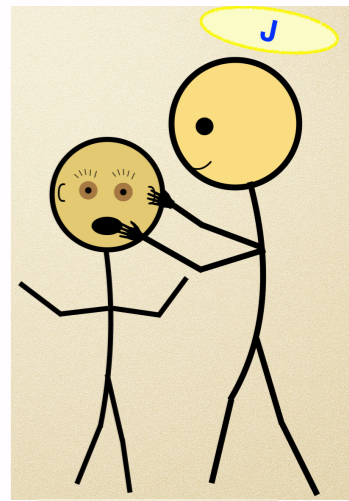
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# Mark viii



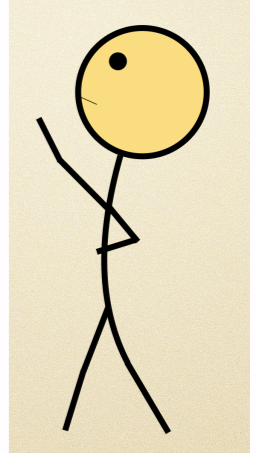
## ● DECAPOLIS

[33] And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;



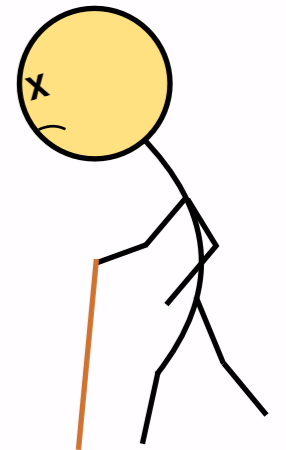
## ● DALMANUTHA

[11] And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.



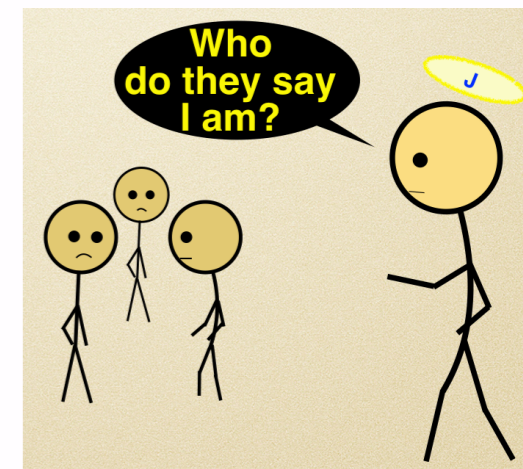
## ● BETHSAIDA

[22] And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.



## ● CAESAREA PHILIPPI

[27] And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?



# Mark viii.01

*Yakita unta tara purreung ka, kauwul k̄an konara ta,  
ngatun [ka-k̄orien [minnaring korien]] keawar̄an barun 3.3. [?]takilli ko, Jesu ko noa wiyā barun  
wirrobulli k̄an kaai ngikoung kin ko, ngatun wiyelliella ngaiya barun,*

yagida andadara bariyangGa gawalgan gunara da

[1] In those days the multitude being very great,  
and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

now there-PLUR daylight-at big-BEness crowd AFFirm

Now at [i.e. in] those daylight(s) [i.e. days],  
the crowd, aye, (was) big, ...

-gan / -gan(g): BEness				
ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

**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]
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... ngatun [ka-k̄orien [minnaring korien]]  
keawar̄an barun 3.3. [?]takilli ko, ...

ngadun [minaringGurin]  
giyawaran barun dagiligu

... and having nothing to eat, ...

AND [what-lacking] not-now  
them-all eat-be-ing for

... and [what lacking] them not for eating, ...

**minaring: INTERROGATIVE**  
**minaring** INTERROGATIVE— NOT RELATIVE PRONOUN  
**minaring** what? what object? RELATIVE PRONOUN [refers back to a noun]  
*who, whom, whose, which, that*  
PERHAPS: **ngalagurin**

**DOUBTFUL Tkld TRANSLATION**  
KJV *and having nothing to eat*  
Tkld **ngadun giyawaran barun dagiligu**  
AND not-now them-all eat-be-ing for PERHAPS:  
**ngadun bara wal dagiligurin**  
AND they-all certainly eat-ing-lacking *and they certainly lacking for eating*

[continues from previous frame]

...*Jesu ko noa wiyā barun wirrobulli kān kaai ngikoung kin ko, ...*

**JESUS**gu nuwa wiyā barun wirubaligan gayi ngigungGingu

... Jesus called his disciples unto him, ...

JESUS-ERG he speak-PH them-all follow-ing-agent come him-to

... he, Jesus, spoke (to) them, his following agent(s) [i.e. disciples] (to) come 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

**DOUBTFUL WORD: gayi 'come'**

**gayi** = 'come!' AS AN INTERJECTION  
IT IS INVARIABLE  
IT IS NOT A VERB

...*ngatun wiyelliella ngaiya barun,*

**ngadun wiyiliyila ngaya barun**

... and saith unto them,

AND speak-ing-recently then them-all

... and then (he) was speaking (to) them:

## Mark viii.02

*Minki lāng bāng kuttān barun konāra,*

*kulla bara ngōro ka purreung ka kakillilliella bāra emmoung katoa,  
ngatun keawaran [wæɫ] barun [bæ] takilli ko;*

**minGilang bang gadan barun gunara**

[2] I have compassion on the multitude,

because they have now been with me three days, and have nothing to eat:

emotion-ness I be-AFF-now them-all crowd

I am emotion-ness [i.e. compassion] (for) them, the crowd, ...

*... kulla bara ngōro ka purreung ka kakillilliella bāra emmoung katoa, ...*

**gala bara nguruga bariyangGa**

**gagililiyila bara imuwungGaduwa**

.. because they have now been with me three days, ...

because they-all three-at daylight-at be-be-ing-ing-recently  
they-all me-in company with

... because they at [i.e. for] three day(light)(s), they  
were constantly being in company with me, ...

### -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)

*...ngatun keawaran [wæɫ] barun [bæ] [T.J.] takilli ko;*

**ngadun giyawaran barun dagiligu**

... and have nothing to eat:

AND not-now them-all eat-be-ing-for

... and not them for eating [i.e. they had nothing to eat]:

### Tkld HELPERS: BB & LM

TRANSLATION ADVISERS,  
KNOWN BY INITIALS ONLY,  
APPEAR TO HAVE INCLUDED:  
BB, LM, TJ

# Mark viii.03

*Ngatun yukunnun barun bāng ba waita ko lang*

*mupai kān \_\_own\_\_ kakillīn barun ba kolang kokerā kolāng yirrunngun ngaiya bāra kunnun ta yapung ka ta barun ba: kulla ba kulōng ka birung [bāra] winta bāra uwā.*

**ngadun yuganan barun bang ba wadagulang**

[3] And if I send them away

fasting to their own houses, they will faint by the way: for divers of them came from far.

AND send-will them-all I WHEN/if depart-towards

And if I will send them depart-towards [i.e. away] ...

*... mupai kān kakillīn barun ba kolang kokerā kolāng [\_\_own\_\_] ...*

**mubayigan gagilin barunbagulang[**bu**] gugiragulang**

... fasting to their own houses, ...

shut-HAB-agent be-be-ing-now them-all-of-towards-[**EMPH**] hut-towards

... shut-agent(s) [i.e. people fasting] being towards emphatically their [i.e. **their own**] house(s), ...

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

[continues next frame]



[continues from previous frame]

...yirrunngun ngaiya bāra kunnun ta  
yapung ka ta barun ba: ...

yarangGan ngaya bara ganan  
da yabangGa da barunba

... they will faint by the way: ...

hunger-agent then they-all be-will  
AFFirm path-at AFFirm them-all-of

... then they will be, aye, hunger-agent(s)  
at their path, aye, [i.e. along their way]; ...

MYSTERY WORD: yurang					
yarang	hunger	6	yirung	hair	3
yarang	turn [?]	4	yurang	calm	2
yaring	laugh	4	yuring	go away	66
yirang	role [?]	2	yurung	dive	3
yirung	point	13			

ka ta / -ka ta	
SOME 80 INSTANCES OF <b>ka ta</b> : ga da.	
INTERPRETATIONS:	
be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
ngigungGada	him-of-at
ngigungGadagu	him-of-to

...kulla ba kulōng ka birung [~~bāra~~] winta bāra uwā.

gala ba gulungGabirang winda bara uwa

... for divers of them came from far.

because DONE distant-away from part they-all move-PH

... because they, part [i.e. some of them], from  
distant [i.e. from afar], moved [i.e. came].

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

# Mark viii.04

*Ngatun bara<sub>1</sub> wirrobulli k̄an to<sub>2</sub> wiyayaleen b̄on,*  
*wonta wal birung* [[w]iya wal [wo]nta birung] takilli ko katawān kamunbilli ko barun  
tarai to kore ko Bread ko [unt̄i-k̄a] korung tang unti kul?

**ngadun bara wirubaligandu wiyayaliyan bun**

[4] And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

AND they-all follow-ing-agent-ERG speak-back-ing-did him

And they, the following-agent(s) [i.e. disciples], were speaking back (to) [i.e. answering] him: ...

**Tkld INVENTIONS:**  
disciple / passover / generation

Tkld coined the following terms:

disciple	<b>wiruba-li-gan</b>	following agent
Passover	<b>gawi-dwara</b>	come-done to
generation	<b>wilang-NGil</b>	behind/past place

... *wonta wal birung* [[w]iya wal [wo]nta birung] ...

**wanda wal birang** [[w]iya wal [wa]ndabirang]

... From whence ...

where certainly away from [QUESTION certainly where-away from]

... “Certainly from where ...

PLACE			
<b>wanda</b>	where	<b>anang</b>	there
<b>wanang</b>	where	<b>anambu</b>	there
<b>andi</b>	here	<b>anda</b>	there
<b>ani</b>	here	<b>anduwa</b>	there

[continues next frame]

[continues from previous frame]

... *takilli ko katawān kamunbilli ko barun tarai to kore ko Bread ko ...*

**dagiligu gadawan gamanbiligu barun darayidu gurigu BREADgu**

... can a man satisfy these men with bread ...

eat-be-ing-for replete-now be-make-permit-ing-for them-all other-ERG man-ERG BREAD-using

... (can) (an)other man, for eating, be permitting them to replete [i.e. to fill, to satisfy, themselves] using bread, ...

... [*unti-ka*] *korung tang unti kul?*

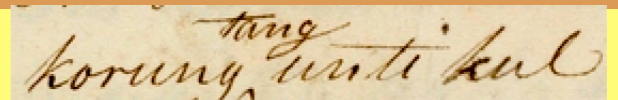
**gurang dang andigal**

... here in the wilderness?

scrub-xxx here-belong

... here in the scrub?"

MYSTERY WORD: *dang*



**dang:** THERE IS NO SUCH WORD.  
NEAREST IS **danga:** 'before'.  
PERHAPS

**gurang-Gaba andi-gal**  
scrub-at here-belong  
*here in the scrub*

## Mark viii.05

*Ngatun wiyā noa barun;*

*Minnān Loaves nurun ba? Ngatun bara wiyayaleen Seven ta.*

**ngadun wiya nuwa barun**

[5] And he asked them,  
How many loaves have ye? And they said,  
Seven.

AND speak-PH he them-all

And he spoke (to) them: ...

*... Minnān Loaves nurun ba? ...*

**minan LOAVES nurunba**

... How many loaves have ye? ...

how many LOAVES ye-all-of

... “How many loaves of [i.e. have] you?” ...

**POSSESSIVE PRONOUN  
unattached**

A POSSESSIVE SHOULD PERHAPS  
BE ATTACHED TO A NOUN  
IDIOMATIC EXPRESSION DOUBTFUL

**DOUBTFUL Tkld TRANSLATION**

*KJV* How many loaves have ye?  
Tkld **minan LOAVES nurunba**  
how many LOAVES ye-all-of  
PERHAPS:

**minan LOAF nurun-Gayi / nurun-duwa**  
how many loaf ye-all-at / ye-all-having

*...Ngatun bara wiyayaleen Seven ta.*

**ngadun bara wiyayaliyan SEVEN da**

... And they said, Seven.

AND they-all speak-back-ing-did SEVEN AFFirm

... And they were speaking back [i.e. answering]: “Seven, aye”.

# Mark viii.06

## Ngatun noa wiyā barun kore

yellawolli ko [115] bārān purrai ka ko: ngatun mankulla noa Loaves seven ta, ngatun murrorōng wiya, ngatun yārbung ngā, ngatun ngukulla barun wirrobulli kān ko wupilli ko mikān ka ko barun kin ko; ngatun wānkulla bāra unnoa tara Loaves [Italics] mikan ka ko Kore ka ko.

## ngadun nuwa wiya barun guri

[6] And he commanded the people

to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

AND he speak-PH them-all man

And he spoke (to) them, the men [i.e. people] ...

... yellawolli ko [115] bārān purrai ka ko: ...

## yilawaligu baran barayigagu

... to sit down on the ground: ...

sit-ing-for DOWN earth-to

... for sitting DOWN to [i.e. on] the ground: ...

### 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.

### LOCative [not ALLative] expected

LOCative	<b>-gaba</b>	at, in, on
ALLative	<b>-gagu / -ginGu</b>	to

[continues from previous frame]

*...ngatun mankulla noa Loaves seven ta, ...*

**ngadun manGala nuwa LOAVES SEVEN da**

... and he took the seven loaves, ...

AND take-be-PH he LOAVES SEVEN AFFirm

... and he took the seven, aye, loaves, ...

*...ngatun murrorōng wiya, ngatun yārbung ngā, ...*

**ngadun marurung wiya ngadun yarbangGa**

... and gave thanks, and brake, ...

AND good speak-PH AND break-compel-PH

... and spoke good [i.e. blessed (them)]; and broke (them [loaves]), ...

[continues next frame]

[continues from previous frame]

*...ngatun ngukulla barun wirrobulli k̄an ko  
wupilli ko mik̄an ka ko barun kin ko; ...*

**ngadun ngugala barun wirubaliganGu  
wubiligu miganGagu barunGinGu**

... and gave to his disciples to set before them; ...

AND give-be-PH them-all follow-ing-agent-to  
do-ing-for in front-to them-all-to

... and gave (to) them, to the following-agents [i.e.  
disciples] for doing to [i.e. in] front to [i.e. of] them; ...

**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

**LOCative [not ALLative] expected**

LOCative **-gaba** at, in, on  
ALLative **-gagu / -ginGu** to

*...ngatun w̄ankulla b̄ara unnoa tara  
Loaves [Italics] mikan ka ko Kore ka ko.*

**ngadun wunGala bara anuwadara  
LOAVES miganGagu gurigagu**

... and they did set them before the people.

AND deposit-be-PH they-all that-PLUR  
LOAVES in front-to man-to

... and they deposited those loaves in  
front to [i.e. of] the men [i.e. the people].

**here / there // this / that**

Adverbs / demonstratives RELATED  
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

**LOCative [not ALLative] expected**

LOCative **-gaba** at, in, on  
ALLative **-gagu / -ginGu** to

# Mark viii.07

*Ngatun [Italics] [waroi] Makoro  
warea t̄ara w̄aroi ta barun ba kakulla:  
ngatun noa wiya murrorōng, ngatun wiya [𐀓𐀓] wūnkilli [barun] ko  
unnoa t̄ara mikān ka ko barun ba ka ko.*

**ngadun maguru wariyadara  
warayi da barunba gagala**

[7] And they had a few small fishes:  
and he blessed, and commanded to set them also before them.

AND fish little-PLUR few  
AFFirm them-all-of be-be-PH

And few little, aye, fish  
(there) were of them:

... *ngatun noa wiya murrorōng, ...*

**ngadun nuwa wiya marurung**

.. and he blessed, ...

AND he speak-PH good

... and he spoke good [i.e. blessed], ...

## POSSESSIVE unattached

A POSSESSIVE SHOULD PERHAPS  
BE ATTACHED TO A NOUN  
IDIOMATIC EXPRESSION DOUBTFUL

**magaru ... barunba:** their fishes  
BUT THE INTENTION IS:  
'they were having few fish'  
IF **-guwa** = 'having, THEN PERHAPS:  
**maguru wariyadara warayi da  
barun-duwa**  
fish little-PLUR few AFFirm them-all-  
having  
*they had a few little fishes*  
IF NOT, THEN PERHAPS:  
**maguru wariyadara warayi da  
barun-Gayi**  
fish little-PLUR few AFFirm them-all-at  
*they had a few little fishes*

## DOUBTFUL Tkld TRANSLATION

*KJV And they had a few small fishes*  
THIS DOUBT ARISES BECAUSE Tkld DID  
NOT CLEARLY IDENTIFY THE 'having'  
SIDE OF THE 'having-lacking CONTRAST:  
**-guwa / -gurin.** PERHAPS:  
**ngadun maguru-guwa bara wariyadara  
warayi da**  
AND fish-having they-all little-PLUR few, aye



[continues from previous frame]

*...ngatun wiyā [un] wūnkilli [barun] ko  
unnoa tāra mikān ka ko barun ba ka ko.*

**ngadun wiya wunGiligu anuwadara  
miganGagu barunbagagu**

... and commanded to set them also before them.

AND speak-PH deposit-be-ing-for  
that-PLUR in front-to them-all-of-to

... and spoke for [i.e. about] depositing  
those to [i.e. in] front to [i.e. of] them.

#### DOUBTFUL Tkld TRANSLATION

KJV ... to set them also before them

Tkld **wunGiligu anuwadara miganGagu  
barunbagagu**

deposit-be-ing-for that-PLUR in  
front-to them-all-of-to

'in front of': THERE IS NO POSSESSIVE.  
PERHAPS:

**wunGiligu anuwadara migan-da barun-Gin**

[OR JUST **barun**]

... in front-at them-all-[at [?]:  
*in front of them all.*

# Mark viii.08

*Yanti ba bara takilliella,*

*ngatun warapāl kakulla: ngatun mankulla  
wokka lang unta kul yābungngatoara kul  
wüntōara kul wimbi ta Seven ta.*

yandi ba bara dagiliyila

[8] So they did eat,

and were filled: and they took up  
of the broken meat that was left  
seven baskets.

thus DONE they-all eat-be-ing-recently

Thus they were eating, ...

... *ngatun warapāl kakulla: ...*

ngadun warabal gagala

... and were filled: ...

AND fill-PATient be-be-PH

... and were fill-patient(s) [i.e. replete]: ...

## PASSIVE: -bal

ASSUME **-bal** = PATient,  
i.e. THE RECIPIENT OF  
SOMETHING — A PASSIVE  
CONSTRUCTION. e.g.

**wara-bal**: full, filled

**yidara-bal**: named

... *ngatun mankulla wokka lang ...*

ngadun manGala wagalang

... and they took up ...

AND take-be-PH high-ness

... and (he) took high-ness [i.e. up] ...

## 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

[continues from previous frame]

... *unta kul yārbungngatoara kul wūntōara kul ...*

**andagal yarbangGadwaragal wundwaragal**

... of the broken meat that was left ...

there-belong break-compel-done to-belong deposit-done to-belong

... there the break-endowed-belong(s) deposit [i.e. abandon]-  
endowed-belong(s) [i.e. the broken droppings] ...

### PASSIVE: -dwara

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:

<b>wiya-dwara</b>	speak-done to	spoken
<b>yuruba-dwara</b>	hide-done to	hidden
<b>ngu-dwara</b>	give-done to	given

RENDERED: speak-, hide-, give-endowed

... *wimbi ta Seven ta.*

**wimbida SEVENda**

... seven baskets.

bowl-at SEVEN-at

... at [i.e. into] seven bowls.

# Mark viii.09

*Ngatun bara takulla [ta la, or takilli k̄an ta or to] ngala [tausān]*  
*thousand ta four ta kiloa bara kakulla; ngatun yukā [b] noa barun waita kolang.*

## ngadun bara dagala ngala

[9] And they that had eaten  
were about four thousand: and he sent them away.

AND they-all eat-be-PH that

And they did eat that, ...

*... thousand ta four ta kiloa bara kakulla; ...*

## THOUSAND da FOUR da gilūwa bara gagala

... were about four thousand: ...

THOUSAND AFFirm FOUR  
AFFirm like they-all be-be-PH

... four, aye, thousand, aye-like they  
were [i.e. they were about 4000]; ...

### DOUBTFUL Tkld TRANSLATION

*KJV were about four thousand:*  
Tkld **THOUSAND da FOUR da gilūwa  
bara gagala**  
1000 AFFirm 4 AFFirm like they-all  
be-be-PH  
**gilūwa** MAY BE A SUFFIX. PERHAPS:  
**THOUSAND-gilūwa da FOUR-gilūwa da  
bara gagala**  
THOUSAND-like AFFirm FOUR-like  
AFFirm they-all be-be-PH  
*they were like [i.e. about] 4000, aye*

### -gilūwa: -LIKE

**-gilūwa** like  
... A SUFFIX, NOT A  
STAND-ALONE WORD

*...ngatun yukā [b] noa barun waita kolang.*

## ngadun yuga nuwa barun wadagulang

... and he sent them away.

AND send-PH he them-all depart-towards

... and he sent them depart-towards [i.e. away].

# Mark viii.10

*J Ngatun [~~unta-birung~~] tāntoa kul bo pulōngkulleen noa Murri nauwai ta ko barun koa wirropulli kān toa ngikoumba koa [117] ngatun tanān uwā unta kul Dalmanutha kul, or koa.*

**ngadun danduwagalbu**  
**bulungGaliyan nuwa mari nawidagu**

[10] And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

AND enough-belong-EMPH [immediately] enter-be-ing-did he big canoe [ship]-to

And immediately he was entering to [i.e. into] the ship ...

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

**SYDNEY WORDS: mari nawi**  
**mari nawi:** big canoe  
SYDNEY LANGUAGE WORDS USED BY THE SYDNEY PEOPLE FOR 'ship'

*... barun koa wirropulli kān toa ngikoumba koa [117] ...*

**barunGuwa wirubaliganduwa**  
**ngigumbaguwa**

... with his disciples, ...

them-all-in company with follow-ing-agent-in company with him-of-in company with

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

<b>-gaduwa: IN COMPANY WITH</b>				
<b>-gaduwa</b>	<b>-guwa</b>	<b>-duwa</b>	<b>-luwa</b>	<b>-ruwa</b>
159	14	13	8 [> l]	4 [> r]

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

**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

**DOUBTFUL AGREEMENT**

KJV *with his disciples*  
Tkld **barunGuwa wirubaliganduwa ngigumbaguwa**  
PERHAPS SIMPLY:  
**barunGuwa wirubaligan ngigumba**  
*in-company-with them his following-agent(s)*

[continues from previous frame]

...*ngatun tanān uwā unta kul*  
*Dalmanutha kul. or koa.*

**ngadun danan uwa andagal**  
**DALMANUTHAgal \OR guwa\**

... and came into the parts of Dalmanutha.

AND approach move-PH there-belong  
 DALMANUTHA-belong \OR DALMANUTHA-having\

... and approach-moved thereabouts Dalmanutha.

### -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)

# Mark viii.11

*Ngatun tanān uwā bara Pharisee unta berung,*

*ngatun bonēn [began] wiyayelli ko bōn /or ngikoung ka kol/ wiyelliella bōn ngala ko tūngnga umulli ko Moroko ka birung, 1numulliliella [touch] bōn. or 2nupulliella [to try] bōn. or 3nuiyelliella [tempting] bōn. L.12/25/*

**ngadun danan uwa bara PHARISEE andabirang**

[11] And the Pharisees came forth,  
and began to question with him, seeking of him a sign from  
heaven, tempting him.

AND approach move-PH they-all PHARISEE there-away from

And they, the Pharisee(s), approach-moved from there, ...

*... ngatun bonēn [began] wiyayelli ko bōn /  
or ngikoung ka kol/ wiyelliella bōn ...*

**ngadun bunin wiyayiligu bun  
\OR ngigungGagu\ wiyiliyila bun**

... and began to question with him, ...

AND beforehand speak-back-ing-for him  
\OR him-to\ speak-ing-recently him

... and beforehand [i.e. began] for  
speaking back [i.e. questioning] him  
\OR to him\ speaking (to) him \ ...

## UNIDENTIFIED TERMS

begin	INCHOative / INCEPTive
under	
until	
having	PROPRIative
could	gayu-gan, gayu-gurin
except	

## TIME

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

[continues next frame]

[continues from previous frame]

...ngala ko tūngnga umulli ko Moroko ka birung, ...

ngalagu **dungGa** umaligu murugugabirang

.. seeking of him a sign from heaven, ...

that-for show make-ing-for sky-away from

... for [i.e. about] making a show [i.e. mark] for that-fellow [i.e. for making a sign of him] from the sky [i.e. heaven], ...

MYSTERY WORD: *dunGa...*

<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	marrow	2

... *1numulliliella* [touch] bōn. or *2nupulliella* [to try] bōn. or *3nuiyelliella* [tempting] bōn. L.12/25/

numaliliyila bun \OR nubaliyila bun\  
OR nuwiylilyila bun\

... tempting him.

tempt-make-ing-ing-recently him \  
OR try-do-ing-recentlyhim \  
OR tempt-ing-recently\  
OR tempt-ing-recently\

... constantly touching him. \  
OR trying him \  
OR tempting him\.

SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

LUKE comparison

**nuwiylilyila** 'tempting', AS USED IN LUKE x.25 [not xii.25]

"... ngatun wiya bōn, nuwiyelliella, ..."	<b>ngadun</b> wiya bun <b>nuwiylilyila</b>	"... and tempted him, saying, ..."	AND speak-PH him tempt-DECL-ing-recently	Tkld LUKE [X:10:25::156:24 .2] [Awa]
---	---	------------------------------------	---	--------------------------------------



\_\_\_\_\_ *[sigh [?]]* \_\_\_\_\_ *ngatun wiyā, Minnaring tin ngali unti kul willung ngēllo nakillān tūngnga \_\_\_\_\_?*  
*Kauwā tuloa ta bang wiyān nurun, keawai wal tūngnga kamunbilli ko [~~wōntō~~-ba] ngali ko unti kul willung ngēl la ko.*

**[ngadun ngayanabaliyila gawal nuwa marayidin]**

[12] And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

**[AND breath-do-ing-recently big he spirit-at]**

**[And he was breathing big because of (his) spirit,] ...**

*...ngatun wiyā, ...*

**ngadun wiya**

... and saith, ...

**AND speak-PH**

**... and spoke: ...**

*...Minnaring tin ngali unti kul willung ngēllo nakillān tūngnga \_\_\_\_\_? ...*

**minaringdin ngali andigal wilangNGilu nagilan dungGa**

... Why doth this generation seek after a sign? ...

what-because this here-belong return/ behind (past)-place [generation]-ERG see-be-persist-now show[ness]

... “What because [i.e. why] does this here-belong [i.e. present] generation persistently see [i.e. look for] show [i.e. a mark, sign]? ...

**MISSING TRANSLATION**

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

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

**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)

**MYSTERY WORD: dunGa...**

<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	marrow	2

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 Passover **gawi-dwara** come-done to  
 generation **wilang-NGil** behind/past place

[continues from previous frame]

...*Kauwā tuloa ta bang wiyān nurun, ...*

*gawa duluwa da bang wiyān nurun*

... verily I say unto you, ...

be-IMP! straight AFFirm I speak-now ye-all

... “Yes, I speak straight, aye, (to) you, ...

...*keawai wal tūngnga kamunbilli ko [~~wōnto-bā~~]*  
*ngali ko unti kul willung ngēl la ko.*

*giyawayi wal dungGa gamanbiligu*  
*ngaligu andigal wilangNGilagu*

... There shall no sign be given unto this generation.

no certainly show be-make-permit-ing-for  
this-for here-belong return/behind (past)-  
place [generation]-to

... (someone is) certainly not for permit(ting)  
a mark [i.e. there will certainly be no sign  
given] for this present generation”.

**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...)*

**MYSTERY WORD: *dunGa...***

<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	marrow	2

**Tkld INVENTIONS:**

disciple / passover / generation

Tkld coined the following terms:

disciple	<b>wiruba-li-gan</b>	following agent
Passover	<b>gawi-dwara</b>	come-done to
generation	<b>wilang-NGil</b>	behind/past place

# Mark viii.13

*Ngatun waita uwā noa barun kin birung,  
ngatun pulōngkulliella katēa kan murri nauwai ka ko waita uwa kaiyīn ko lang.*

**ngadun wada uwa nuwa barunGinbirang**

[13] And he left them,  
and entering into the ship again departed  
to the other side.

AND depart move-PH he them-all-away from

And he depart moved away from them, ...

... *ngatun pulōngkulliella katēa kan murri nauwai ka ko ...*

**ngadun bulungGaliyila gadiyagan mari nawigagu**

... and entering into the ship again ...

AND enter-be-ing-recently be-AFF-again-now big canoe [ship]-to

... and was enter-being again to [i.e. into] the ship ...

... *waita uwa kaiyīn ko lang.*

**wada uwa gayinGulang**

... departed to the other side.

depart move-PH side-towards

... (and) depart moved towards the (other) side.

## -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**

## SYDNEY WORDS: mari nawi

**mari nawi**: big canoe  
SYDNEY LANGUAGE WORDS  
USED BY THE SYDNEY PEOPLE  
FOR 'ship'

# Mark viii.14

*Ƨ Yakita bara wirrobulli kan ngikoumba*

*wōngngūntilleen mankilli ko Bread nung keawai wal barun kin ba murrinawai ta ba butti wonto ba wakōl lo ta Loaf ta. [119]*

yagida bara wirubaligan ngigumba

[14] Now the disciples

had forgotten to take bread, neither had they in the ship with them more than one loaf.

now they-all follow-ing-agent him-of

Now they, 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

*... wōngngūntilleen mankilli ko Bread nung ...*

wungGundiliyan manGiligu BREADnung

... had forgotten to take bread, ...

forget-AFF-ing-did take-be-ing-for BREAD-ACC

...were forgetting for taking bread, ...

[continues next frame]

[continues from previous frame]

...*keawai wal barun kin ba murrinawai ta ba ...*

**giyawayi wal barun Ginba mari nawidaba**

... neither had they in the ship with them ...

no certainly them-all-at big canoe [ship]-at

... certainly not at [i.e. with] them at [i.e. onto] the ship [i.e. certainly not onto the ship] ...

**SYDNEY WORDS: mari nawi**

**mari nawi**: big canoe  
 SYDNEY LANGUAGE WORDS  
 USED BY THE SYDNEY PEOPLE  
 FOR 'ship'

...*butti wonto ba wakōl lo ta Loaf ta. [119]*

**badi wandu ba wagulu da LOAF da**

... more than one loaf.

continue (more) instead DONE  
 one-using AFFirm LOAF AFFirm

... instead more (than) using one,  
 aye, loaf, aye.

**MYSTERY WORD: badi**

**badi**  
 USED ONLY AS A stand-alone WORD  
 DEFINED AS 'more, continue the action'  
 BASIC MEANINGS FOR 'more':  
 • 'additional', 'repeat' (hit him more)  
 • 'larger' : (I have more than you)  
 DID **badi** SERVE FOR BOTH [?]

**wandu ba: whereas / INSTEAD**

**wandu ba**  
 TkId: "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 viii.15

*Ngatun noa barun pirāl wiyā, wiyelliella,  
yakoai, Kōtta lāng, Leaven ko Pharisee koba ko, ngatun Leaven ko Herod  
ūmba ko.*

**ngadun nuwa barun biral wiya wiyiliyila**

[15] And he charged them, saying,

Take heed, beware of the leaven of the Pharisees, and of the  
leaven of Herod.

AND he them-all hard speak-PH speak-ing-recently

And he hard-spoke (to) them, speaking: ...

*... yakoai, Kōtta lāng, Leaven ko Pharisee koba ko, ...*

**yaguwayi gudalang LEAVENgu PHARISEEgubagu**

... Take heed, beware of the leaven of the Pharisees, ...

beware think-ness LEAVEN-using PHARISEE-of-using

... “Beware, (be) thinking (of the) leaven used of [i.e. by] the Pharisees, ...

**yaguwayi: BEWARE**

**yaguwayi: 'how'**  
ALSO MEANS 'beware'

*...ngatun Leaven ko Herod ūmba ko.*

**ngadun LEAVENgu HERODumbagu**

... and of the leaven of Herod.

AND LEAVEN-using HEROD-of-using

... and the leaven used of [i.e. by] Herod”.

# Mark viii.16

*Ngatun bara [wiyayelliella] wiyawiya yelliella bara bo, wiyilliella, [kulla-keawai-wal] unni ngeen Bread korien [ba-ngearun-ba] [ngalitin Bread korien tin C.T.J [?]].*

**ngadun bara wiya wiyayiliyila barabu**

[16] And they reasoned among themselves, saying, It is because we have no bread.

**AND they-all speak-speak-back-RECIP-recently they-all-EMPH**

And they constantly spoke-speaking-back emphatically-they [i.e. reasoned amongst themselves], ...

*... wiyilliella, [kulla-keawai-wal] unni ngeen Bread korien [ba-ngearun-ba] [ngalitin Bread korien tin C.T.J [?]].*

**wiyiliyila ani ngiyin BREADgurin**

... saying, It is because we have no bread.

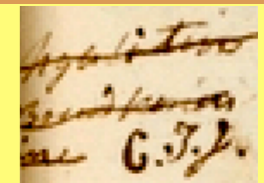
**speak-ing-recently this we-all BREAD-lacking**

... speaking: "We (are) this bread-lacking [i.e. we do not have this bread]".

**Tkld HELPERS: BB & LM**

TRANSLATION ADVISERS,  
KNOWN BY INITIALS ONLY,  
APPEAR TO HAVE INCLUDED:  
BB, LM, TJ

**Tkld HELPERS**



**ngalitin Bread korien tin  
HELPER CTJ / CT / TJ [?]  
ACKNOWLEDGED**

# Mark viii.17

*Ngatun ngurrā noa ba Jesu ko,*

*wiyā noa barun, minnaring tin nura wiya wiyān nura bo,  
wiyellilīn, unni ngeen Bread korien? wiā ngimilli korien nura,  
ngurrā korien? wiā pirālmatoara būlbūl nurun ba yakita?*

**ngadun ngara nuwa ba JESUSgu**

[17] And when Jesus knew it,  
he saith unto them, Why reason ye, because ye have no  
bread? perceive ye not yet, neither understand? have ye  
your heart yet hardened?

**AND hear-PH he WHEN/if JESUS-ERG**

And when he, Jesus, heard, ...

*... wiyā noa barun, ...*

**wiya nuwa barun**

... he saith unto them, ...

**speak-PH he them-all**

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

*... minnaring tin nura wiya wiyān nura bo, ...*

**minaringdin nura wiya wiyān nurabu**

.. Why reason ye, because ...

**what-because you-all speak speak-now you-all-EMPH**

... “What because [i.e. why] do you speak-speak  
emphatically-you [i.e. amongst yourselves], ...

### 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 **minyīn** (BB)



[continues from previous frame]

... *wiyellilīn, unni ngeen Bread korien?* ...

*wiyililin ani ngiyin BREADgurin*

.. ye have no bread? ...

speak-ing-RECIP-now this we-all BREAD-lacking

... speaking (to) yourselves: “We are lacking this bread”? ...

... *wiā ngimilli korien nura, ngurrā korien?* ...

*wiya ngimiligurin nura ngaragurin*

... perceive ye not yet, neither understand? ...

QUESTION know-ing-lacking you-all hear-lacking

... QUERY: (are) you knowing-lacking, (and) hear [i.e. understand]-lacking? ...

... *wiā pirālmatoara būlbūl nurun ba yakita?*

*wiya biralmadwara bulbul nurunba yagida*

... have ye your heart yet hardened?

QUESTION hard-make-done to heart ye-all-of now

... QUERY: (are) your hearts hard-make-endowed [i.e. hardened] now?”

**‘heart’ METAPHOR**

‘heart’: English (European?) CONCEPT OF ‘LOCUS OF SINCERITY’ UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS SIMPLY OMIT, AS:

*wiya biralmadwara ... nura yagida*  
... QUERY: (are) you... hardened now?”

# Mark viii.18

*Ngaikung k̄an nurun ba wiā na korien?*

*ngatun nguriung k̄an nurun ba, wiā nura ngurrung korien? ngatun wiā nura ngurrā korien*

**ngayigungGan nurunba wiya nagurin**

[18] Having eyes, see ye not?

and having ears, hear ye not? and do ye not remember?

eye-agent ye-all-of  
QUESTION see-lacking

Of you eye-agent(s), QUERY:  
(are you) see-lacking? ...

## 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]
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## DOUBTFUL Tkld TRANSLATION

*KJV Having eyes, see ye not?*

Tkld **ngayigungGan nurunba wiya nagurin**  
eye-agent ye-all-of QUESTION see-lacking

DOUBTFUL USE OF PROPRIETIVE '-having'.  
PERHAPS:

**ngayigung-Guwa wiya na-gurin nura**  
eye-having QUERY see-lacking you-all?  
*having eyes, are you see-lacking?*

## -toa / -koa COMIT / PROP / PERL

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

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

## UNATTACHED POSSESSIVE

Tkld APPEARS TO HAVE DEVISED A POSSESSIVE CONSTRUCTION FOR 'having' BUT IT WOULD NOT APPEAR TO WORK, RENDERING AN UNINTENDED MEANING:  
*your eye-agent(s) NOT you eye-having*

*... ngatun nguriung k̄an nurun ba, ...*

**ngadun nguriungGan nurunba**

... and having ears, ...

AND ear-agent ye-all-of

... and of you ear-agent(s), ...

## 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]
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## UNATTACHED POSSESSIVE

Tkld APPEARS TO HAVE DEVISED A POSSESSIVE CONSTRUCTION FOR 'having' BUT IT WOULD NOT APPEAR TO WORK, RENDERING AN UNINTENDED MEANING:  
*your ear-agent(s) NOT you ear-having*

[continues from previous frame]

... *wiā nura ngurrung korien?* ...

*wiya nura ngarangGurin*

.. hear ye not? ...

QUESTION you-all hear-lacking

... QUERY: (are) you hear-lacking? ...

#### DOUBTFUL TkId TRANSLATION

*KJV having ears, hear ye not?*

PERHAPS:

*nguriyung-Guwa wiya ngarang-Gurin nura*  
ear-having QUERY hear-lacking you-all?  
*having ears, are you hear-lacking?*

... *ngatun wiā nura ngurrā korien*

*ngadun wiya nura ngaragurin*

... and do ye not remember?

AND QUESTION you-all hear-lacking

... and QUERY: you hear [i.e. remember]-lacking?

# Mark viii.19

*Yārbungnga bang ba Loave warān ta*

*willi koa Thousand warān toa, minnān wimbi wara pan pukkēn  
pukkēn kul mankulla nura wokka lang? Wiya bōn bara twelve ta /  
ngunta Italics./*

yarbangGa bang ba LOAF waran da

[19] When I brake the five loaves

among five thousand, how many baskets full of fragments  
took ye up? They say unto him, Twelve.

break-compel-PHI WHEN/if LOAF five AFFirm

'When I broke the five, aye, loaves ...

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' ?

*... willi koa Thousand warān toa, ...*

wiliguwa THOUSAND waranduwa

... among five thousand, ...

middle-having THOUSAND five-having

... middle [i.e. among] the five thousand, ...

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' ?

[continues next frame]

[continues from previous frame]

... *minnān wimbi wara pan pukkēn pukkēn kul  
mankulla nura wokka lang? ...*

minan wimbi waraban bagin  
baginGal manGala nura wagalang

... how many baskets full of fragments took ye up? ...

how many bowl fill-DOness piece piece-belong  
take-be-PH you-all high-ness

how many bowl(s) filled piece-belong  
[i.e. of fragments] took you highness  
[i.e. did you take up]?

-gan / -gan(g)				
ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

**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

... *Wiya bōn bara twelve ta /ngunta Italics./*

wiya bun bara TWELVE da \anda\

... They say unto him, Twelve.

speak-PH they-all TWELVE AFFirm there

... They spoke (to) him: "Twelve, aye".

# Mark viii.20

*Ngatun Seven ta ba willi koa Thousand Four ta koa, minnān wimbi warapān pukkēn- [121] pukkēn kul mankulla nura wokka lang? Ngatun bara wiya bōn, Seven ta unta. [21 Yakoai ke ngurrung korien nura? 22 f]*

**ngadun SEVEN da ba wiliguwa THOUSAND FOURdaguwa**

[20] And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

**AND SEVEN AFFirm WHEN/if middle-having THOUSAND FOUR-AFFirm-having**

“And when seven, aye, among four thousand, aye, ...”

### da FUNCTIONS

da	AFFirm
da	ABSTR
-da	LOCative
da	.....

### MS ERROR [?] Clitic da

**FOUR da guwa**  
PERHAPS ERROR FOR

**FOURguwa da**

“Most Australian languages have a small set of *clitics*. These can be added to any type of word and always follow the final inflection; ...” [Dixon 1980 284:22]

*... minnān wimbi warapān pukkēn- [121] pukkēn kul mankulla nura wokka lang? ...*

**minan wimbi waraban bagin bagingal manGala nura wagalang**

... how many baskets full of fragments took ye up? ...

**how many bowl fill-DOness piece piece-belong take-be-PH you-all highness**

... how many bowl(s) filled part(s)-belong [i.e. of fragments] took you highness [i.e. did you take up?]” ...

### -gan / -gan(g)

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

### 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

*...Ngatun bara wiya bōn, Seven ta unta. [21 Yakoai ke ngurrung korien nura? 22 f]*

**ngadun bara wiya bun SEVEN da anda**

... And they said, Seven.

**AND they-all speak-PH him SEVEN AFFirm there**

... And they spoke (to) him: “Seven, aye, there”.

## Mark viii.21

*Ngatun noa wiyā barun,*  
*yakoai ke nura ngurrung korien?*

**ngadun nuwa wiya barun**

[21] And he said unto them,  
How is it that ye do not understand?

AND he speak-PH them-all

And he spoke (to) them: ...

*... yakoai ke nura ngurrung korien?*

**yaguwayi gi nura ngarangGurin**

... How is it that ye do not understand?

how be you-all hear-lacking

... “How be you hear-lacking [i.e. not understand]?”

### VERB ‘to be’

ACCORDING TO R.M.W. DIXON,  
“Most Australian languages lack  
any verb ‘to be’ ” [Dixon 1980  
491:12]  
IF THIS IS THE CASE FOR  
Awabakal, **ga / gi** ‘be’  
WOULD BE A TkId INVENTION.

*Ɔ Ngatun uwā noa Bethsaida;  
ngatun bara yemamā bon wakōl ngung munmin kān  
ngikoung kin, ngatun pirāl wiyā bōn numulli ko bōn.*

**ngadun uwa nuwa BETHSAIDA**

[22] And he cometh to Bethsaida;  
and they bring a blind man unto him, and besought him to  
touch him.

AND move-PH he BETHSAIDA

And he moved (to) Bethsaida; ...

*... ngatun bara yemamā bon wakōl ngung  
munmin kān ngikoung kin, ...*

**ngadun bara yimama bun wagulngung  
manminGan ngigungGin**

... and they bring a blind man unto him, ...

AND they-all lead-make-PH him  
one-ACC blind-agent him-at

... and they led him, one blind-agent, at [i.e. to] him, ...

**wagul ARTICLE**

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkld's USE OF wagul 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

**-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
<b>-gin</b>	5	93	46	—
<b>-din</b>	168	25	—	8
<b>-lin</b>	12	—	—	—
<b>-rin</b>	2	—	—	5

*... ngatun pirāl wiyā bōn numulli ko bōn.*

**ngadun biral wiya bun numaligu bun**

... and besought him to touch him.

AND hard speak-PH him touch-make-ing-for him

... and hard-spoke [i.e. besought] him for [i.e. to be] touching him.

**SPECIAL WORD: tempt/touch/ try/teach**

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	



# Mark viii.23

*Ngatun noa numā bon mutturrin,  
ngatun yemmamā bōn warai ka ko korkere karing ka ko; ngatun  
kurrāng ko upā ta la [?] noa ba Ngaikung kin ngikoung kin;  
ngatun numa ta la [?] mutturrō ngikoumba ko ngikoung kin ba,  
wiyā ngaiya bōn noa wiā noa<sub>1</sub> minnung<sub>2</sub> natān?*

**ngadun nuwa numa bun madarin**

[23] And he took the blind man by the hand,  
and led him out of the town; and when he had spit on his eyes, and put his hands

AND he touch-make-PH him  
hand-because (through/by)

And he touched him by the hand, ...

### SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

### -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

... *ngatun yemmamā bōn warai ka ko korkere karing ka ko; ...*

**ngadun yimama bun warayigagu gugiri garingGagu**

... and led him out of the town; ...

AND lead-make-PH him outside-to hut all [town]-to

... and led him to outside to the town; ...

### OUTSIDE: warayi / waraba

Tkld GENERALLY USED **warayi**  
FOR 'outside', BUT ON ABOUT 4  
OCCASIONS USED **waraba**  
OTHER USE: **wara-ba**: fill-PH

### Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:  
property: **dalugang** hold-BE-ness  
town **gugiri garing** hut all  
kingdom **biriwal-guba** chief-of [kingdom]

[continues from previous frame]

*...ngatun kurrāng ko upā ta la noa ba Ngaikung kin ngikoung kin; ...*

**ngadun garangGu ubadala nuwa ba ngayigungGin ngigungGin**

... and when he had spit on his eyes, ...

AND foam-using do-AFF-PH he WHEN/if eye-at him-at

... and when, using spit, he did at him [i.e. in his] eye; ...

**-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

*...ngatun numa ta la mutturrō ngikoumba ko ngikoung kin ba, ...*

**ngadun numadala madaru ngigumbaGu ngigungGinba**

... and put his hands upon him, ...

AND touch-make-AFF-PH hand-using him-of-using him-at

... and touched at-him using his hand, ...

**SPECIAL WORD: tempt/touch/ try/teach**

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

*... wiyā ngaiya bōn noa wiā noa<sub>1</sub> minnung<sub>2</sub> natān?*

**wiya ngaya bun nuwa wiya nuwa minang nadan**

... he asked him if he saw ought.

speak-PH then him he QUESTION he what see-AFF-now

... he then spoke (to) him: “QUERY: he, what sees?”

## Mark viii.24

*Ngatun noa nakilliella wokka lang,*

*ngatun noa wiyā, natān barun bang kore, kokai tāra kiloa watawalli[ella]līn.*

**ngadun nuwa nagiliyila wagalang**

[24] And he looked up,  
and said, I see men as trees, walking.

**AND he see-be-ing-recently high-ness**

And he was seeing highness [i.e. looking up], ...

### 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

*... ngatun noa wiyā, ...*

**ngadun nuwa wiya**

... and said, ...

**AND he speak-PH**

... and he spoke: ...

[continues next frame]

[continues from previous frame]

... *natān barun bang kore*, ...

nadan barun bang guri

... I see men ...

see-AFF-now them-all I man

... “I see them, the men, ...

... *kokai tāra kiloa watawali[eḥa]līn*.

gugayidaragiluwa wada walilin

... as trees, walking.

timber-PLUR like depart move-ing-ing-now

... like trees, constantly depart-moving [i.e. walking away]”.

-giluwa: -LIKE

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

# Mark viii.25

*Yukita unta numēa kān mutturrō  
ngikung kin ngikoung kin,  
ngatun namun bēa [123] bōn wokka lang: ngatun [nəa] bōn  
murrōng umā, ngatun nakulla barun yāntīn kore mikki  
mikki lang.*

yugida anda numiyagan madaru  
ngayigungGin ngigungGin

[25] After that he put his hands again upon his eyes,  
and made him look up: and he was restored, and saw every man clearly.

after there touch-make-again-now  
hand-using eye-at him-at

There after (he) tries [i.e. placed] again  
using his hands at [i.e. on] his eyes,

**MS ERROR**

**ngigungGin ngigungGin**  
him-at him-at  
MS ERROR FOR  
**ngayigung-Gin ngigung-Gin**  
eye-at him-at

**SPECIAL WORD: tempt/touch/ try/teach**

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

**-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
<b>-gin</b>	5	<b>93</b>	46	—
<b>-din</b>	168	25	—	8
<b>-lin</b>	12	—	—	—
<b>-rin</b>	2	—	—	5

**-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**

... *ngatun namun bēa [123] bōn wokka lang: ...*

ngadun namanbiya bun wagalang

... and made him look up: ...

AND see-permit-PH him high-ness

... and permitted him to see highness [i.e. look up]: ...

**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

[continues from previous frame]

...ngatun [nəə] bōn murrorōng umā, ...

**ngadun bun marurung uma**

... and he was restored, ...

AND him good make-PH

... and made him good [i.e. whole], ...

...ngatun nakulla barun yāntīn kore mikki mikki lang.

**ngadun nagala barun yandin guri migi migilang**

... and saw every man clearly.

AND see-be-PH them-all all man clear clear-ness

... and (he) saw them, all the men, clear clear-ness [i.e. clearly].

## Mark viii.26

*Ngatun noa yukā bōn kokerā kolang  
ngikoung kai kolang, wiyelliella,  
yari bi uwannun murraring kokere karing ka ko, yari bi wiyennun  
tarai nung kokerā karing ka ta ko.*

**ngadun nuwa yuga bun gugiragulang  
ngigungGayigulang wiyiliyila**

[26] And he sent him away to his house, saying,  
Neither go into the town, nor tell it to any in the town.

AND he send-PH him hut-towards  
him-of-towards speak-ing-recently

And he sent him towards his house, saying: ...

*... yari bi uwannun murraring kokere karing ka ko, ...*

**yari bi uwanan mararing gugiri garingGagu**

... Neither go into the town, ...

stop thou move-will inside hut all [town]-to

... “Stop, you will move [i.e. you shall not move]  
inside to the hut-all [i.e. into the town], ...

### DOUBTFUL AGREEMENT

KJV *he sent him away to his house*  
Tkld **nuwa yuga bun gugiragulang  
ngigungGayigulang**  
PERHAPS BETTER AS:  
**nuwa yuga bun gugiragulang ngigumba**  
he sent him house-towards him-of  
*he sent him towards his house*

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

### IRREGULAR SUFFIX [?]

**ngigungGayi**  
POSSIBLE MS  
ALTERNATIVE FOR  
**ngigung-Ga**

### PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	<b>ngigumba</b>	<b>ngigungGa</b>
3sgLOC	<b>ngigungGinba</b>	<b>ngigungGada</b>
3plGEN	<b>barunba</b>	<b>barunGa</b>

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

### Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:

property:	<b>dalugang</b>	hold-BE-ness
town	<b>gugiri garing</b>	hut all
kingdom	<b>biriwal-guba</b>	chief-of [kingdom]

[continues from previous frame]

*...yari bi wiyennun tarai nung kokerā karing ka ta ko.*

yari bi wiyinan darayinung  
gugira garingGadagu

... nor tell it to any in the town.

stop thou speak-will other-ACC hut all [town]-at-to

... Stop, you will speak [i.e. you shall not speak] to (any) other(s) at [i.e. in] all the hut-all [i.e. town]”.

**Tkld INVENTIONS:**  
property / town / kingdom

Tkld coined the following terms:

property:	<b>dalugang</b>	hold-BE-ness
town	<b>gugiri garing</b>	hut all
kingdom	<b>biriwal-guba</b>	chief-of [kingdom]

**ka ta / -ka ta**

SOME 80 INSTANCES OF

**ka ta:** ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to



# Mark viii.27

*Ɔ Ngatun Jesu ko noa waita uwā warai ta ko  
ngatun bara wirrobulli kān ngikoumba murraring kolāng kokere karing kolang  
Cesarea Phillipi kolang: ngatun yapung koa ka ta wiyā ngaiya noa barūn  
wirrobulli kān [ngantō] ngikoumba, Ngan[tō]ke kore ko wiyā ngatoa ba [or bo]?*

**ngadun JESUSgu nuwa wada uwa warayidagu**

27. And Jesus went out,  
and his disciples, into the towns of Caesarea  
Philippi: and by the way he asked his disciples,

**AND JESUS-ERG he depart move-PH outside-to**

And he, Jesus, depart-moved to outside, ...

**ANGLICISM warayi 'out'**  
Tkld TRANSLATED ENGLISH  
IDIOMATIC 'out' LITERALLY IN  
SUCH INSTANCES AS: pluck out.,  
THIS IS AN ENGLISH IDIOM  
ELABORATING ON 'pluck'; IT DOES  
NOT MEAN 'pluck outside' THE 'out'  
IS PERHAPS A MILD EMPHATIC]

**OUTSIDE: warayi / waraba**  
Tkld GENERALLY USED **warayi**  
FOR 'outside', BUT ON ABOUT 4  
OCCASIONS USED **waraba**  
OTHER USE: **wara-ba**: fill-PH

*... ngatun bara wirrobulli kān ngikoumba ...*

**ngadun bara wirubaligan ngigumba**

.. and his disciples, ...

**AND they-all follow-ing-agent him-of**

... and they, 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

*... murraring kolāng kokere karing kolang Cesarea Phillipi kolang: ...*

**mararingGulang gugiri garingGulang  
CAESAREA PHILLIPIgulang**

... into the towns of Caesarea Philippi: ...

**inside-towards hut all [town]-towards  
CAESAREA PHILLIPI-towards**

... into towards the hut-all [i.e. town(s)]  
towards [i.e. of] Caesarea Philippi: ...

**Tkld INVENTIONS:**  
property / town / kingdom  
Tkld coined the following terms:  
property: **dalugang** hold-BE-ness  
town **gugiri garing** hut all  
kingdom **biriwal-guba** chief-of [kingdom]

**DOUBTFUL Tkld TRANSLATION**  
*KJV into the towns ...*  
Tkld **mararingGulang gugiri garingGulang**  
inside-towards town-towards  
THIS MEANS 'towards the inside', NOT  
'into', WHY NOT SIMPLE LOCative  
WITHOUT AGREEMENT:  
**gugiri garingGulang CAESAREA PHILLIPIga**  
town-towards Caesarea Philippi-at  
*towards the town(s) at Caesarea Philippi*

[continues from previous frame]

...ngatun yapung koa ka ta wiyā ngaiya noa  
barūn wirrobulli kān [ngantə] ngikoumba, ...

ngadun yabangGuwaga da wiya ngaya  
nuwa barun wirubaligan ngigumba

... and by the way he asked his  
disciples, saying unto them, ...

AND path-having (through/by)-at AFFirm speak-PH  
then he them-all follow-ing-agent him-of

... and by at the path, aye, he then spoke (to) them,  
his following-agent(s) [i.e. disciples]: ...

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

DOUBTFUL TkId TRANSLATION

KJV and by the way  
THIS MEANS 'while going along', NOT  
'beside the path' AS TkId TRANSLATES IT.  
TkId DID NOT RECORD WORDS FOR 'while'  
OR 'going along', SO IT IS NECESSARY TO  
GUESS. PERHAPS:

ngadun uwa uwa-li-guwa wiya ngaya nuwa  
and move move-ing-having speak-PH then he  
while going along he then spoke

TkId INVENTIONS:  
disciple / passover / generation

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

...Ngan[tə]ke kore ko  
wiyā ngatoa ba [or bo]?

ngan Gi gurigu wiya  
ngaduwa ba [or bu]

... Whom do men say that I am?

who be man-ERG speak I  
DONE [or EMPH]

... "Who be the man speak I  
done [i.e. am] [OR emphatically I  
[i.e. I really am]?"

VERB 'to be'

ACCORDING TO R.M.W. DIXON,  
"Most Australian languages lack  
any verb 'to be'" [Dixon 1980  
491:12]  
IF THIS IS THE CASE FOR  
Awabakal, ga / gi 'be'  
WOULD BE A TkId INVENTION.

DIFFICULT SENTENCE

THIS SENTENCE WOULD APPEAR TO TRANSLATE AS:  
who be / men speak / emphatically I  
AS THE WORDS CAN BE IN ANY ORDER, IT WOULD MEAN e.g.  
The man [i.e. men], really I, spoke who be  
WHICH SEEMS ESSENTIALLY MEANINGLESS,  
AS ARE OTHER WORD ARRANGEMENTS.  
PERHAPS NEED TO SAY:  
Who is he, that fellow, the man [i.e. men] speak (that) I am.  
SO PERHAPS

ngan Gi ngala-nung, guri-gu wiya ngaduwa bu gi  
who be that-fellow-ACC, man-ERG speak I-EMPH be  
Who be that fellow, men speak (that) I be?

[VERY SPECULATIVE TRANSLATION]

## Mark viii.28

*Ngatun bara wiyayelliella,*

*John ta ba Kurrimulli kan ta ba: wonto ba winta  
kan [t̪ar̪əi] to wiyān Elias ta ba: ngatun tarai  
kan to, wakōl bo ta ba Prophets ko ba ta.*

**ngadun bara wiyayiliyila**

[28] And they answered,

John the Baptist: but some say, Elias; and  
others, One of the prophets.

**AND they-all speak-back-ing-recently**

And they were speaking back [i.e. answering]: ...

*... John ta ba Kurrimulli kan ta ba: ...*

**JOHN da ba garimaligan da ba**

... John the Baptist: ...

**JOHN AFFirm DONE deep-make-ing-agent AFFirm DONE**

... “John, aye, done, the deep-making-agent, aye,  
done [i.e. the baptist]” [i.e. John the Baptist]; ...

[continues next frame]

[continues from previous frame]

... *wonto ba winta kan [tarai] to wiyān Elias ta ba: ...*

wandu ba windagandu wiyān ELIAS da ba

... but some say, Elias; ...

instead DONE part-agent-ERG speak-now ELIAS AFFirm DONE

... instead, part-agent(s) [i.e. some] say: "Elias, aye, done"; ...

**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 tarai kan to, wakōl bo ta ba Prophets ko ba ta.*

ngadun darayigandu wagulbu da

ba PROPHETSguba da

... and others, One of the prophets.

AND other-agent-ERG one-EMPH AFFirm  
DONE PROPHETS-of AFFirm

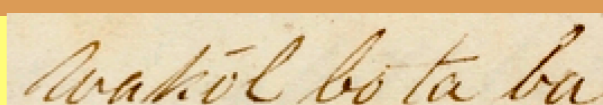
... and other-agent(s) [i.e. other(s)]: "Emphatically-one, aye, of the prophets, aye".

**-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- <i>wakōl-bo-ta</i> , one only, one by itself, one alone."	[only]	Tkld AWA Key 1850 [52:29 ]
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**MS ERROR [?]**



wagulbu da ba

THIS IS THE ONLY EXAMPLE OF **-bu da ba**. ASSUME MS ERROR FOR **wagulbu da**: one-EMPH AFFirm

# Mark viii.29

*Ngatun noa barun wiyā,*

*wiā wonto ba [Yakoai] nura wiyān Ngatoa bo kuttān? or Ngan ke [125] ngatun noa Peter rō wiyayellīn ngatun wiyā bōn, ngintoa bo ta Christ bo ta.*

**ngadun nuwa barun wiya**

[29] And he saith unto them,

But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

**AND he them-all speak-PH**

**And he spoke (to) them: ...**

*... wiā wonto ba [Yakoai] nura wiyān Ngatoa bo kuttān? or Ngan ke [125] ...*

**wiya wandu ba [yaguwayi] nura wiyān ngaduwabu gadan \OR ngan gi\**

**... But whom say ye that I am? ...**

**QUESTION instead DONE [how] you-all speak-now I-EMPH be-AFF-now \ OR who be\**

**... “QUERY: instead [how] (do) you speak emphatically-I be? \ OR who be (I)\” ...**

### 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**

### yaguwayi: HOW

INTERROGATIVE ‘how’: **yaguwayi**

ENGLISH **how** HAS SEVERAL

MEANINGS, e.g.:

- interrogative ‘How does it work?’
- in what manner ‘I don’t know how to do it’
- what quality ‘How was the movie today?’
- modifier ‘How funny that is’
- = ‘what’ ‘How about some dinner?’

**yaguwayi**: PROBABLY FIRST MEANING

### VERB ‘to be’

ACCORDING TO R.M.W. DIXON, “Most Australian languages lack any verb ‘to be’” [Dixon 1980 491:12]

IF THIS IS THE CASE FOR Awabakal, **ga / gi** ‘be’ WOULD BE A Tkld INVENTION.

[continues from previous frame]

*...ngatun noa Peter rō wiyayellīn ngatun wiyā bōn, ...*

**ngadun nuwa PETERu wiyayilin ngadun wiya bun**

... And Peter answereth and saith unto him, ...

AND he PETER-ERG speak-back-ing-now AND speak-PH him

... And he, Peter, is speaking-back [i.e. answering], and spoke (to) him: ...

*...ngintoa bo ta Christ bo ta.*

**nginduwabu da CHRISTbu da**

... Thou art the Christ.

thou-EMPH AFFirm CHRIST-EMPH AFFirm

... “Emphatically-you, aye [i.e. are] emphatically-Christ, aye”.

**-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."

[only]

Tkld  
AWA  
Key  
1850  
[52:29 ]

# Mark viii.30

*Ngatun noa barun pirāl wiyā*  
*wiyēa kun koa bara tarai nung kore nung ngikoung kai.*

**ngadun nuwa barun biral wiya**

[30] And he charged them  
 that they should tell no man of him.

AND he them-all hard speak-PH

And he hard-spoke [i.e. charged] them, ...

... *wiyēa kun koa bara tarai nung*  
*kore nung ngikoung kai.*

**wiyiyaganGuwa bara darayinung**  
**gurinung ngigungGayi**

... that they should tell no man of him.

speak-lest-now-having they-all  
 other-ACC man-ACC him-at

... lest they be speaking (to) [i.e.  
 that they should not tell] other men  
 because of [i.e. about] him.

## -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**  
**wiyi-yaga-nGuwa**: speak-lest-  
 now-having  
 'again' / 'lest' INCONGRUENT

## DOUBTFUL Tkld TRANSLATION

KJV *they should tell no man*  
 Tkld **wiyiyaganGuwa bara darayinung**  
**gurinung**  
 speak-lest-now-having they-all other-  
 ACC man-ACC  
 Tkld SEEMS TO HAVE OMITTED A  
 NEGATIVE, PERHAPS:  
**wiyi-yaga-n-Guwa gurin** ... lacking  
 OR **yari wiyi-yaga-n-Guwa** stop ...  
 OR **wiyi-yaga-n-Guwa bara giyawayi**  
**darayi-nung guri-nung** ... no ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

*¶ Ngatun unta birung noa nuyelli ko bārun kurrikurri ka, kauwulkauwul minnung bo minnungbo bungngu [Hæ] nnun wal bōn yināl kore ko ba, ngatun warikunnun wal bon bāra /Presbuterrō or/Ngurrokul lo ngatun Grammateu to ngatun [b̄nnnnn] tetti bung ngunnnun; ngatun yakita mureung purreung ka ngoro kul boungkulleā kunnun [/think this is [?]] xxxxxr./] ngaiya /or is boungkatea kunnun.*

**ngadun andabirang nuwa nuyiligu barun gari gariga**

[31] And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

AND there-away from he teach-ing-for them-all first-at

And from there he at-first [i.e. began] (was) for teaching them, ...

**SPECIAL WORD:** tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

**DOUBTFUL Tkld COMPETENCE**

KJV *began to teach them*  
 Tkld **nuyiligu barun gari gariga**  
 teach-ing-for them-all first be [?]  
 COULD **gari gari-ga** BE first-at,  
 [i.e. Tkld SAYING 'at first', i.e. 'to begin with' [?], AN ANGLICISM?

**UNIDENTIFIED TERMS**

begin	INCHOative / INCEptive
under	
until	
having	PROprietive
could	gayu-gan, gayu-gurin
except	

*... kauwulkauwul minnung bo minnungbo bungngu [Hæ] nnun wal bōn yināl kore ko ba, ...*

**gawal gawal minangbu minangbu bangGanan wal bun yinal guriguba**

... that the Son of man must suffer many things, ...

big big [many] what-EMPH what-EMPH do-compel-will certainly him son man-of

... big-big [i.e. many] emphatically-what emphatically-what [i.e. whatever(s)] (that someone) will compel to do [i.e. suffer] certainly him, the son of man [i.e. that someone will make the son of man suffer many things], ...

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
 —NOT RELATIVE PRONOUN INTERROGATIVES

- min** what? which
- minang** what? what object?
- minaring** what is it?
- minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

PERHAPS: **ngalabu ngalabu**

**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...)*

**RELATIVE PRONOUNS**

THIS	THAT
<b>ngali</b> this	<b>ngala</b> that
<b>ani</b> this	<b>anuwa</b> that
what = 'that which'	<b>anduwa</b> that
	<b>anang</b> that
	<b>ngaluwa</b> that
	<b>nginuwa</b> that



[continues from previous frame]

...ngatun warikunnun wal bon bāra /Presbuterrō or/Ngurrokul lo ...

ngadun wariganan wal bun bara ELDERu \OR ngarugalu\

.. and be rejected of the elders, ...

AND reject-will certainly him they-all ELDER-ERG \OR old-belong-ERG\

... and they, the ELDERS \OR old-mob [i.e. elders]\, will certainly reject him ...

**MISSING TRANSLATION**

Tkld DID NOT TRANSLATE THE PHRASE  
'and of the chief priests,'.

PERHAPS:

ngadun biriwal-guba PRIEST-guba  
and chief-of priest-of  
and of the chief priests

.....

[ngadun biriwalu PRIESTgu]

...and of the chief priests, ...

[and chief-ERG priest-ERG]

[and the chief priests]

**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)

**MISSING TRANSLATION**

AS Tkld DID NOT PROVIDE  
A TRANSLATION ,

**THIS WORDING**

IS PROPOSED.

...ngatun Grammateu to ngatun [~~būnnun~~] tetti bung ngunnnun; ,,,

ngadun SCRIBEdu ngadun didibangGanan

... and scribes, and be killed, ...

AND SCRIBE-ERG AND dead-do-compel-will

... and scribes, and (someone) will compel (him) to die; ...

**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]

...ngatun yakita [yugida [?] ] mureung purreung ka ngoro kul ...

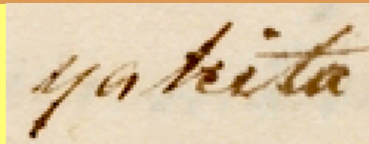
ngadun yugida muriyang bariyangGa ngurugal

... and after three days ...

AND after forward daylight-at three-belong

... and after at three daylight(s) forward ...

DOUBTFUL TkId MS



yugida: 'after'  
OR  
yagida: 'now' [?]

...boungkulleā kunnun [... think this is [?] to prefer [??].]  
ngaiya \or is boungkatea kunnun.

bungGaliyaganan **ngaya**  
\OR IS **bungGadiyaganan**\

... rise again.

rise-be-ing-again-will then \OR rise-be-AFF-again-will\

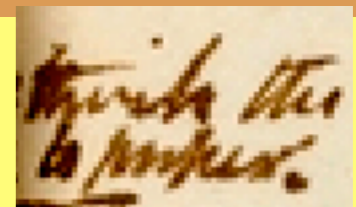
... will then be rising again.

**-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!: -Ø
0	past tense: -yan

DOUBTFUL TkId MS



[I] think this [?]  
[is] to prefer [?]

# Mark viii.32

*Ngatun noa wiyā unnoa wiyelli ta wokka lang  
or Mikān ta kore ka ko [/openly/].*

*Ngatun Peterrō bōn mankulla, ngatun kōa kēa ngaiya [/began/] bōn.*

**ngadun nuwa wiya anuwa wiyili da wagalang  
\OR miganda gurigagu\** [openly]

[32] And he spake that saying openly.

And Peter took him, and began to rebuke him.

AND he speak-PH that speak-ing AFFirm high-ness  
\OR in front-at man-to/ [[openly]]

And he spoke that, speaking, aye, highly [or  
in front at to [i.e. in front of] the men]. ...

*... Ngatun Peterrō bōn mankulla, ...*

**ngadun PETERu bun manGala**

... And Peter took him, ...

AND PETER-ERG him take-be-PH

... And Peter took him, ...

*... ngatun kōa kēa ngaiya [/began/] bōn.*

**ngadun guwagiya ngaya bun**

... and began to rebuke him.

AND scold-be-PH then him

... and then scolded him.

## DOUBTFUL TkId TRANSLATION

*KJV And he spake that saying openly*

PERHAPS BETTER:

*ngadun anuwa wiya nuwa wiyiliyila  
duluwa*

AND that speak-PH he speak-ing-recently  
straight

*And he stated that, speaking directly*

## DOUBTFUL INTENSIFIER waga

**waga** = 'high'

DOUBTFUL IF ITS USE AS AN  
INTENSIFIER [e.g. 'loud'] WOULD  
HAVE BEEN MEANINGFUL TO  
AN ABORIGINAL AUDIENCE.

PERHAPS INSTEAD: **gawal** 'big'

## UNIDENTIFIED TERMS

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

# Mark viii.33

**Wonto ba noa warkulleen willung**  
ngatun nakilliliella or nakilleen barun wirrobuli kan, koakēa  
ngaiya noa [bax] bōn Peter nung, wiyelliella, yuring bi [127]  
willung koa emmoung kin ko Satan: or Yuring bi Satan  
kauwa bi willung ka emmoung kin: kulla wal keawarān bi  
ngurrā korien unnoa tāra minnungbo minnungbo Eloī koba;  
wonto [ngxx] unni tāra minnung bo minnung bo kore koba.

wandu ba nuwa wargaliyan wilang

[33] But when he had turned about  
and looked on his disciples, he rebuked Peter, saying, Get thee  
behind me, Satan: for thou savourest not the things that be of  
God, but the things that be of men.

instead DONE he turn-be-ing-did behind\return

Instead he was turning behind [i.e. around] ...

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 nakilliliella or nakilleen barun wirrobuli kan, ...

ngadun nagililiyila \OR  
nagiliyan\ barun wirubaligan

... and looked on his disciples, ...

AND see-be-ing-ing-recently \OR see-be-ing-did\  
them-all follow-ing-agent

... and was constantly seeing \OR was seeing\  
them, the 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

[continues from previous frame]

... *koakēa ngaiya noa [bax̩] bōn Peter nung, ...*

**guwagiya ngaya nuwa bun PETERnung**

... he rebuked Peter, ...

scold-be-PH then he him PETER-ACC

... he then scolded him, Peter, ...

... *wiyelliella, yuring bi [127] willung koa emmoung kin ko Satan: ...*

**wiyiliyila yuring bi wilangGuwa imuwungGinGu SATAN**

... saying, Get thee behind me, Satan: ...

speak-ing-recently go away thou behind-having me-to SATAN

... speaking: "Go away, you, behind-having to me, Satan ...

... *or Yuring bi Satan kauwa bi willung ka emmoung kin: ...*

**OR yuring bi SATAN gawa bi wilangGa imuwungGin**

... saying, Get thee behind me, Satan: ...

\OR go away thou SATAN be-IMP! [yes] thou behind-at me-at\

... \OR go away, you, Satan –yes, you– at-behind me\; ...

### -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

[continues next frame]

[continues from previous frame]

...*kulla wal keawarān bi ngurrā korien unnoa tāra minnungbo minnungbo Eloī koba; ...*

*gala wal giyawaran bi ngaragurin anuwadara minangbu minangbu ELOīguba*

... for thou savourest not the things that be of God, ...

because certainly not-now thou hear-PH-lacking that-PLUR what-EMPH what-EMPH GOD-of

... because you certainly (do) not hear-lacking those emphatically-what emphatically-what [i.e. whatever(s)] of God ...

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES  
**min** what? which  
**minang** what? what object?  
**minaring** what is it?  
**minan** how many?  
**RELATIVE PRONOUN** [refers back to a noun]  
*who, whom, whose, which, that*  
**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

PERHAPS: *ngalabu ngalabu*

**RELATIVE PRONOUNS**

THIS	ngali	this	THAT	ngala	that
	ani	this		anuwa	that
				anduwa	that
				anang	that
				ngaluwa	that
				nginuwa	that

...*wonto [~~ngxx~~] unni tāra minnung bo minnung bo kore koba.*

*wandu anidara minangbu minangbu guriguba*

... but the things that be of men.

instead this-PLUR what-EMPH what-EMPH man-of

... (but) instead those emphatically-what emphatically-what [i.e. whatever(s)] of man”.

**wandu ba: whereas / INSTEAD**

**wandu ba**  
TkId: “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**

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES  
**min** what? which  
**minang** what? what object?  
**minaring** what is it?  
**minan** how many?  
**RELATIVE PRONOUN** [refers back to a noun]  
*who, whom, whose, which, that*  
**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

PERHAPS: *ngalabu ngalabu*

# Mark viii.34

*Ŷ Ngatun kaibulleen noa ba barun kore*

*ngatun barun wirrobullikān ngikoumba, wiyā ngaiya noa bārun, ngānto tarai to uwannun willung ka emmoung kin, ngurrurlia noa niuwoa bo, ngatun mānkilia talingkabilli kān nē ngikoumba, ngatun wirrobulla tia or wirrobullia emmoung. or wirrobāli.*

**ngadun gayibaliyan nuwa ba barun guri**

[34] And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

AND call-do-ing-did he WHEN/if them-all man

And when he was calling them, the men, ...

*... ngatun barun wirrobullikān ngikoumba, ...*

**ngadun barun wirubaligan ngigumba**

.. with his disciples also, ...

AND them-all follow-ing-agent him-of

... and them, 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

*... wiyā ngaiya noa bārun, ...*

**wiya ngaya nuwa barun**

... he said unto them, ...

speak-PH then he them-all

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

[continues from previous frame]

...*ngānto tarai to uwannun willung ka emmoung kin, ...*

**ngandu darayidu uwanan wilangGa imuwungGin**

... Whosoever will come after me, ...

who-ERG other-ERG move-will behind-at me-at

... “Who other will move [i.e. come] at-behind me, ...

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

...*ngurrurlia noa niuwoa bo, ...*

**ngaraliya nuwa nyuwuwabu**

... let him deny himself, ...

hear-ing-IMP! he himself

... he, emphatically he, must hearing [i.e. let him deny 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**

*KJV let him deny himself*  
 Tkld **ngaraliya nuwa nyuwuwabu**  
 hear-ing-IMP! he himself  
 INCONGRUENT. PERHAPS:  
**wariga-mambi-li-la ba nuwa nyuwuwabu**  
 reject-make-permit-RFLX-IMP! DONE he  
 he-EMPH  
*let he himself reject-done himself*

[continues next frame]



[continues from previous frame]

...ngatun mānkilia talingkabilli kān nē ngikoumba, ...

ngadun manGiliya dalingGabiligani ngigumba

... and take up his cross, ...

AND take-be-ing-IMP! cross-be-do-ing-entity him-of

... and must be taking his cross-doing-entity [i.e. cross], ...

**Tkld INVENTIONS:**  
rich man / crucify /argue

Tkld coined the following terms:

rich man **burul-gan** heavy agent

crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...

divided **ngara ngara** hear-hear (argue/split)

...ngatun wirrobulla tia or wirrobullia emmoung. or wirrobāli.

ngadun wirubala diya \OR wirubaliya imuwung \OR wirubali\

... and follow me.

AND follow-IMP! me \OR follow-ing-IMP! me\ OR following\

... and must follow me \OR must following me \OR following\”.

# Mark viii.35

*Kulla ba [Ngante] tarai k̄an to m̄iromānun wal morōn ngikoumba*

*warikānun wal noa; wonto ba tārai k̄an to warikānun mōrōn ngikoumba emmoung kin, ngatun Evangelion tin, ngaloa noa mōrōn kakilinnun wal.*

**gala ba darayigandu mirumanan wal murun ngigumba**

[35] For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

because DONE other-agent-ERG protect-will certainly life him-of

Because (who)-other-agent [i.e. whosoever] will certainly protect his life, ...

## but / because / therefore

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

... *warikānun wal noa; ...*

**wariganan wal nuwa**

... shall lose it; ...

reject-will certainly he

... he will certainly reject (it); ...

*... wonto ba tārai k̄an to warikānun mōrōn ngikoumba emmoung kin, ...*

**wandu ba darayigandu wariganan murun ngigumba imuwungGin**

... but whosoever shall lose his life for my sake ...

instead DONE other-agent-ERG reject-will life him-of me-because

... instead (who)-other-agent [i.e. whosoever] will reject his life because of me ...

## 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**

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

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

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

[continues from previous frame]

... *ngatun Evangelion tin*, ...

**ngadun GOSPELdin**

... and the gospel's, ...

**AND GOSPEL-because**

... and because of the Gospel, ...

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

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

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

... *ngaloa noa mōrōn kakilinnun wal*.

**ngaluwa nuwa murun gagalinan wal**

... the same shall save it.

**this-fellow he alive be-be-ing-will certainly**

... he, this fellow, will certainly being alive.

# Mark viii.36

*Minnung ke murrorōng [tarai-kokera-kə] kore ko [129]*

*mān [ki-li-kə] nun noa ba purrai karīng ko, ngatun warikunnun wal ngaiya mārai kōti ta ngikoumba?*

**minang Gi marurung gurigu**

[36] For what shall it profit a man,  
if he shall gain the whole world, and lose his own soul?

what be good man-for

What be good for (a) man ...

**VERB 'to be'**  
ACCORDING TO R.M.W. DIXON,  
"Most Australian languages lack  
any verb 'to be'" [Dixon 1980  
491:12]  
IF THIS IS THE CASE FOR  
Awabakal, **ga / gi** 'be'  
WOULD BE A Tkld INVENTION.

*... mān [ki-li-kə] nun noa ba purrai karīng ko, ...*

**manan nuwa ba barayi garingGu**

... if he shall gain the whole world, ...

take-will he WHEN/if earth all-for

... if he will take for all the earth, ...

*...ngatun warikunnun wal ngaiya mārai kōti ta ngikoumba?*

**ngadun wariganan wal ngaya marayi gudi da ngigumba**

... and lose his own soul?

AND reject-will certainly then spirit **self AFFirm** him-of

... and will then certainly reject his **own**, aye, spirit?

**ANGLICISM gudi 'own'**  
'own' IS AN IDIOMATIC INTENSIFIER  
IN EXPRESSIONS SUCH AS:  
my own    your own    his own  
our own                    their own  
AND NEED NOT BE TRANSLATED

## Mark viii.37

*Nga ba minnung ke kore ko ngupai yi ko  
Marai ko ngikoumba ko?*

**nga ba minang Gi gurigu  
ngubayigu marayigu ngigumbagu**

[37] Or what shall a man give in exchange for his soul?

OR DONE what be man-for give-do-back-for  
spirit-for him-of-for

Or-done, what be for (a) man for give back  
[i.e. pay] for his spirit [i.e. what is (there) for  
a man for exchange for his spirit]?

### DOUBTFUL Conjunctions

**nga** = or 69

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

**ngadun** = and

CONJUNCTIONS UNUSUAL

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

### VERB ‘to be’

ACCORDING TO R.M.W. DIXON,  
“Most Australian languages lack  
any verb ‘to be’” [Dixon 1980  
491:12]

IF THIS IS THE CASE FOR  
Awabakal, **ga** / **gi** ‘be’  
WOULD BE A Tkld INVENTION.

# Mark viii.38

*Kulla ngan tia ba koiyun kunnun wal emmoung kai,  
ngatun wiyellikan nē tin emmoumba tin, unti ta .....[adulterous/] ..... ngatun yāra kai kān  
willung ngēl, koiyun kunnun wal yināllō kore ko ba ko ngikoung kai, uwonnun ngaiya noa ba  
killi bīnbīn [kæŋ] toa biyung-ba koba katoa barun katoa yiriyiri kān toa Angel loa.*

**gala ngan diya ba guwiyun ganan wal imuwungGayi**

[38] Whosoever therefore shall be ashamed of me  
and of my words in this adulterous and sinful generation; of him also shall the Son of man  
be ashamed, when he cometh in the glory of his Father with the holy angels.

**because who me DONE shame be-will certainly me-because**

Because who [i.e. someone] (for) me will be  
shame [i.e. ashamed] because of me, ...

*... ngatun wiyellikan nē tin emmoumba tin, ...*

**ngadun wiyiliganidin imuwumbadin**

... and of my words ...

**AND speak-ing-entity-because me-of-because**

... and because of my words, ...

## 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

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

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

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

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

[continues next frame]

[continues from previous frame]

*...unti ta .....[adulterous] ..... ngatun yāra kai kān willung ngēl, ...*

**andida [buwibaligan] ngadun yaragayigan wilangNGil**

... in this adulterous and sinful generation; ...

here-at [copulate-do-ing-agent] AND bad-agent  
return/behind (past)-place [generation]

... here at [i.e. in] (this) [adulterous] and bad-agent  
[i.e. evil-doer] return-place [i.e. generation], ...

**MISSING TRANSLATION**

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

**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

*...koiyun kunnun wal yināllō kore ko ba ko ngikoung kai, ...*

**guwiyun ganan wal yinalu gurigubagu ngigungGayi**

... of him also shall the Son of man be ashamed, ...

shame be-will certainly son-ERG man-of-ERG him-because

... the son of man will certainly be shame [i.e. ashamed] because of him, ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

[continues next frame]

[continues from previous frame]

...uwonnun ngaiya noa ba ...

uwanan **ngaya** nuwa ba ...

... when he cometh ...

move-will then he WHEN/if

... when he will then move [i.e. come] ...

...killi b̄n̄b̄n̄ [kæn] toa biyung-ba koba katoa barun katoa yiriyiri k̄an toa Angel loa.

gilibinbinduwa

biyang**bagubagaduwa** barun**Gaduwa** yiri yiriganduwa **ANGELuwa**

... in the glory of his Father with the holy angels.

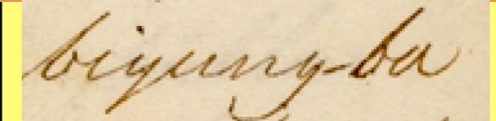
shine-INTNS-INTNS-having father-ITEM-of-in company with them-all in company with sacred-agent-in company with ANGEL-in company with

... with shining-having [i.e. in glory] of-in company with-the father (and) in company with them, the sacred angels.

**MYSTERY WORD: shining**

**gili**: light. spark  
**gili-bin-bin**: shining  
 ANALYSIS UNCERTAIN.  
 PERHAPS:  
 light-do-now/do-now  
 shine-INTNS-INTENS  
 36 EXAMPLES OF 'shine', 'shining'  
 ALL BUT 3 are **gilibinbin**

**MS ERROR [?]**



**biyung-ba**:  
 MS ERROR FOR: **biyung-bayi**

**DOUBTFUL Tkld TRANSLATION**

*KJV in the glory of his Father with the holy angels*  
 Tkld **gilibinbin-duwa biyangba-gubagaduwa barun-Gaduwa yiri yiriganduwa ANGEL-[I]uwa**  
 AND not-now them-all eat-be-ing for shine-INTNS-INTNS-having father-of-in company with them-all in company with sacred-agent-in company with ANGEL in company with  
 DOUBTFUL SUFFIXES & AGREEMENTS.  
 PERHAPS:  
**gilibinbin-duwa biyang-bayi-guba barun-Gaduwa yiri yiri-gan ANGEL**  
 shining-having father-of them-all-in company with sacred-agent(s) ANGEL(s)  
*the glory of the father in company with them, the sacred angels*

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	-	-	3
<b>-dayi</b>	-	-	2
<b>-wayi</b>	-	-	4

**-gaduwa: IN COMPANY WITH**

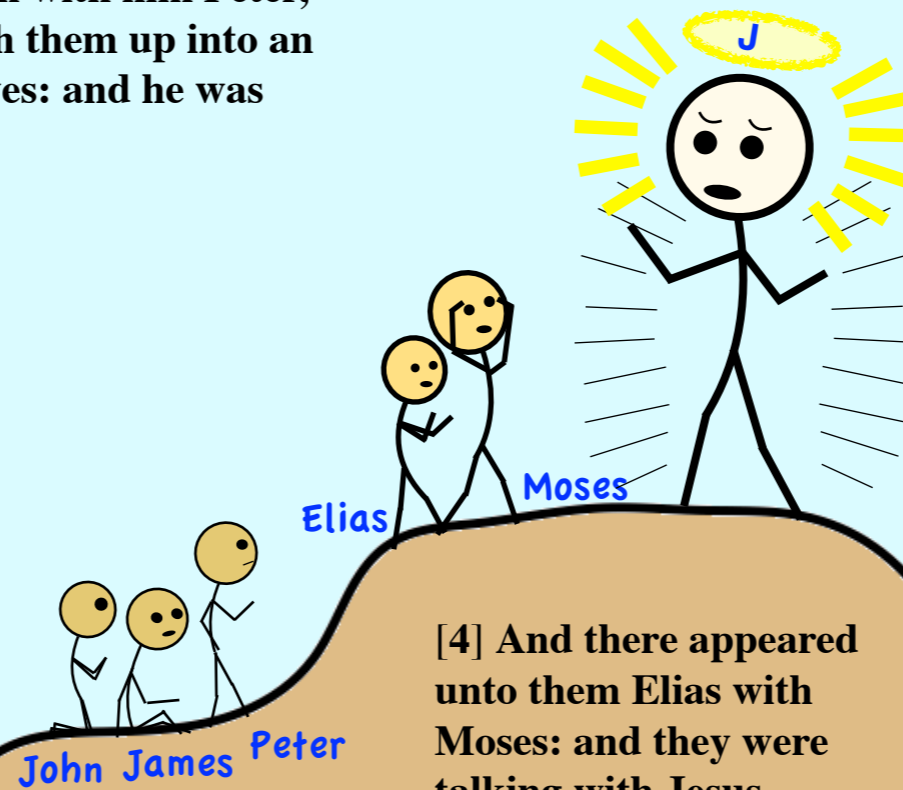
<b>-gaduwa</b>	<b>-guwa</b>	<b>-duwa</b>	<b>-luwa</b>	<b>-ruwa</b>
159	14	13	8 [> l]	4 [> r]

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



[2] And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

[3] And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.



[4] And there appeared unto them Elias with Moses: and they were talking with Jesus.

# Mark ix.01

*Ngatun noa wiyā barun,*

*kauwā, wiyān bāng nurun, winta kul barun  
ba ngarokin billi[ella] līn yakita unti, keawai  
wāl bara tetti bunnun nanun wāl bara ba  
Piriwul koba Eloī koba paipinnun /or  
paipilinun kaiyukān kakili ko. [131]*

**ngadun nuwa wiya barun**

[1] And he said unto them,

Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

AND he speak-PH them-all

And he spoke (to) them: ...

*... kauwā, wiyān bāng nurun, ...*

**gawa wiyan bang nurun**

... Verily I say unto you, ...

be-IMP! [yes] speak-now I ye-all

... “Yes, I now speak (to) you, ...

*... winta kul barun ba ngarokin billi[ella] līn yakita unti, ...*

**windagal barun ba ngaruginbililin yagida andi**

... That there be some of them that stand here, ...

part-belong them-all DONE stand-be-do-ing-ing-now now here

... a part of them is constantly standing here now, ...

## POSSESSIVE unattached

A POSSESSIVE SHOULD PERHAPS BE ATTACHED TO A NOUN  
IDIOMATIC EXPRESSION DOUBTFUL

Tkld PROBABLY INTENDED  
POSSESSIVE **barunba** ‘of them-all’  
PERHAPS

*winda-gal barun-Gayi ...  
part-belong them-at ...  
some at [i.e. of] them ...*

[continues from previous frame]

...*keawai wāl bara tetti bunnun ...*

**giyawayi wal bara didibanan**

... which shall not taste of death, ...

no certainly they-all dead-do-will

... they will certainly not do [i.e. 'taste'] dead, ...

...*nanun wāl bara ba Piriwul koba Eloī koba ...*

**nanan wal bara ba biriwalguba ELOIguba**

... till they have seen the kingdom of God ...

see-will certainly they-all WHEN/if  
chief-of (kingdom) GOD-of

... when [i.e. until] they will certainly  
see the kingdom of God ...

### UNIDENTIFIED TERMS

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

### Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:

property: **dalugang** hold-BE-ness  
town **gugiri garing** hut all  
kingdom **biriwal-guba** chief-of [kingdom]

...*paipinnun /or paipilinun kaiyukān kakili ko. [131]*

**bayibinan \OR bayibilinan\ gayugan gagiligu**

... come with power.

appear-do-will \OR appear-do-ing-will\ able-BEness be-be-ing-for

... will appear \OR will be appearing\, being able-ness [i.e. capable]”.

### -gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

## Mark ix.02

*ƒ Ngatun yakita yukita purreung ka Six ka  
Mānkulla ngaiya Jesu ko noa barun, Peter nung ngatun James nung, ngatun  
John nung, ngatun yemma mā barun wokka kolang bulkirrā kolang  
\_\_\_\_\_ [High] \_\_\_\_\_ bara bo ta unta.*

ngadun yagida yugida bariyangGa SIXga

[2] And after six days

Jesus taketh with him Peter, and James,  
and John, and leadeth them up into an  
high mountain apart by themselves: and  
he was transfigured before them.

AND now after day(light)-at SIX-at

And now after <at> six daylight(s), ...

... *Mānkulla ngaiya Jesu ko noa barun, Peter nung  
ngatun James nung, ngatun John nung, ...*

manGala ngaya JESUSgu nuwa barun PETERnung  
ngadun JAMESnung ngadun JOHNNung

... Jesus taketh with him Peter, and James, and John, ...

take-be-PH then JESUS-ERG he them-all  
PETER-ACC AND JAMES-ACC AND JOHN-ACC

... he, Jesus, then took them, Peter and James and John, ...

[continues next frame]

[continues from previous frame]

... *ngatun yemma mā barun wokka kolang bulkirrā kolang [High] ...*

**ngadun yimama barun wagagulang balgaragulang**

... and leadeth them up into an high mountain apart by themselves: ...

AND lead-make-PH them-all high-towards hill-towards

... and led them towards high [i.e. up] towards [i.e. into] a hill, ...

**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

... \_\_\_\_\_ *bara bo ta unta.*

**[ngadun ngarabangGa bun miganda barunGin] barabu da anda**

... and he was transfigured before them.

[ AND change-do-compel-PH him in front-at them-all-at] they-all-EMPH AFFirm there

... [and (someone) change-compelled him in front at [i.e. of] of them] emphatically they, aye, there [i.e. apart by themselves].

**MISSING TRANSLATION**

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

**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...)*

**-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- <i>wakōl-bo-ta</i> , one only, one by itself, one alone."	[only]	Tkld AWA Key 1850 [52:29 ]
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# Mark ix.03

*Ngatun kirikin ngikoumba killib̄nb̄n*

           *[became [?]]*           

*ngatun purrul kakilliella kauwul yanti kiloa Snow kiloa; keawai wal yanti upā ba kaiyu korien tārai to upulli kan to yanti purrul kiloa.*

**ngadun girigin ngigumba  
gilibinbin[Gulang ba]**

[3] And his raiment became shining,  
exceeding white as snow; so as no fuller on earth can white them.

AND garment him-of shine-  
INTNS-INTNS [-towards DONE]

And his clothes (became) shining, ...

## MISSING TRANSLATION

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

## MYSTERY WORD: shining

**gili**: light. spark  
**gili-bin-bin**: shining  
ANALYSIS UNCERTAIN.  
PERHAPS:  
light-do-now/do-now  
shine-INTNS-INTENS  
36 EXAMPLES OF 'shine', 'shining'  
ALL BUT 3 are **gilibinbin**

## UNIDENTIFIED TERMS

begin	INCHOative / INCEPtive
could	<b>gayu-gan, gayu-gurin</b>
having	PROPriative
become	never
before	same
except	under
need	until

*... ngatun purrul kakilliella kauwul yanti kiloa Snow kiloa; ...*

**ngadun barul gagiliyila gawal  
yandigiluwa SNOWgiluwa**

.. exceeding white as snow; ...

AND white be-be-ing-recently big thus-like SNOW-like

... and white were being big [i.e. very], thus-like like snow; ...

## -giluwa: -LIKE

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

## yandi gadayi / galayi / giluwā

- 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-giluwā**  
thus-like [**likewise**]

[continues from previous frame]

*...keawai wal yanti upā ba kaiyu korien  
tārai to upulli kan to yanti purrul kiloa.*

**giyawayi wal yandi uba ba gayugurin  
darayidu ubaligandu yandi barulgiluwa**

... so as no fuller on earth can white them.

no certainly thus do-PH DONE able-lacking  
other-ERG do-ing-agent-ERG thus white-like

... certainly thus no other doing-agent  
[i.e. workman] >done<-did able-  
<lacking> thus white-like [had such  
ability to do white(ness) like (this)].

## -giluwa: -LIKE

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

## 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 ix.04

*Ngatun paibulleen būlla Elias ngatun Moses barun kin ko;  
ngatun būlla wiya wiyelliella [bøn] bāra Jesus [nʉng] ko.*

**ngadun bayibaliyan bula ELIAS ngadun MOSES barunGingu**

[4] And there appeared unto them Elias with Moses:  
and they were talking with Jesus.

AND appear-do-ing-did they-two ELIAS AND MOSES them-all-to

And were appearing two, Elias and Moses, to them; ...

*... ngatun būlla wiya wiyelliella [bøn] bāra Jesus [nʉng] ko.*

**ngadun bula wiya wiyiliyila bara JESUSgu**

... and they were talking with Jesus.

AND they-two speak speak-ing-recently they-all JESUS-ERG

... and they two (and) Jesus were speaking (to one another).



# Mark ix.05

*Ngatun noa Peterrō wiyā ngatun wiyelliella bōn Jesu nung,*

*Ālla Piṛriwul, murrorong ta ngeen kakillilielli ko unti bo: ngatun, ngatun wittimābunbilla ngeen Tabernacle ngoro kakilli ko; wakōl ta ngiroung ko [ka ko or ko ke], ngatun wakōl ta Mose ko, ngatun wakōl ta Elias ko.*

**ngadun nuwa PETERu wiya ngadun wiyiliyila bun JESUSnung**

[5] And Peter answered and said to Jesus,

Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

AND he PETER-ERG speak-PH AND speak-ing-recently him JESUS-ACC

And he, Peter, spoke; and was speaking (to) him, Jesus: ...

*... Ālla Piṛriwul, murrorong ta ngeen kakillilielli ko unti bo: ...*

**ala biriwal marurung da ngiyin gagililiyiligu andibu**

... Master, it is good for us to be here: ...

ho chief good AFFirm we-all be-be-ing-ing-recently-for here-EMPH

... “Hey, chief, (it is) good, aye, (that) we were constantly being emphatically-here: ...

*...ngatun, ngatun wittimābunbilla ngeen Tabernacle ngoro kakilli ko; ...*

**ngadun ngadun widimabanbila ngiyin TABERNACLE nguru gagiligu**

... and let us make three tabernacles; ...

AND AND build-make-make-permit-IMP! we-all TABERNACLE three be-be-ing-for

... and, and (you) must permit (that) we build three tabernacles for being; ...

### MYSTERY WORD: *widi*

<b>widi</b> -...	build	22
<b>widi</b> -...	achieve	8
<b>widi</b> -...	sing	10
<b>widi</b> -...	fall	9
<b>widi</b> -...	gather	3
<b>widi</b> -...	search	3
<b>wi-di</b> -...	burn, smoke	2

COMMENT: ‘build’ AND ‘achieve’ are similar concepts

**wi**: INLAND WORD FOR ‘fire’

[continues from previous frame]

*...ngatun wakōl ta Mose ko, ...*

**ngadun wagul da MOSESgu**

... and one for Moses, ...

AND one AFFirm MOSES-for

... and one, aye, for Moses, ...

---

*...ngatun wakōl ta Elias ko.*

**ngadun wagul da ELIASgu**

... and one for Elias.

AND one AFFirm ELIAS-for

... and one, aye, for Elias.

---

## Mark ix.06

*Kulla noa kōttai korien [wist]  
minnung noa wiyelli [kə] liella;  
kulla [133] bāra kinta kān kauwul kān,*

**gala nuwa gundayigurin**  
**minang nuwa wiyililiyila**

[6] For he wist not what to say;  
for they were sore afraid.

because he think-HAB-lacking  
what he speak-ing-ing-recently

Because he thought-lacking [i.e. did not  
know] what he was constantly speaking, ...

*... kulla [133] bāra kinta kān kauwul kān,*

**gala bara gindagan gawalgan**

... for they were sore afraid.

because they-all fear-agent big-agent

... because they (were) big fear-agent(s) [i.e. greatly afraid].

### minang: INTERROGATIVE

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

**min** what? which  
**minang** what? what object?  
**minaring** what is it?  
**minan** how many?

**RELATIVE PRONOUN** [refers back  
to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

### RELATIVE PRONOUNS

THIS		THAT	
<b>ngali</b> this		<b>ngala</b>	that
<b>ani</b> this		<b>anuwa</b>	that
what = 'that which'		<b>anduwa</b>	that
		<b>anang</b>	that
		<b>ngaluwa</b>	that
		<b>nginuwa</b>	that

## Mark ix.07

*Ngatun unta ta Yirēl lo wuteā barun:*

*ngatun Pullē kakulla yarēl la birung, wiyelliella, Unni ta yināl  
[emmoumba] pitulmulli kān emmoumba; ngurrulla bōn.*

**ngadun anda da yirilu wudiya barun**

[7] And there was a cloud that overshadowed them:

and a voice came out of the cloud, saying, This is my beloved Son: hear him.

AND there AFFirm cloud-ERG cover-PH them-all

And there [i.e. now], aye, a cloud covered them: ...

*... ngatun Pullē kakulla yarēl la birung, ...*

**ngadun baLi gagala yarilabirang**

.. and a voice came out of the cloud, ...

AND voice be-be-PH cloud-away from

... and a voice was from the cloud, ...

### DOUBTFUL ANGLICISM EXISTENTIAL there

*there is, there are, there was,  
there were ...*

'there' IS A PRONOUN, OR A  
NOUN [c.f. Fr. *Il y a...*]

IT DOES NOT DENOTE A  
LOCATION IN THESE USAGES

#### POSSIBLE ADJUSTMENT

OMIT *anda*

### DOUBTFUL Tkld TRANSLATION

KJV *there was a cloud*

Tkld *anda da yirilu*

there AFFirm cloud-ERG

IS Tkld USING AN ANGLICISM 'there was'

AS IN 'there was once'; OR IS THIS THE

LOCative 'over there'

ASSUME locative, PERHAPS ANGLICISM

[continues next frame]

[continues from previous frame]

... *wiyelliella, Unni ta yināl [emmoumba] pitulmulli kān emmoumba; ...*

*wiyiliyila ani da yinal bidalmaligan imuwumba*

... saying, This is my beloved Son: ...

speaking-recently this AFFirm son joy-make-ing-agent me-of

... speaking: “This, aye, (is) my joy-making-agent [i.e. beloved] son; ...

... *ngurrulla bōn.*

*ngarala bun*

... hear him.

hear-IMP! him

... (you) must hear [i.e. listen to] him”.

# Mark ix.08

*Ngatun tāntoa kul bo, nakulla bāra ba kirraikirrai [round about],*

*keawai bara na pa korien kore butte, wonto ba bōn Jesu nung wakōl bo ta noa barun ka toa.*

**ngadun danduwagalbu nagala bara ba girayi girayi**

[8] And suddenly, when they had looked round about,

they saw no man any more, save Jesus only with themselves.

AND enough-belong-EMPH [immediately]

see-be-PH they-all WHEN/if twist twist

And immediately, when they saw twist-twist [i.e. round about], ...

## IMMEDIATELY

Tkld uses the following for 'immediately':

40	<b>danduwa-gal-bu</b>	enough-belong-EMPH
6	<b>dinduwa-gal-bu</b>	enough-belong-EMPH
5	<b>danduwa-bu</b>	enough-EMPH
4	<b>danduwa-gal</b>	enough-belong
1	<b>duluwa-gu</b>	straight-to

*... keawai bara na pa korien kore butte, ...*

**giyawayi bara naBAgurin guri badi**

... they saw no man any more, ...

no they-all see-NEG-lacking man continue (more)

... they no saw <not> <lacking>

[i.e. did not see] men (any) more, ...

## ba FUNCTIONS

<b>ba</b>	WHEN/if
<b>ba</b>	DONE
<b>ba / BA</b>	NEGative
<b>ba</b>	place of

## 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)

## MYSTERY WORD: *badi*

### *badi*

USED ONLY AS A stand-alone WORD  
DEFINED AS 'more, continue the action'  
BASIC MEANINGS FOR 'more':  
• 'additional', 'repeat' (hit him more)  
• 'larger' : (I have more than you)  
DID **badi** SERVE FOR BOTH [?]

[continues next frame]

[continues from previous frame]

... *wonto ba bōn Jesu nung  
wakōl bo ta noa barun ka toa.*

wandu ba bun JESUSnung  
wagulbu da nuwa barunGaduwa

... save Jesus only with themselves.

instead DONE him JESUS-ACC one-EMPH  
AFFirm he them-all-in company with

... instead (just) him, Jesus, he emphatically-  
one [i.e. alone], aye, in company with them.

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*

-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)

-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."

[only]

Tkld  
AWA  
Key  
1850  
[52:29 ]

# Mark ix.09

*Ngatun uwolliella bāra ba bulkurrā birung*

*pirāl noa wiyā barun yāri bāra wiyennun kore -/1 or wiyēa kun koa bāra kore nung./2 [ \_\_\_?2 \_\_\_ ] unnoa tara nakulla bāra ba, boungkullin nun yinal ba kore koba ba tetti ka birung.*

**ngadun uwaliyila bara ba balgarabirang**

[9] And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

AND move-ing-recently they-all WHEN/if hill-away from

And when they were moving [i.e. coming] from the hill, ...

*... pirāl noa wiyā barun yāri bāra wiyennun kore – ...*

**biral nuwa wiya barun yari bara wiyinan guri**

... he charged them that they should tell no man ...

hard he speak-PH them-all stop they-all speak-will man

... he hard-spoke [i.e. charged] them: stop they will speak (to) man [i.e. they should not speak to anyone] ...

## DOUBTFUL Tkld TRANSLATION

*KJV they should tell no man*

Tkld **yari bara wiyinan guri—**

stop they-all speak-will man —

Tkld DID NOT TRANSLATE 'no man'.

PERHAPS:

**yari bara wiyinan giyawayi guri-bu guri-bu**

stop they-all speak-will no man-EMPH man-

EMPH

*stop they will speak no emphatically man*

*emphatically man [i.e. to no-one]*

[continues next frame]



[continues from previous frame]

.../1 or wiyēa kun koa bāra kore nung./2 [ \_\_\_?2 \_\_\_ ] ...

\ OR wiyiyaganGuwa bara gurinung\

.. he charged them that they should tell no man ...

\ OR speak-lest-now-having they-all man-ACC \

... \OR lest they speaking (to any) man \ ...

**-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**

**wiyi-yaga-nGuwa**: speak-lest-now-having  
'again' / 'lest' INCONGRUENT

... unnoa tara nakulla bāra ba, ...

anuwadara nagala bara ba

... what things they had seen, ...

that-PLUR see-be-PH they-all DONE

... (about) those things they >done<-saw, ...

... boungekullin nun yinal ba kore koba ba tetti ka birung.

bungGalinan yinal ba guriguba ba didigabirang

... till the Son of man were risen from the dead.

rise-be-ing-will son WHEN/if man-of DONE dead-away from

... when [i.e. until] the son of man will be rising from dead.

**UNIDENTIFIED TERMS**

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

# Mark ix.10

*Ngatun yuropā bāra unnoa ta wiyelli ta barun bo ta,*  
*wiya wiyell[ieɬa]een bāra bo bāra bo, minnung ke unni boungkulli ta tetti ka birung minnung kān.*

**ngadun yuruba bara anuwa da wiyili da barunbu da**

[10] And they kept that saying with themselves,  
questioning one with another what the rising from the dead should mean.

AND hide-PH they-all that AFFirm speak-ing  
ABSTR them-all-EMPH AFFirm

And they hid that, aye, speaking (to)  
emphatically-them [i.e. themselves], aye, ...

**-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- <i>wakōl-bo-ta</i> , one only, one by itself, one alone."	[only]	Tkld AWA Key 1850 [52:29 ]
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*... wiya wiyell[ieɬa]een bāra bo bāra bo, ...*

**wiya wiyiliyan barabu barabu**

... questioning one with another ...

speak speak-ing-did they-all-EMPH they-all-EMPH [amongst themselves]

... speak-speaking [i.e. repeatedly speaking] emphatically-they  
emphatically-they [i.e. amongst themselves]: ...

*... minnung ke unni boungkulli*  
*ta tetti ka birung minnung kān.*

**minang gi ani bungGali da**  
**didigabirang minang Gan**

... what the rising from the dead should mean.

what be this rise-be-ing ABSTR dead-away from what goodness knows

... "What be this rising from the dead, what indeed?"

**SPECIAL WORD:**  
**gan: INDEED**

**gan:** goodness knows  
Tkld STATES **gan** TO BE AN  
IDIOM FOR 'not know', BUT  
TRANSLATES IT AS 'being'

**VERB 'to be'**

ACCORDING TO R.M.W. DIXON,  
"Most Australian languages lack  
any verb 'to be'" [Dixon 1980  
491:12]  
IF THIS IS THE CASE FOR  
Awabakal, **ga / gi** 'be'  
WOULD BE A Tkld INVENTION.

# Mark ix.11

*Ɔ Ngatun bāra bōn wiyā, wiyelliella;*

*Minnaring tin bara Grammateu wiyān [ngiakai] /or unni or/ (corrected L.M.) yanti tānan wal niuwoa bonēn uwonnun [wal bonēn-Elias or-Elias-bonēn.] [[cor]rected [...]]LM*

**ngadun bara bun wiya wiyiliyila**

[11] And they asked him, saying,  
Why say the scribes that Elias must first come?

**AND they-all him speak-PH speak-ing-recently**

And they spoke (to) him, speaking: ...

*... Minnaring tin bara Grammateu wiyān [ngiakai] /or unni or/ (corrected L.M.) yanti ...*

**minaringdin bara SCRIBE wiyān \OR ani \OR yandi\**

... Why say the scribes that ...

**what-because they-all SCRIBE speak-now \OR this \OR thus\**

... “Because of what [i.e. why] (do) they, the scribes, speak this thus: ...

### 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)

### BB & LM [?]

Gunson Vol 1 p.133.2 Tkld writes:  
“At other periods two youths, named **Billy Blue** and **Little M’Gill** are taught to read and write in their own tongue, but their disposition to wander, although well fed and clothed at my expense, manifests itself very frequently to my sad annoyance. The latter has been now two months away, and the former must needs leave yesterday because my son went up the Country, and no doubt will be absent until it is reported to him of his return, which not being expected before six or seven weeks, the lads will lose much of what they have already attained. Their unfinished first attempt in copy books, I attach, as specimens just as they left them; the books are made narrow to prevent soiling with their hands.  
The Elder M’Gill, from whom the lead has, according to their usual custom, received his name, seldom visits me, he displays his knowledge at Newcastle Town, where drink has attractions far more strong than my study possess at the Lake.”

*...tānan wal niuwoa bonēn uwonnun [wal-bonēn Elias or-Elias-bonēn.] [[cor]rected [...]] LM*

**danan wal nyuwuwa bunin uwanan**

... Elias must first come?

**approach certainly he beforehand move-will ELIAS**

... he [Elias] will certainly approach-move beforehand [i.e. first]”.

### TIME

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

*Ngatun noa wiyā, [ngatun] wiyelliella barun, kauwā tanān niuwoa bonēn Elias, ngatun murrorōng umeakān noa [Restoreth or Remormeth] yanṭin unnung tāra; ngatun /wiyā Jesu ko noa barun [Italics] / ngiakai tara upā[tōara-ta] Book ka yinallin kore koba tin minnung bung ngunnun wāl bōn, [ngatun/or yarakai wāl bōn umunnnun 2[?] minnung bo minnung bo. / ngatun warikunnun wal ngāti ke. [WORD ORDER DOUBTFUL AT END]*

## ngadun nuwa wiya wiyiliyila barun

[12] And he answered and told them,

Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

AND he speak-PH speak-ing-recently them-all

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

... *kauwā tanān niuwoa bonēn Elias, ...*

## gawa danan nyuwuwa bunin ELIAS

... Elias verily cometh first, ...

be-IMP! approach he beforehand ELIAS

... “Yes, he, Elias, approach beforehand [i.e. first], ...

... *ngatun murrorōng umeakān noa [Restoreth or Remormeth] yanṭin unnung tāra; ...*

## ngadun marurung umiyagan nuwa yandin anangdara

... and restoreth all things; ...

AND good make-again-now he all that-PLUR

... and he makes good again all those things; ...

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

### -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**

### here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

[continues from previous frame]

... /wiyā Jesu ko noa barun [Italics] /  
**wiya JESUSgu nuwa barun**

... ..

speak-PH JESUS-ERG he them-all

... he, Jesus, spoke to them, ...

### DOUBTFUL MS

Tkld **wiya JESUSgu nuwa barun**  
 THIS IS DOUBLE-UNDERLINED, AND PLACED BETWEEN SLASHES. PERHAPS INTENDED AS A VARIANT OF THE VERSE OPENING WORDS. THERE IS A NUMERAL PLACEMENT INDICATOR, BUT NO CORRESPONDING MARKER IN THE TEXT.

... *ngatun ngiakai tara upā[tōara-tā]*  
Book ka yinallin kore koba tin ...

**ngadun ngiyagayi dara uba**  
**BOOKga yinalin gurigubadin**

... and how it is written of the Son of man, ...

AND like this-PLUR do-PH BOOK-at  
 son-because man-of-because

... and like this (someone) did [i.e. wrote] things at  
 [i.e. in] the book, because of the son of man ...

### 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...)*

### DOUBTFUL AGREEMENT

KJV *of the Son of man*  
 Tkld **yinalin gurigubadin**  
 PERHAPS BETTER REPRESENTED BY:  
**yinalin guriguba**  
 son-because man-of  
 because of the *son of man*

### -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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

[continues next frame]

[continues from previous frame]

...*minnung bung ngunnun wāl bōn, [~~ngatun/or yarakai wāl bōn-umunnun~~ 2[?]] minnung bo minnung bo. / ...*

**minang** **bangGanan wal bun**  
**minangbu minangbu**

... that he must suffer many things, ...

what do-compel-will certainly him what-EMPH what-EMPH

... what will certainly compel him do [i.e. suffer]  
 emphatically-what emphatically-what  
 [i.e. whatever, many things], ...

...*ngatun warikunnun wal ngāti ke.*

**ngadun wariganan wal ngadi gi**

... and be set at nought.

AND reject-will certainly nothing be

... and nothing will certainly be reject(ed)".

## minang: INTERROGATIVE

**minang** INTERROGATIVE  
 —NOT RELATIVE PRONOUN  
 INTERROGATIVES

**min** what? which  
**minang** what? what object?  
**minaring** what is it?  
**minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

PERHAPS: **ngalabu ngalabu**

## RELATIVE PRONOUNS

THIS	THAT
<b>ngali</b> this	<b>ngala</b> that
<b>ani</b> this	<b>anuwa</b> that
what = 'that which'	<b>anduwa</b> that
	<b>anang</b> that
	<b>ngalawa</b> that
	<b>nginuwa</b> that

## VERB 'to be'

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be'" [Dixon 1980 491:12]

IF THIS IS THE CASE FOR Awabakal, **ga / gi** 'be' WOULD BE A TkId INVENTION.

# Mark ix.13

*Wonto ba bang wiyān nurun,  
kauwā yuna bota wāl uwā [ta-lə] noa Elias, ngatun  
umā bōn bāra mūnning ba[toara-barun-ba] bōn ba  
[What they listed ...L.M.], yanti ba upatoara ta Book  
ka ngikoung kai.*

wandu ba bang wiyān nurun

[13] But I say unto you,  
That Elias is indeed come, and they have  
done unto him whatsoever they listed, as it  
is written of him.

instead DONE I speak-now ye-all

Instead I speak (to) you: ...

## 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**

*... kauwā yuna bota wāl uwā [ta-lə] noa Elias, ...*

**gawa yunabu da wal uwa nuwa ELIAS**

... That Elias is indeed come, ...

be-IMP! [yes] true-EMPH AFFirm certainly move-PH he ELIAS

... "Yes, (it is) emphatically-true, aye, (that)  
he, Elias, certainly moved [i.e. came], ...

## -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."

[only]

Tkld  
AWA  
Key  
1850  
[52:29 ]

[continues next frame]

[continues from previous frame]

...ngatun umā bōn bāra mīnning ba[~~toara~~  
barun-ba] bōn ba [What they listed ... **L.M.**], ...

ngadun uma bun bara  
minang ba bun ba

... and they have done unto  
him whatsoever they listed, ...

AND make-PH him they-all  
WHAT do-PH him DONE

... and they made [i.e. did] (to) him THAT  
WHICH [i.e. what(ever)] done (to) him, ...

...yanti ba upatoara ta Book ka ngikoung kai.

yandi ba ubadwara da  
BOOKGa ngigungGayi

... as it is written of him.

thus DONE do-done to ABSTR BOOK-at him-at

... thus-done [i.e. likewise] (as is) do-endowed  
[i.e. done by, i.e.written] at [i.e. in] the book  
because of [i.e. about] him.”

minang: INTERROGATIVE

minang INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

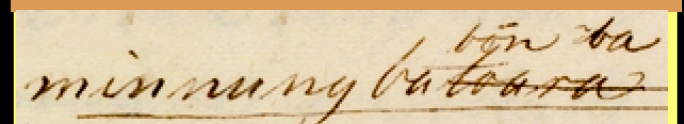
- min what? which
- minang what? what object?
- minaring what is it?
- minan how many?

RELATIVE PRONOUN [refers back  
to a noun]

who, whom, whose, which, that

DEMONSTRATIVE [points to a thing]  
this, that, these, those, neither, none

MS ERROR [?]



minang ba bun ba  
MS UNCLEAR. PERHAPS INTENDED  
minang-bu bun ba  
WHAT-EMPH him DONE  
what(ever) done (to) him  
PERHAPS BETTER AS:  
ngala-bu bun uma-dwara  
what-EMPH him make-done to  
what(ever) done (to) him

RELATIVE PRONOUNS

THIS	THAT	
ngali this	ngala that	
ani this	anuwa that	
what = 'that which'	anduwa	that
	anang	that
	ngaluwa	that
	nginuwa	that

Tkld HELPERS: BB & LM

TRANSLATION ADVISERS,  
KNOWN BY INITIALS ONLY,  
APPEAR TO HAVE INCLUDED:  
BB, LM, TJ

PASSIVE: -dwara

Tkld USED -dwara: done to  
TO REPRESENT PASSIVE FORMS, e.g.:

- wiya-dwara speak-done to spoken
- yuruba-dwara hide-done to hidden
- ngu-dwara give-done to given

RENDERED: speak-, hide-, give-endowed

-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



# Mark ix.14

*Ŷ Ngatun uwā noa ba barun kin ko [L.M.] wirrobulli kan ngikoumba kin ko,*  
*nakulla noa konara kauwul kān ta [bunun-?-kātōa] bārun kuttōa, ngatun bara Grammateu ko wiyelliella barun:*

**ngadun uwa nuwa ba barunGinGu wirubaligan ngigumbaginGu**

[14] And when he came to his disciples,  
 he saw a great multitude about them, and the scribes questioning with them.

AND move-PH he WHEN/if them-all-to follow-ing-agent him-of-to

And when he moved [i.e. came] to them, to 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

**Tkld HELPERS: BB & LM**

TRANSLATION ADVISERS,  
 KNOWN BY INITIALS ONLY,  
 APPEAR TO HAVE INCLUDED:  
 BB, LM, TJ

*... nakulla noa konara kauwul kān ta*  
*[bunun-?-kātōa] bārun kuttōa, ...*

**nagala nuwa gunara**  
**gawalgan da barunGaduwa**

.. he saw a great multitude about them, ...

see-be-PH he crowd big-BEness  
 AFFirm them-all-in company with

... he saw a big-ness crowd [i.e. great multitude]  
 in company with them, ...

**-gan / -gan(g): BEness**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

**-gaduwa: IN COMPANY WITH**

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

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

*...ngatun bara Grammateu ko wiyelliella barun:*

**ngadun bara SCRIBEgu wiyiliyila barun**

... and the scribes questioning with them.

AND they-all SCRIBE-ERG speak-ing-recently them-all

... and they, the scribes, were speaking (to) [i.e. questioning] them:

## Mark ix.15

*Ngatun tantoa kul bo yantīn bara kore*  
*nakulla bōn bara ba, kōttāleen bāra kauwullān ngatun murulliella bōn*  
*ngatun umulliella [saluting] bōn.*

**ngadun danduwagalbu yandin bara guri**

[15] And straightway all the people,  
when they beheld him, were greatly amazed, and running to him  
saluted him.

AND enough-belong-EMPH [immediately] all they-all man

And immediately, they, all the men, ...

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

... *nakulla bōn bara ba, ...*

**nagala bun bara ba**

... when they beheld him, ...

see-be-PH him they-all WHEN/if

... when they saw him, ...

[continues next frame]

[continues from previous frame]

...*kōttāleen bāra kauwullān* ...

**gudaliyan bara gawalan**

... were greatly amazed, ...

think-ing-did they-all big-ness

... they were big-ness [i.e. greatly] thinking, ...

**-gan / -gan(g): BEness**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

...*ngatun murulliella bōn ngatun umulliella [saluting] bōn.*

**ngadun maraliyila bun ngadun umaliyila bun**

... and running to him saluted him.

AND run-ing-recently him AND make-ing-recently him

... and were running (to) him and were making [i.e. saluting] him.

## Mark ix.16

*Ngatun wiyā noa barun Grammateu nung, [wia] [137]*

*Minnaring nura wiyān barun?*

**ngadun wiya nuwa barun SCRIBEnung**

[16] And he asked the scribes,

What question ye with them?

AND speak-PH he them-all SCRIBE-ACC

And he spoke (to) them, the scribes: ...

---

*... Minnaring nura wiyān barun?*

**minaring nura wiyan barun**

... What question ye with them?

what you-all speak-now them-all

... “What do you speak (to) [i.e. ask] them?”

---

# Mark ix.17

*Ngatun wakōl lo konara koba ko wiyayelleen [P]*

*Ā Piriwul mānkulla bīn bang [~~bīntun kin kō~~] yinal emmoumba ngiroung kin ko, Marai kān noa Mupa[~~i-kān~~] rān:*

**ngadun wagulu gunaragubagu wiyayiliyan**

[17] And one of the multitude answered and said,  
Master, I have brought unto thee my son, which hath a dumb spirit;

AND one-ERG crowd-of-ERG speak-back-ing-did

And one of the crowd was answering: ...

**DOUBTFUL AGREEMENT**  
KJV *one of the multitude*  
Tkld **wagulu gunaragubagu**  
one-ERG crowd-of-ERG  
PERHAPS BETTER REPRESENTED BY:  
**wagulu gunara-guba**  
one-ERG crowd-of  
*one of the crowd*

*... Ā Piriwul mānkulla bīn bang [~~bīntun kin kō~~] yinal emmoumba ngiroung kin ko, ...*

**ya biriwal manGala bin bang yinal imuwumba ngirungGinGu**

... Master, I have brought unto thee my son, ...

ah chief take-be-PH thee I son me-of thee-to

... "Ah, chief, I took [i.e. brought to] you my son, to you, ...

*... Marai kān noa Mupa[~~i-kān~~] rān:*

**marayigan nuwa mubaran**

... which hath a dumb spirit;

spirit-agent he shut-URG-now

... he (has) a spirit-agent, shut [i.e. dumb-ness]’.

**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]
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# Mark ix.18

*Ngatun wontaring noa ba man t̄an [kulla] b̄on*

*ȳirbungnḡan b̄on; ngatun kurr̄ang toara bung nḡan noa, ngatun tur̄ngāt punt̄an tira ko ngikoumba ko, ngatun yakai noa katt̄an: ngatun wiȳā b̄ang b̄arun wirobulli kan nung ngiroumba warikulli ko b̄on [wara-pai-k̄o] warai kolang; ngatun kaiyu korien b̄ara.*

**ngadun wandaring nuwa ba mandan bun**

[18] And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

AND where-to he DONE take-AFF-now him

And where-to he <spirit> >done<-takes [i.e. brings] him [the dumb son], ...

*... ȳirbungnḡan b̄on; ...*

**yiyirbangGan bun**

... he teareth him: ...

shred-do-compel-now him

... (he, spirit) shreds him [the dumb son]; ...

*... ngatun kurr̄ang toara bung nḡan noa, ...*

**ngadun garangdwara bangGan nuwa**

... and he foameth, ...

AND foam-done to do-compel-now him

... and he do-compels foam-endowed [i.e. he <spirit> causes [the dumb son] (to) foam]; ...

PLACE			
wanda	where	anang	there
wanang	where	anambu	there
andi	here	anda	there
ani	here	anduwa	there

**-ring: TOWARDS**

WITH SOME WORDS, THE SUFFIX **-ring** APPEARS TO MEAN **towards**.

WITH OTHER WORDS, e.g.

- minaring**: what
- mararing**: inside
- yuring**: go away

IT DOES NOT

[continues from previous frame]

...ngatun turngāt puntān tira ko  
ngikoumba ko, ...

ngadun dur ngad bandan  
diragu ngigumbagu

... and gnasheth with his teeth, ...

AND pierce quick fall-now  
tooth-using him-of-using

... and [the dumb son] pierce-quick-falls  
[i.e. gnashes] using his teeth, ...

### Tkld MIS-INVENTIONS:

many things / thank / gnash

Tkld coined the following terms, possibly incorrect:

many things	minangbu minangbu	what-EMPH what-EMPH
thank	bidal-ma	joy-make
gnash:	dur ngad banda-li-gu	pierce quick fall

### DOUBTFUL AGREEMENT

KJV *with his teeth*  
Tkld **diragu ngigumbagu**  
tooth-using him-of-using  
PERHAPS BETTER AS::  
**diragu ngigumba**  
tooth-using him-of

### MYSTERY WORD: gnash

SPECULATIVE **durngadbandan:**  
ANALYSIS dur pierce  
ngad hurry, quick  
bandan fall-now  
ba do  
(n)da AFF  
n now

...ngatun yakai noa kattān: ...

ngadun yagayi nuwa gadan

... and pineth away: ...

AND bad-ITEM [?] he be-AFF-now

... and he [the dumb son] is bad [?] [i.e. pines away]; ...

### MYSTERY WORD: yakai

**yakai**: POSSIBLE MS ERROR  
FOR **ya(ra)gayi** bad [?]  
OR DOES IT MEAN 'faint',  
'waste away' OR SIMILAR [?]

[continues next frame]

[continues from previous frame]

*...ngatun wiyā bāng bārun wirobulli kan nung ngiroumba  
warikulli ko bōn [~~wara-pai-kə~~] warai kolang; ...*

**ngadun wiya bang barun wirubaliganung  
ngirumba warigaligu bun warayigulang**

... and I spake to thy disciples that they should cast him out; ...

AND speak-PH I them-all follow-ing-agent-ACC  
thee-of reject-ing-for him outside-towards

... and I spoke (to) them, your following-agent(s) [i.e. disciples]  
for [i.e. about] rejecting him towards-outside; ...

#### 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

#### ANGLICISM 'out': warayi

'out' IS AN IDIOMATIC ADJUNCT FOR VERBS OF OLD-ENGLISH RATHER THAN LATIN ORIGIN, AS 'pluck out', 'cast out', 'go out' AND SHOULD NOT BE TRANSLATED LITERALLY, THE out-ness BEING IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE [extract, eject, leave, etc.]

*...ngatun kaiyu korien bāra.*

**ngadun gayugurin bara**

... and they could not.

AND able-lacking they-all

... and they (were) able-lacking [i.e. could not].



# Mark ix.19

*Ngatun noa wiyayelleen bōn,*

*ngatun wiyelliella, katiou unni willung ngēl ngurrur korien! Yakoanta lāng bāng kunnun nurun kin? Yakoanta lang bang kamunbinnun [bāng] nurun? Māra bōn [untī-kə] emmoung kin ko.*

**ngadun nuwa wiyayiliyan bun**

[19] He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

AND he speak-back-ing-did him

And he [Jesus] was speaking-back [i.e. answering] him [the father], ...

*... ngatun wiyelliella, ...*

**ngadun wiyiliyila**

... and saith, ...

AND speak-ing-recently

... and was speaking: ...

*... katiou unni willung ngēl ngurrur korien! ...*

**gadyu ani wilangNGil ngaragurin**

... O faithless generation, ...

pain this return/behind (past)-place [generation] hear-lacking

... "Pain [i.e. alas] this behind-place [i.e. generation] hear-lacking [i.e. is faithless]. ...

**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 from previous frame]

...*Yakoanta lāng bāng kunnun nurun kin?* ...

**yaguwandalang bang ganan nurunGin**

... how long shall I be with you? ...

when-ness I be-will ye-all-at

... When [i.e. how long] will I be at [i.e. with] you? ...

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

-kin /-din: CAUS/LOC/ALL/PERL				
IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:				
	CAUS because	LOC <b>at</b>	ALL <b>to</b>	PERL <b>thru/by</b>
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

...*Yakoanta lang bang kamunbinnun [bāng] nurun?* ...

**yaguwandalang bang gamanbinan nurun**

... how long shall I suffer you? ...

when-ness I be-make-permit-will ye-all

... When [i.e. how long] will I be permit [i.e. put up with] you? ...

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

...*Māra bōn [untī-kə] emmoung kin ko.*

**mara bun imuwungGinGu**

... bring him unto me.

take-IMP! him me-to

... (You) must take [i.e. bring] him [the dumb son] to me”.

# Mark ix.20

*Ngatun mānkulla bōn bāra ngikoung kin ko*

*ngatun nakulla ngaiya noa bōn ba, tantoa kul bo yīrbungngā ngaiya bōn Marai [kən] to; [139] ngatun puntimulleen noa purrai ta, ngatun tinnūr-tinnūr kulleen, kurrāng-toara-bung-ngaliella.*

**ngadun manGala bun bara ngigungGinGu**

[20] And they brought him unto him:

and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

AND take-be-PH him they-all him-to

And they took him [the dumb son] to him [Jesus], ...

*... ngatun nakulla ngaiya noa bōn ba, ...*

**ngadun nagala ngaya nuwa bun ba**

... and when he saw him, ...

AND see-be-PH then he him WHEN/if

... and then when he [Jesus] saw him [the dumb son], ...

*... tantoa kul bo yīrbungngā ngaiya bōn Marai [kən] to; [139] ...*

**danduwagalbu yiyirbangGa ngaya bun marayidu**

... straightway the spirit tare him; ...

enough-belong-EMPH [immediately]

shred-do-compel-PH then him spirit-ERG

... the spirit then immediately shredded him [the dumb son]; ...

## 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

[continues from previous frame]

*...ngatun puntimulleen noa purrai ta, ...*

**ngadun bandimaliyan nuwa barayida**

... and he fell on the ground, ...

AND fall-make-ing-did he earth-at

... and he ([the dumb son]) fall-making at [i.e. to] the earth, ...

*...ngatun tinnūr-tinnūr kulleen, ...*

**ngadun dina dinagaliyan**

.. and wallowed ...

AND foot foot-be-ing-did

... and ([the dumb son]) was foot foot-ing [i.e. wallowing], ...

*...kurrāng-toara-bung-ngaliella.*

**garangdwarabangGaliyila**

... foaming.

foam-done to-do-compel-ing-recently

... (and) foam-endowed-compelling [i.e. foaming].

*Ngatun noa wiya bōn, Biyungbai ngikoumba, yakounta birung kakulla yanti tanān uwā ngikoung kin? Ngatun noa wiya wonnai ta birung bo.*

**ngadun nuwa wiya bun biyangbayi ngigumba**

[21] And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

AND he speak-PH him father-ITEM him-of

And he [Jesus] spoke (to) him, his [the dumb son's] father: ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

*... yakounta birung kakulla yanti tanān uwā ngikoung kin? ...*

**yaguwandabirang gagala yandi danan uwa ngigungGin**

... How long is it ago since this came unto him? ...

when-away from be-be-PH thus approach move-PH him-at

... “From when did thus [i.e. this] approach-moved at [i.e. came to] him [the dumb son]?” ...

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

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

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

**TIME**

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

*...Ngatun noa wiya wonnai ta birung bo.*

**ngadun nuwa wiya wanayidabirangbu**

... And he said, Of a child.

AND he speak-PH child-away from-EMPH

... And he [the father] spoke: “From emphatically-child [i.e. since ([the dumb son's]) childhood].

## Mark ix.22

*Ngatun warri kā murrinmurrin bōn ngali koyung ka,*

*ngatun kokoin ta, tetti bungngulli ko bōn: /or tetti bungngnuwil koa bōn:/ wonto wiā bi kaiyu kān minnung bulli ko, ngurrurrumulla bi ngearun, ngatun umulla.*

**ngadun wariga marin marin bun ngali gwiyangGa**

[22] And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

AND reject-PH frequent him this fire-at

“And this often rejected him [the dumb son] at [i.e. into] the fire, ...

*... ngatun kokoin ta, ...*

**ngadun guguwinda**

... and into the waters, ...

AND water-at

... and at [i.e. into] water, ...

*...tetti bungngulli ko bōn: /or tetti bungngnuwil koa bōn:/ ...*

**didibangGaligu bun \OR didibangGawilguwa bun\**

.. to destroy him: ...

dead-do-compel-ing-for him \OR dead-do-compel-might-having him \

... for dead-compelling him [i.e. destroying him]: \ OR dead-might-compelling him: \ ...

[continues from previous frame]

... *wonto wiā bi kaiyu kān minnung bulli ko, ...*

**wandu wiya bi gayugan minangbaligu**

... but if thou canst do any thing, ...

instead QUESTION thou able-agent what-do-ing-for

... instead, QUERY: (if) you able-agent for what-doing [i.e. can do whatever], ...

**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**

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
 –NOT RELATIVE PRONOUN  
 INTERROGATIVES

**min** what? which  
**minang** what? what object?  
**minaring** what is it?  
**minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]  
*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

**RELATIVE PRONOUNS**

THIS	THAT
<b>ngali</b> this	<b>ngala</b> that
<b>ani</b> this	<b>anuwa</b> that
what = 'that which'	<b>anduwa</b> that
	<b>anang</b> that
	<b>ngaluwa</b> that
	<b>nginuwa</b> that

... *ngurrurrurmulla bi ngearun, ngatun umulla.*

**ngararamala bi ngiyaran ngadun umala**

... have compassion on us, and help us.

pity-make-IMP! thou us-all AND make-IMP!

... (you) must pity, and make [i.e. help us].”

# Mark ix.23

*Jesu ko noa wiyā bōn,*

*wiyā ngurrunnun bi ba, yantīn wal minnungbulli ko ngikoung kin ta ko.*

JESUSgu nuwa wiya bun

[23] Jesus said unto him,

If thou canst believe, all things are possible to him that believeth.

JESUS-ERG he speak-PH him

He, Jesus, spoke (to) him [the father]: ...

*... wiyā ngurrunnun bi ba, ...*

wiya ngaranan bi ba

... If thou canst believe, ...

QUESTION hear-will thou WHEN/if

... “QUERY: if you will hear [i.e. believe], ...

*... yantīn wal minnungbulli ko ngikoung kin ta ko.*

yandin wal minangbaligu ngigungGindagu

... all things are possible to him that believeth.

all certainly what-do-ing-for him-at-to

... certainly all what-for-doing at-to-him [i.e. anything is possible for 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

## minang: INTERROGATIVE

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

- min** what? which
- minang** what? what object?
- minaring** what is it?
- minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

## RELATIVE PRONOUNS

THIS		THAT	
<b>ngali</b> this		<b>ngala</b> that	
<b>ani</b> this		<b>anuwa</b> that	
what = 'that which'		<b>anduwa</b> that	
		<b>anang</b> that	
		<b>ngaluwa</b> that	
		<b>nginuwa</b> that	



# Mark ix.24

*Ngatun tantoa kul bo kaibulleen  
noa Biyungbai ta wannai ko ba ta,  
ngatun wiyā noa ngurrun to [with tears], Ā Pi[ʔ]riwul, ngurrān  
bang; nguʔrurmuʔra bunbilla bi tia kulla ngurrurmai ngulli ta  
emmoumba kai. or tin.*

**ngadun danduwagalbu gayibaliyan  
nuwa biyangbaya da wanayiguba da**

[24] And straightway the father of the child cried out,  
and said with tears, Lord, I believe; help thou mine unbelief.

AND enough-belong-EMPH [immediately]  
call-do-ing-did he father-ITEM AFFirm  
child-of AFFirm

And immediately he, the father, aye,  
of the child, aye, was calling, ...

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

**DOUBTFUL Tkld TRANSLATION**

*KJV the father of the child cried out*  
 Tkld **gayibaliyan nuwa biyangbaya da  
wanayiguba da**  
 call-do-ing-did he father-ITEM AFFirm  
 PERHAPS MIGHT HAVE BEEN BETTER  
 AS ERGative

... **biyang-bayi-gu wanayi-guba**  
 ... father-ITEM-ERG child-of  
*cried out the father of the child*

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

... *ngatun wiyā noa ngurrun to [with tears], ...*

**ngadun wiya nuwa ngarundu**

... and said with tears, ...

AND speak-PH he shedtear-using

... and he spoke using [i.e. with] tears: ...

[continues from previous frame]

...*Ā Pi[ʃ]riwul, ngurrān bang; ...*

**ya biriwal ngaran bang**

... Lord, I believe; ...

ah chief hear-now I

... “Ah, chief, I hear [i.e. believe]; ...

...*ngúrurmuúra bunbilla bi tia ...*

**ngaramarabanbila bi diya**

... help thou ...

hear-make-URG-permit-IMP! thou me

... you must urgently permit me (to) hear [i.e. believe], ...

...*kulla ngurrurmai ngulli ta emmoumba kai. or tin.*

**gala ngaramayingali da imuwumbagayi \ OR imuwumbadin**

... mine unbelief.

because hear-make-almost-ing ABSTR  
me-of-because \OR me-of-because\

... because (of) my almost-hearing [i.e. unbelief]”.

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

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

	because	at	ITEM
<b>-gayi</b>	42	41	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

### -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
<b>-gin</b>	5	93	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

# Mark ix.25

*Ngatun nakulla Jesu ko noa ba b̄arun kore uwā kaiimulliko,*

*koakā noa b̄on yara kai k̄an Marai ta, wiyelliella b̄on, Ngintoa [mupai] [141] muparān bi [k̄an], ngatun [wɔŋkɔl] waroko k̄ari bi Marai ta, wiyān b̄anūng, kaai tanān pai kullia murrung ka birung ngikoung [k̄in] ka ta birung, ngatun yāri bi pulōng [katēa-kunnnn] kullea ngikoung kin ko.*

**ngadun nagala JESUSgu nuwa ba barun guri uwa gawumaligu**

[25] When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

AND see-be-PH JESUS-ERG he WHEN/if them-all man move-PH gather-make-ing-for

And when he, Jesus, saw them, the men, move for gathering, ...

*... koakā noa b̄on yara kai k̄an Marai ta, wiyelliella b̄on, ...*

**guwaga nuwa bun yaragayigan marayi da wiyiliyila bun**

... he rebuked the foul spirit, saying unto him, ...

scold-be-PH he him bad-agent spirit AFFirm speak-ing-recently him

... he scolded him, the bad-agent spirit, aye, speaking (to) him: ...

*...Ngintoa [mupai] [141] muparān bi [k̄an], ngatun [wɔŋkɔl] waroko k̄ari bi Marai ta, ...*

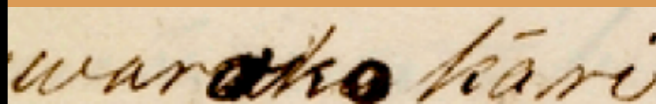
**nginduwa mubaran bi ngadun warugu gari bi marayi da**

... Thou dumb and deaf spirit, ...

thou shut-URG-now thou AND stupid man thou spirit AFFirm

... "You, you (are) dumb and you (are) stupid [?] spirit, aye, ...

**MYSTERY warugu gari**



**warugu gari**  
CONTEXT SUGGESTS 'stupid man'  
TWO EXAMPLES OFFER SLIGHT SUPPORT FOR THIS INTERPRETATION

"Worree.worrung"	wari warang	"Stupid fellow"	stupid	Larmer (RSNSW) HnrR [225.2:19] [NrN]
"Warro kar gorar Wongalbee"	waruga gura wangGalbi	"You're a stupid fellow"	stupid man stupid thou	Tkld KRE c.1835 [140:2] [Kre]

[continues from previous frame]

... *wiyān bānūng*, ...

**wiyan ba nung**

... I charge thee, ...

speak-now I-thee

... I speak (to) you [spirit]: ...

**CONJOINED PRONOUNS: Tkld**

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

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

... *kaai tanān pai kullia murrung ka birung ngikoung [kin] ka ta birung*, ...

**gayi danan bayigaliya marangGabirang ngigungGadabirang**

... come out of him, ...

come approach appear-be-ing-IMP!  
inside-away from him-of-away from

... come approach (and you) must be appearing,  
away from the inside of from him [the dumb son], ...

**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	<b>ngigumba</b>	<b>ngigungGa</b>
3sgGEN/LOC	<b>ngigungGinba</b>	<b>ngigungGada</b>
3plGEN	<b>barunba</b>	<b>barunGa</b>

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

... *ngatun yāri bi pulōng [katēa-kunnun] kullea ngikoung kin ko*.

**ngadun yari bi bulungGaliya ngigungGinGu**

... and enter no more into him.

AND stop thou enter-be-ing-IMP! him-to

... and you must stop entering to [i.e. into] him [the dumb son]".

## Mark ix.26

*Ngatun Marai to noa kaibulleen,  
ngatun yiirbungnga bōn [kaūwul] butti bungngā, ngatun  
tanān paibeā ngikoung ka birung: ngatun noa kakulla yanti  
tetti kulwun kiloa; Ngala tin [wiya] wiyā [winta-bāra]  
kiranwul lo bara, tetti noa kuttān.*

**ngadun marayidu nuwa gayibaliyan**

[26] And the spirit cried,  
and rent him sore, and came out of him: and  
he was as one dead; insomuch that many  
said, He is dead.

AND spirit-ERG he call-do-ing-did

And he, the spirit, was calling, ...

*... ngatun yiirbungnga bōn [kaūwul] butti bungngā, ...*

**ngadun yiyirbangGa bun badibangGa**

... and rent him sore, ...

AND shred-do-compel-PH him continue (more)-do-compel-PH

... and compelled-shredded him [the dumb son], compelled-more [i.e. tore him more], ...

### MYSTERY WORD: *badi*

*badi*

USED ONLY AS A stand-alone WORD  
DEFINED AS 'more, continue the action'  
BASIC MEANINGS FOR 'more':

- 'additional', 'repeat' (hit him **more**)
- 'larger' : (I have **more** than you)

DID **badi** SERVE FOR BOTH [?]

*...ngatun tanān paibeā ngikoung ka birung: ...*

**ngadun danan bayibiya ngigungGabirang**

... and came out of him: ...

AND approach appear [eject]-do-PH him-away from

... and approach appeared [i.e. ejected] from him [the dumb son]; ...

[continues from previous frame]

*...ngatun noa kakulla yanti tetti kulwun kiloa; ...*

**ngadun nuwa gagala yandi didi galwunGiluwa**

... and he was as one dead; ...

AND he be-be-PH thus dead stiff-like

... and he [the dumb son] was thus dead stiff-like [i.e. as still as death]; ...

*...Ngala tin [wiya] wiyā [winta-bāra]  
kiranwul lo bara, ...*

**ngaladin wiya giranwalu bara**

... insomuch that many said, ...

that-because [therefore] speak-PH  
all-certainly-ERG they-all

... that-because [therefore] they  
certainly all [i.e. many], said: ...

but / because / therefore

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

MYSTERY WORD: giranwal

**kiranwul**  
THERE ARE NO OTHER  
EXAMPLES OF **giranwal**.  
IF IT IS BASED ON  
**girun**: all  
THIS MIGHT YIELD  
'many'

*...tetti noa kuttān.*

**didi nuwa gadan**

... He is dead.

dead he be-AFF-now

... "He [the dumb son] is dead".

## Mark ix.27

*Wonto ba noa Jesu ko mānkulla bōn mutturrin,*  
*ngatun puromā bōn wokka lang; ngatun noa boungkulleen.*

wandu ba nuwa JESUSgu  
 manGala bun madarin

[27] But Jesus took him by the hand,  
 and lifted him up; and he arose.

instead DONE he JESUS-ERG  
 take-be-PH him hand-by

Instead he, Jesus, took him [the dumb son] by the hand, ...

... *ngatun puromā bōn wokka lang; ...*

ngadun buruma bun wagalang

... and lifted him up; ...

AND raise-make-PH him high-ness

... and raised him [the dumb son] highness [i.e. up]; ...

... *ngatun noa boungkulleen.*

ngadun nuwa bungGaliyan

... and he arose.

AND he rise-be-ing-did

... and he [the dumb son] was rising.

### 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**

### -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
<b>-gin</b>	5	93	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

### 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 ix.28

*Ngatun uwā ngaiya noa ba murraring kokirā*

*wiyā bōn bāra wirrobulli kan ngikoumba \_\_\_[privately]\_\_\_ Minnaring tin kaiyu korien ngeen kakulla warikulli ko bōn warai ta ko?*

**ngadun uwa ngaya nuwa ba mararing gugira**

[28] And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

AND move-PH then he WHEN/if inside hut-at

And when he [J] then moved at [i.e. into] the house, ...

*... wiyā bōn bāra wirrobulli kan ngikoumba \_\_\_[privately]\_\_\_ ...*

**wiya [gara] bun bara wirubaligan ngigumba**

... his disciples asked him privately, ...

speak-PH [**secret**] him they-all follow-ing-agent him-of

... they, his disciples, spoke [**secret(ly)**] (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

**MISSING WORD**  
Tkld HAS OMITTED 'privately':  
PERHAPS: **gara**  
SEE EXAMPLES

"... ngatun wiyelliela kara, ..."	<b>ngadun wiyiliyila gara</b>	"... and said privately, ..."	AND speak-ing-recently secret	Tkld LUKE [X:10:23::1 56:19.1] [Awa]
"... ngatun kara uwa mirrulla ko, ..."	<b>ngadun gara uwa miralagu</b>	"... and went aside privately into a desert place ..."	AND secret move-PH poor-to	Tkld LUKE [X:09:10::1 51:33.2] [Awa]
"... wiyelliela kára barun, ..."	<b>wiyiliyila gara barun</b>	"... inquired of them diligently ..."	speak-ing-recently secret(ly) them-all	Tkld Matthew [II:02:07::1 5:16.1] [Awa]

*...Minnaring tin kaiyu korien ngeen kakulla warikulli ko bōn warai ta ko?*

**minaringdin gayugurin ngiyin gagala warigaligu bun warayidagu**

... Why could not we cast him out?

what-because able-lacking we-all be-be-PH reject-ing-for him ouside-to

... "What-because [i.e. why] were we able-lacking [i.e. unable] for rejecting him [**spirit**] to outside?"

**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)

**OUTSIDE: warayi / waraba**  
Tkld GENERALLY USED **warayi** FOR 'outside', BUT ON ABOUT 4 OCCASIONS USED **waraba**  
OTHER USE: **wara-ba**: fill-PH



## Mark ix.29

*Ngatun noa wiya [bōn] bārun,*  
*yanti ta ka korien kakilli ko ngatirān tin, wonto ba wiyelli*  
*tin ngatun Mopai kulli tin [fast [?]]/ or ta korien tin. [143]*

**ngadun nuwa wiya barun**

[29] And he said unto them,  
This kind can come forth by nothing, but by prayer  
and fasting.

**AND he speak-PH them-all**

And he spoke (to) them: ...

*... yanti ta ka korien kakilli ko ngatirān tin, ...*

**yandi da gagurin gagiligu ngadirandin**

... This kind can come forth by nothing, ...

**thus AFFirm be-lacking be-be-ing-for nothing-ness-because (through/by)**

... “Thus, aye, be-lacking for being because of nothing, ...

### -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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

[continues next frame]

[continues from previous frame]

... *wonto ba wiyelli tin* ...

**wandu ba wiyilidin**

... but by prayer ...

instead DONE speak-ing-because (through/by)

... instead by speaking [i.e. praying] ...

**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**

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

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

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

... *ngatun Mopai kulli tin [fast [?]]/ or ta korien tin. [143]*

**ngadun mubayigalidin \ OR dagurindin\**

... and fasting.

AND shut-HAB-be-ing-because (through/by) \ OR eat-lacking-by\

... and by habitually being-shut [i.e. of mouth, fasting] \ OR by eat-lacking".

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

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

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

## Mark ix.30

*¶ Ngatun bāra wita uwā unta birung,*

*ngatun uwā unta koa Galilee koa; ngatun noa wiyā yari kore ngimillinnun yanti ta.*

**ngadun bara wada uwa andabirang**

[30] And they departed thence,  
and passed through Galilee; and he would not that any  
man should know it.

AND they-all depart move-PH there-from

And they depart-moved from there, ...,

*... ngatun uwā unta koa Galilee koa; ...*

**ngadun uwa andaguwa GALILEEguwa**

... and passed through Galilee; ...

AND move-PH there-having (through/by) GALILEE-having (through/by)

... and moved through there, through Galilee; ...

<b>-toa / -koa COMIT / PROP / PERL</b>			
<b>-(ga)duwa, -guwa, -luwa, -ruwa</b>			
	<b>COMIT-ative</b>	<b>PROP-rietary</b>	<b>PERLative</b>
<b>-guwa</b> <b>-duwa</b>	'in company with'	<b>having</b> [cp. PRIV lacking]	movement <b>through, across, along, by.</b>

*...ngatun noa wiyā yari kore ngimillinnun yanti ta.*

**ngadun nuwa wiya yari guri ngimilinan yandi da**

... and he would not that any man should know it.

AND he speak-PH stop man know-make-ing-will thus AFFirm

... and he spoke (that) stop men will knowing thus, aye [i.e. that people not be knowing about this].

# Mark ix.31

*Kulla noa nuya bārun wirrobulli kan ngikoumba, ngatun wiya barun, wūntan ta bōn yināl kore ko ba muturrin kore ko ba tin, ngatun bāra bon tetti bunggunnun; ngatun muriung tetti bunggunnun [ḡæi] bōn ba, boungkullinnun wal ngaiya noa purreung ka ngoro ka ta.*

**gala nuwa nuya barun wirubaligan ngigumba**

[31] For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

because he teach-PH them-all follow-ing-agent him-of

Because he taught them, his following-agent(s) [i.e. disciples], ...

**SPECIAL WORD: tempt/touch/ try/teach**

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

**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

... *ngatun wiya barun, ...*

**ngadun wiya barun**

... and said unto them, ...

AND speak-PH them-all

... and spoke (to) them: ...

[continues next frame]

[continues from previous frame]

... *wūntan ta bōn yināl kore ko ba mutturin kore ko ba tin, ...*

wundan da bun yinal guriguba madarin gurigubadin

... The Son of man is delivered into the hands of men, ...

deposit-AFF-now AFFirm him son man-of hand-at man-of-at

... “(Someone) deposits, aye, him, the son of man, at [i.e. into] the hand(s) of man, ...

... *ngatun bāra bon tetti bungngunnun; ...*

ngadun bara bun didibangGanan

... and they shall kill him; ...

AND they-all him dead-do-compel-will

... and they will compel him dead; ...

## 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...)

## SPECIAL WORD: hand-at

‘into the hands’ etc.: hand-at

Gospel	usage	#
Luke	<b>madara</b>	5
Mark	<b>madar-rin</b>	3
Matthew	<b>madara-gaba</b>	1

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

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

	CAUS because	LOC <b>at</b>	ALL <b>to</b>	PERL <b>thru/by</b>
<b>-gin</b>	5	<b>93</b>	46	–
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<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

[continues next frame]

[continues from previous frame]

...ngatun muriung tetti bungngunnun [ngai] bōn ba, ...

ngadun muriyang didibangGanan bun ba

... and after that he is killed, ...

AND forward dead-do-compel-will him DONE

... and forward [i.e. after] him >done<-will-compelled dead, ...

...boungkullinnun wal ngaiya noa purreung ka ngoro ka ta.

bungGalinan wal ngaya nuwa bariyangGa nguruga da

... he shall rise the third day.

rise-be-ing-will certainly then he day(light)-at three-at AFFirm

... he will then certainly be rising at [i.e. on] the three [i.e. third] day(light), aye”.

## ka ta / -ka ta

SOME 80 INSTANCES OF

**ka ta**: ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

## Mark ix.32

*Wonto ba bara ngurrā pa korien unnoa ta wiyelli ta,  
ngatun kinta k̄ān [or lang] bara [k̄ak̄u] wiyelli ko bōn.*

wandu ba bara ngaraBAgurin anuwa da wiyili da

[32] But they understood not that saying,  
and were afraid to ask him.

instead DONE they-all hear-PH-NEG-lacking  
that AFFirm speak-ing ABSTR

Instead they hear-not-<lacking> [i.e. did not hear,  
i.e. understand] that, aye, speaking,

### 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**

### ba FUNCTIONS

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

*... ngatun kinta k̄ān [or lang] bara [k̄ak̄u] wiyelli ko bōn.*

ngadun gindagan [gindalang] bara wiyiligu bun

... and were afraid to ask him.

AND fear-agent [OR fear-ness] they-all speak-ing-for him

... and they fear-agent [OR -ness] [i.e. were fearful]  
for [i.e. of] speaking (to) him.

### -gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

# Mark ix.33

*Ŷ Ngatun uwā noa unta ko Capernaum ka ko:*

*ngatun, kakilliella noa kokerā murraring ta, wiya noa barun, Minnaring nura wiyellileilla nurā bo nurā bo korung koa?*

**ngadun uwa nuwa andagu CAPERNAUMgagu**

[33] And he came to Capernaum:

and being in the house he asked them, What was it that ye disputed among yourselves by the way?

AND move-PH he there-to CAPERNAUM-to

And he moved to there, to Capernaum: ...

*... ngatun, kakilliella noa kokerā murraring ta, ...*

**ngadun gagiliyila nuwa gugira mararingda**

... and being in the house ...

AND be-be-ing-recently he hut-at inside-at

... and, he was being at [i.e. in] inside the house, ...

**MS VARIANT: hut-at**

VERSIONS OF 'hut-at':

Tkld

7 **gugiridin**

2 **gugiriba**

2 **gugiraga(ba)**

20 **gugira**

[continues next frame]



[continues from previous frame]

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

*wiya nuwa barun*

... he asked them, ...

speak-PH he them-all

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

... *Minnaring nura wiyellileilla nurā bo nurā bo korung koa?*

*minaring nura wiyililiyila nurabu nurabu gurangGuwa*

... What was it that ye disputed among yourselves by the way?

what you-all speak-ing-RECIP-recently you-all-EMPH  
you-all-EMPH scrub-having (through/by)

... “What-because [i.e. why] were you reciprocally speaking emphatically (to) you emphatically (to) you [i.e. amongst yourselves] through the scrub-<having>?”

**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)

**-toa / -koa COMIT / PROP / PERL**

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

	COMIT- ative	PROP- rietary	PERLative
-guwa -duwa	‘in company with’	<b>having</b> [cp. PRIV lacking]	movement <b>through</b> , across, along, <b>by</b> .

# Mark ix.34

**Wonto ba bara mupai kakulla:**  
*kulla bāra wiyellileilleen bāra bo bāra bo yapung koa nganto kunnun Pi[r]riwul kauwul kakilliko /or should it be kaiyu kān ka killi ko. [145]*

wandu ba bara mubayi gagala

[34] But they held their peace:  
 for by the way they had disputed among themselves, who should be the greatest.

instead DONE they-all shut-HAB be-be-PH

Instead they were shut [i.e. silent]: ...

**wandu ba: whereas / INSTEAD**

**wandu ba**  
 TkId: “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**

... *kulla bāra wiyellileilleen bāra bo bāra bo yapung koa ...*

gala bara wiyililiyan barabu barabu yabangGuwa

... for by the way they had disputed among themselves, ...

because they-all speak-ing-ing-RECIP-did they-all-EMPH they-all-EMPH [amongst themselves] path-having (through/by)

... because they were constantly reciprocally speaking emphatically-they emphatically-they [i.e. amongst themselves] by the path ...

**-toa / -koa COMIT / PROP / PERL**

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

	COMIT- ative	PROP- rietary	PERLative
-guwa -duwa	‘in company with’	<b>having</b> [cp. PRIV lacking]	movement <b>through,</b> across, along, <b>by.</b>

... *nganto kunnun Pi[r]riwul kauwul kakilliko /or should it be kaiyu kān ka killi ko. [145]*

ngandu ganan biriwal gawal gagiligu \OR gayugan gagiligu\

... who should be the greatest.

who-ERG be-will chief big be-be-ing-for \OR able-agent be-be-ing-for\

... (about) who will be for being \OR for being able-agent [i.e. be able to be]\ the big chief.

# Mark ix.35

*Ngatun noa yellowā bāran,  
ngatun kaibea barun twelve ta, ngatun wiya bārun,  
wiā tarai to kore ko kunnun wal ba kurrikurri ka  
ka killi ko, ngāla ko kunnun wal willung ka killi  
ko yanfīn ta birung, ngatun upulli kan wal kakilli  
ko barun ba [kəbā] yantin koba.*

**ngadun nuwa yilawa baran**

[35] And he sat down,  
and called the twelve, and saith unto them,  
If any man desire to be first, the same shall  
be last of all, and servant of all.

**AND he sit-PH DOWN**

And he sat **DOWN**, ...

**DOUBTFUL TkId COMPETENCE**  
UNIDIOMATIC EXAMPLES SUCH AS  
THIS CALL INTO QUESTION THE  
QUALITY OF TkId's REPRESENTATION  
OF THE LANGUAGE GENERALLY

**ANGLICISM 'down': baran**  
IN ENGLISH, **down** IS AN ADJUNCT TO  
CERTAIN VERBS, BUT THE SENSE IS  
AS MUCH EMPHATIC AS **downwards**.  
TkId 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.

*... ngatun kaibea barun twelve ta, ...*

**ngadun gayibiya barun TWELVE da**

... and called the twelve, ...

**AND call-be-PH them-all TWELVE AFFirm**

... and called them twelve, aye, ...

*... ngatun wiya bārun, ...*

**ngadun wiya barun**

... and saith unto them, ...

**AND speak-PH them-all**

... and spoke (to) them: ...

[continues from previous frame]

... *wiā tarai to kore ko kunnun wal ba kurrikurri ka ka killi ko, ...*

**wiya darayidu gurigu ganan wal ba gari gariga gagiligu**

... If any man desire to be first, ...

QUESTION other-ERG man-ERG be-will certainly WHEN/if first-at be-be-ing-for

... “QUERY: if (an)other man will certainly be-for-being >at< first, ...

... *ngāla ko kunnun wal willung ka killi ko yantīn ta birung, ...*

**ngalagu ganan wal wilang gagiligu yandindabirang**

... the same shall be last of all, ...

that-fellow-ERG be-will certainly behind be-be-ing-for all-away from

... that-fellow will certainly be-for-being behind [i.e. last] away from all, ...

... *ngatun upulli kan wal kakilli ko barun ba [kəbæ] yantin koba.*

**ngadun ubaligan wal gagiligu barunba yandinGuba**

... and servant of all.

AND do-ing-agent certainly be-be-ing-for them-all-of all-of

... and certainly for-being the doing-agent [i.e. servant] of them all’.

**DOUBTFUL TkId TRANSLATION**

KJV *servant of all*  
 TkId **ubaligan ... barunba yandinGuba**  
 do-ing-agent ... them-all-of all-of  
 PROBABLY UNNECESSARY:  
 (a) POSSESSIVE AGREEMENTS IN  
**barunba yandinGuba**  
 (b) ‘all’, ALREADY IMPLIED IN barun(ba)  
 PERHAPS:  
 (ngadun wal gagiligu) ubaligan barunba  
 (AND certainly be-be-ing-for) doing-agent  
 them-all-of  
*and certainly being their servant*

# Mark ix.36

*Ngatun mankulla ngaiya noa wonnai ta,*  
*ngatun wūnkūlla /or/ wun tēa/ bōn willing k[ə]a barun [kəkə] kin: Ngatun*  
*mannun bōn noa ba \_\_\_\_\_ ngikoumba ko wiya ngaiya noa barun,*

**ngadun manGala ngaya nuwa wanayi da**

[36] And he took a child,  
 and set him in the midst of them: and when he  
 had taken him in his arms, he said unto them,

**AND take-be-PH then he child AFFirm**

And he then took (a) child, aye, ...

*... ngatun wūnkūlla /or/ wun tēa/ bōn*  
*willing k[ə]a barun [kəkə] kin: ...*

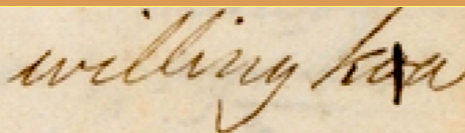
**ngadun wunGala \ OR wundiya \**  
**bun wilingGa barunGin**

... and set him in the midst of them: ...

**AND deposit-be-PH \ OR deposit-AFF-PH \**  
**him middle-at them-all-at**

... and deposited him at [i.e. in]  
 the middle at [i.e. of] them, ...

**MS ERROR**



“willing ka  
 wiling MEANS ‘lip’  
 MS ERROR: FOR  
 wili-ga: middle-at

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

[continues next frame]

[continues from previous frame]

...*Ngatun mannun bōn noa ba  
ngikoumba ko ...*

**ngadun manan bun nuwa ba  
[darangGu] ngigumbagu**

... and when he had taken him in his arms, ...

AND take-will him he WHEN/if  
[arm-using] him-of-using

... and when he will [sic] take him  
using [i.e. into] his [arms], ...

**MISSING TRANSLATION**

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

**INALIENABLE POSSESSION**

SOME LANGUAGES, NOT JUST  
ABORIGINAL, DO NOT INDICATE  
POSSESSION OF BODY PARTS,  
BECAUSE THERE IS NO  
QUESTION AS TO WHOM THE  
PART BELONGED. THIS MIGHT  
BE AN INSTANCE WHERE SUCH  
A CIRCUMSTANCE OBTAINED.

**DOUBTFUL TklD TRANSLATION**

*KJV taken him in his arms*

PROBLEMS WITH TklD TRANSLATION  
[1] PAST NOT FUTURE TENSE OF 'take'  
[2] WHY NOT **buru-ma-li-gu** raise--make-  
ing-for INSTEAD OF **ma/man**... 'take' [?]  
(3) 'his' PERHAPS UNNECESSARY  
OWING TO INALIENABLE POSSESSION:  
NO-ONE ELSE'S ARMS COULD HAVE  
BEEN USED  
PERHAPS:

**ngadun mara ba bun nuwa ba darang-Gu**  
AND take-URG-PH DONE him he WHEN/if  
arm-using  
*and when he had picked up him using his  
arms*

**EQUIVALENT VERSION IN Luke**

“Mankulla ngaia bōn noa ngikoung kin turrung ka ...”	manGala ngaya bun nuwa ngigungGin darangGa	"[28] Then took he him up in his arms,...."	take-be- PH that him he him-at arm-at	TklD LUKE [11:02:28::1 33:40.1] [Awa]
---	--	--	---	--

... *wiya ngaiya noa barun,*

**wiya ngaya nuwa barun**

... he said unto them,

Speak-PH then he them-all

... he then spoke (to) them,

## Mark ix.37

*Nganto [kɛ] ba pitulmunnun bōn wakol yanti wonnai kul*

*pitulmān noa tia; ngatun nganto ba pitulmunnun tia, pitulmulli korien tia, wonto ba noa pitulmunnun bōn ngala yukēa tia ba.*

**ngandu ba bidalmanan bun wagul yandi wanayigal**

[37] Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

who-ERG DONE joy-make-will him one thus child-belong

Who >done<-will joy-make [i.e. delight, i.e. receive]  
him thus, one child-mob [i.e. one of such children], ...

*... pitulmān noa tia; ...*

**bidalman nuwa diya**

... receiveth me: ...

joy-make-now he me

... he joy-makes [i.e. delights, i.e. receives] me; ...

*... ngatun nganto ba pitulmunnun tia, ...*

**ngadun ngandu ba bidalmanan diya**

... and whosoever shall receive me, ...

AND who-ERG DONE joy-make-will me

... and who >done<-will joy-make [i.e. delight, i.e. receive] me, ...

[continues from previous frame]

...*pitulmulli korien tia*, ...

*bidalmaligurin diya*

... receiveth not me, ...

joy-make-ing-lacking me

... joy-making-lacking [i.e. lacking delighting, i.e. lacking receiving] me, ...

...*wonto ba noa pitulmunnun bōn ngala yukēa tia ba*.

*wandu ba nuwa bidalmanan bun ngala yugiya diya ba*

... but him that sent me.

instead DONE he joy-make-will him that send-PH me DONE

... instead he will joy-make [i.e. delight, i.e. receive]  
him, that fellow (that) >done<-sent me.

#### 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 ix.38

*Ŷ Ngatun John to noa wiyā bōn,*

*wiyelliella, A. Pi[ɸ]riwul, nakulla [bæɸ] ngeen wakōl [tæɸ] ngala paibung ngulliella bārun, Devil yitirrō ngiroumba ko, ngatun keawarān noa wirobul[tæɸ]li korien ngearun katoa; [147] ngatun ngeen yari [ba] bōn kulla noa keawarān wirrobulli korien ngeen bo.*

**ngadun JOHNdu nuwa wiya bun**

[38] And John answered him,

saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

AND JOHN-ERG he speak-PH him

And he, John, spoke [i.e. answered] him, ...

*... wiyelliella, A. Pi[ɸ]riwul, ...*

**wiyiliyila ya biriwal**

... saying, Master, ...

speak-ing-recently ah chief

... speaking: "Ah, chief, ...

*... nakulla [bæɸ] ngeen wakōl [tæɸ] ngala paibung ngulliella bārun, ...*

**nagala ngiyin wagul ngala bayibangGaliyila barun**

... we saw one casting out ...

see-be-PH we-all one that eject-do-compel-ing-recently them-all

... we saw one, that-fellow, (who) was compel-ejecting them, ...

[continues from previous frame]

... *Devil yitirrō ngiroumba ko, ...*

**DEVIL yidaru ngirumbagu**

... devils in thy name, ...

DEVIL name-using thee-of-using

... Devil(s), using your name, ...

**DOUBTFUL AGREEMENT**

UNCLEAR WHETHER SUFFIXES ON ADJECTIVES SHOULD AGREE WITH NOUNS

... *ngatun keawarān noa wirobul[~~læn~~]li korien ngearun katoa; [147] ...*

**ngadun giyawaran nuwa wirubaligurin ngiyarunGaduwa**

... and he followeth not us: ...

AND not-now he follow-ing-lacking us-all-in company with

... and (he) was not following-<lacking> (along) in company with us; ...

**-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)

... *ngatun ngeen yari [ba] bōn kulla noa keawarān wirrobulli korien ngeen bo.*

**ngadun ngiyin yari [ba] bun gala nuwa giyawaran wirubaligurin ngiyinbu**

... and we forbad him, because he followeth not us.

AND we-all stop DONE him because he not-now follow-ing-lacking we-all-EMPH

... and we stop >done<-him, because he was not following-lacking emphatically-us”.

**DOUBTFUL Tkld CASE**

KJV *followeth not us*  
 Tkld **wirubaligurin ngiyinbu**  
 follow-ing-lacking we-all-EMPH.  
**ngeen**: NOM ERROR ‘we’ FOR *ngearun*  
 ACC ‘us’. PERHAPS:  
**wiruba-li-gurin ngiyaran-bu**  
 follow-ing-lacking us-all-EMPH.  
*not following us*

# Mark ix.39

*Wonto ba Jesu ko noa wiya,  
yanoa yari bān kora bōn: kulla keawarān wāl tarai  
kore kaiyu kān kakilli ko umulliko Miracle yitirrin  
emmoumba [tin] emmoung kai koriēn wāl noa  
wiyelli yarakai emmoung kai.*

wandu ba JESUSgu nuwa wiya

[39] But Jesus said,  
Forbid him not: for there is no man  
which shall do a miracle in my name,  
that can lightly speak evil of me.

instead DONE JESUS-ERG he speak-PH

Instead he, Jesus, spoke: ...

**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**

*... yanoa yari bān kora bōn: ...*

yanuwa yari ban Gura bun

... Forbid him not: ...

let-it-be! stop do-now not him

... “Desist, do not stop him; ...

**YANUWA ‘let-it-be’**  
**yanuwa** CONVEYS THE  
IDEAS OF ‘let it be’, ‘desist’,  
‘leave alone’, ‘drop it’, etc.

**IDIOM ban Gura**  
**ban Gura**  
do-now not  
*don’t do*  
THIS EXPRESSION  
OCCURS ABOUT 30  
TIMES IN THE RECORDS

[continues next frame]

[continues from previous frame]

...kulla keawarān wāl tarai kore kaiyu kān kakilli ko  
umulliko Miracle yitirrin emmoumba [tin] ...

gala giyawaran wal darayi guri gayugan gagiligu  
umaligu **MIRACLE** yidarín imuwumba [din]

... for there is no man which shall do a miracle in my name, ...

because not-now certainly other man able-agent  
be-be-ing-for make-ing-for **MIRACLE** name-at me-of-at

... because (there is) certainly not (an)other man able-agent [i.e. capable] for being for making miracles at [i.e. in] my name, ...

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

**DOUBTFUL AGREEMENT**

UNCLEAR WHETHER SUFFIXES ON ADJECTIVES SHOULD AGREE WITH NOUNS

...emmoung kai koriēn wāl noa wiyelli yarakai emmoung kai.

imuwungGayigurin wal nuwa wiyili yaragayi imuwungGayi

... that can lightly speak evil of me.

me-because-lacking certainly he speak-ing bad me-because

... because-lacking-me he (is) certainly speaking bad because-(of)-me [i.e. because by denying me he speaks evil because of me [?] ]”.

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

# Mark ix.40

*Koito<sub>1</sub> ba noa bukka korien ngearun [ngāla<sub>2</sub>]*

*niuwoa ta ngearun[?]/ba<sub>3</sub> kuttān /or katoa/*

**guwidu ba nuwa bagagurin ngiyarun**

[40] For he that is not against us  
is on our part.

therefore DONE he anger-lacking us-all

Therefore he lacking anger (to) us, ...

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

*... niuwoa ta ngearun [?]/ba<sub>3</sub> kuttān /or katoa/*

**nyuwuwa da ngiyarunba gadan**  
**\ OR [ngiyarun]Gaduwa \**

... is on our part.

he AFFirm us-all-of be-AFF-now \  
OR us-all-in company with\

... he, aye, is of us \OR in company with us\.

-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)

**POSSESSIVE unattached**

KJV *is on our part*  
Tkld **nyuwuwa da ngiyarunba gadan**  
he AFFirm us-all-of be-AFF-now

THE VARIOUS ALTERATIONS BY Tkld SUGGEST HE WAS UNCERTAIN ABOUT THIS TRANSLATION.  
**ngiyarunba** IS UNATTACHED TO A NOUN, MAKING THE MEANING READ SOMETHING LIKE he is our ... [what?] SO PERHAPS:

*nyuwuwa da gudi da ngiyarunba gadan*  
*he, aye, is our friend*

OR

*uwan [ngiyarun]Gaduwa*  
*[he, aye,] moves in company with us.*

## Mark ix.41

[~~N~~-Kulla] Ngatun ngan to ba <sup>2</sup>nurun

<sup>1</sup>wimbi ngunun kokoin \_\_\_\_\_ [...ld]

*pittalli ko yitirrin emmoumba tin, kulla nura Christ ūmba [kuttan] ta, kauwā wiyān tuloa bāng nurun, keawarān wāl noa ka korien kakilli ko or ngupātōara kunnun wal ngikoumba kakilli ko.*

ngadun ngandu ba wimbi ngunan  
nurun guguwin [dagara]

[41] For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

AND who-ERG DONE bowl give-will ye-all water [cold]

And who done will give you a bowl (of) (cold) water ...

... *pittalli ko yitirrin emmoumba tin, ...*

bidaligu yidarin imuwumbadin

... to drink in my name, ...

drink-ing-for name-at me-of-at

... for drinking at [i.e. in] my name, ...

### MISSING TRANSLATION

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

### DOUBTFUL Tkld TRANSLATION

*KJV a cup of water*

Tkld **wimbi ... guguwin [cold]**  
bowl ... water [cold]

FOR ABORIGINAL PEOPLE IN Tkld's TIME, ALL WATER WOULD HAVE BEEN cold, SO BETTER ADJECTIVES FOR water WOULD HAVE BEEN fresh, good, clean, clear, BUT PERHAPS USE NO ADJECTIVE AT ALL, ESPECIALLY AS THERE WAS NONE IN THE ORIGINAL "cup of water".

### DOUBTFUL AGREEMENT

UNCLEAR WHETHER SUFFIXES ON ADJECTIVES SHOULD AGREE WITH NOUNS

### -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

[continues next frame]

[continues from previous frame]

...*kulla nura Christ ūmba [kuttan] ta, ...*

**gala nura CHRISTumba da**

... because ye belong to Christ, ...

because you-all CHRIST-of AFFirm

... because you (are) of Christ, aye, ...

### POSSESSIVE unattached

KJV *ye belong to Christ*

Tkld **nura CHRISTumba**  
you-all CHRIST-of

UNATTACHED POSSESSIVE  
IDIOMATIC EXPRESSION DOUBTFUL  
POSSIBLY READS

you (are) Christ's ... [what?]

PERHAPS:

**nura guri CHRISTumba da**

you (are) men/people of Christ, aye  
ALTERNATIVELY

**nura CHRIST-gal da**

you (are) Christ-mob, aye

...*kauwā wiyān tuloa bāng nurun, ...*

**gawa wiyān duluwa bang nurun**

... verily I say unto you, ...

be-IMP! [yes] speak-now straight I ye-all

... yes, I speak straight (to) you, ...

[continues next frame]

[continues from previous frame]

... *keawarān wāl noa ka korien kakilli ko ...*

**giyawaran wal nuwa gagurin gagiligu**

... he shall not lose his reward.

not-now certainly he be-lacking be-be-ing-for

... he (will) certainly not be-lacking for being  
[i.e. he will not be inadequately existing] ...

... *or ngupatōara kunnun wal ngikoumba kakilli ko.*

**\ OR ngubadwara ganān wal ngigumba gagiligu \**

... he shall not lose his reward.

\ OR give-do-done to be-will certainly him-of be-be-ing-for \

... *OR* his give-endowed [i.e. reward] will  
certainly be for being.

**PASSIVE: -dwara**

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:

<b>wiya-dwara</b>	speaK-done to	spoken
<b>yuruba-dwara</b>	hide-done to	hidden
<b>ngu-dwara</b>	give-done to	given

RENDERED: speak-, hide-, give-endowed



# Mark ix.42

*Ngatun nganto ba yarakai umunnun bōn [?]*

*wakōl ngali koba [wənnai] warai tara koba ngurrulli kan ko ba emmoumba /or ngurrulli koa tia,/ murrorōng ta bōn ngirulli koa /Millstone [yæ] tunūng Mill koba / or kabirung/ kulleung ka [...neck] [149] ngatun bōn warikunnun koa wombul ka ko.*

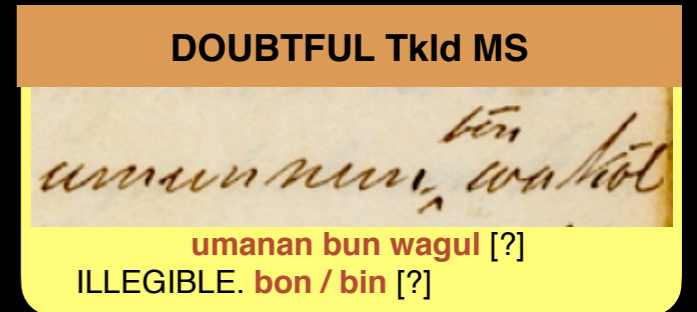
**ngadun ngandu ba yaragayi umanan bun**

[42] And whosoever shall offend

one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

AND who-ERG DONE bad make-will him

And who >done<-will make bad (to) him, ...



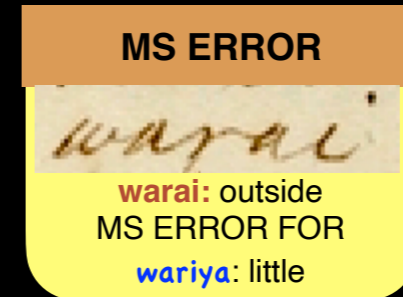
*... wakōl ngali koba [wənnai] warai tara koba ...*

**wagul ngaliguba warayidaraguba**

... one of these little ones ...

one this-of little-PLUR-of

... one of these little fellows ...



**OUTSIDE: warayi / waraba**

Tkld GENERALLY USED **warayi** FOR 'outside', BUT ON ABOUT 4 OCCASIONS USED **waraba** OTHER USE: **wara-ba**: fill-PH

*... ngurrulli kan ko ba emmoumba /or ngurrulli koa tia,/ ...*

**ngaraliganGuba imuwumba \ OR ngaraliguwa diya\**

... that believe in me, ...

hear-ing-agent-of me-of \ OR hear-ing-having me\

... (who are) my hearing agents [i.e. believers in me] \ OR hearing-having [i.e. believing] (in) me\, ...

[continues from previous frame]

...*murrorōng ta bōn ngirulli koa /Millstone [yæ] tunūng  
Mill koba /or kabirung/ kulleung ka [...neck] [149] ...*

marurung da bun ngiraliguwa \MILLSTONE dunung  
MILLguba\ OR MILLgabirang\ galiyangGa

... it is better for him that a millstone were hanged about his neck, ...

good AFFirm him tie-ing-having MILLSTONE  
stone MILL-of \ or MILL-away from\ neck-at

... good, aye, (someone) tying-<having> (to) him a  
millstone /stone of OR away from a mill/ at (his) neck  
[i.e. it would be good tying a millstone around his neck], ...

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...)

...*ngatun bōn warikunnun koa wombul ka ko.*

ngadun bun warigananGuwa wambulgagu

... and he were cast into the sea.

AND him reject-will-having stream-to

... and (someone) be-rejecting-<having> [i.e.  
having the rejecting of] him to [i.e. in] the stream.

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 ix.43

*Ngatun yarakai umunnun 2 mutturrō ba<sub>1</sub> biloa ngiroumba ko,  
kōlbuntilla unnoa ta; Murrorōng ta kauwā bīn, polōng kulliko moroin kolang wūrwiir kai, /or kan, / nga buloara  
ta mutturrur kān waita uwolli ko Hell kolāng, [κ] murrorōng kolang koiyung kolang Keawai wal minnūng  
bunggunnun yanti ka tai.*

**ngadun yaragayi umanan ba madaru bi luwa ngirumbagu**

[43] And if thy hand offend thee,  
cut it off: it is better for thee to enter into life maimed, than  
having two hands to go into hell, into the fire that never  
shall be quenched:

**AND bad make-will WHEN/if hand-ERG thee-he thee-of-ERG**

**And your hand, if it will make you bad [i.e. offend you], ...**

*... kōlbuntilla unnoa ta; ...*

**gulbandila anuwa da**

.. cut it off: ...

**cut-AFF-IMP! that AFFirm**

**... (you) must cut it (off), aye; ...**

*...Murrorōng ta kauwā bīn, ...*

**marurung da gawa bin**

... it is better for thee ...

**good AFFirm be-IMP! [yes] thee**

**... yes, (it is) good, aye, (for) you ...**

## CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:  
I thee **ba-nung** she thee **bin-toa**  
I her **ba-noun**  
thou me **bi-tia** thou her **bi-noun**  
thou him **bi-nung**  
he thee **bi-loa** (he me **tia-loa**

## INALIENABLE POSSESSION

*KJV thy hand*  
Tkld **madaru ngirumbagu**  
hand-ERG thee-of-ERG  
THIS SHOULD PROBABLY HAVE BEEN  
SIMPLY hand-ERG, OMITTING  
**ngirumbagu**, BECAUSE NO-ONE  
ELSE'S HAND COULD HAVE BEEN  
USED OTHER THAN 'your' hand.

## SPECIAL WORD: cut

DEFINITIONS MIGHT BE DOUBTFUL:  
**ganban-di-li-gu** To cut with a knife  
**gulban-di-li-gu** To chop with an axe or  
scythe, to mow  
**gala-ba-lig-u** to cut round; to circumcise  
**galing-di-lig-u** to cut, as with a knife or stone  
such cutting instrument

[continues from previous frame]

*...polōng kulliko moroin kolang  
wiirwiir kai, /or kan,/ ...*

**bulungGaligu murunGulang wiyir  
wiyirgayi \ OR wiyirgan\**

... to enter into life maimed, ...

enter-be-ing-for life-towards lame  
lame-ITEM \ OR lame lame-agent\

... for [i.e. to be] entering towards life  
(as) a lame-item OR lame-agent, ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	-	-	3
<b>-dayi</b>	-	-	2
<b>-wayi</b>	-	-	4

**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]

*...nga buloara ta mutturrur kān waita  
uwoilli ko Hell kolāng, [k] ...*

**nga bulwara da madaragan  
wada uwaligu HELLgulang**

... than having two hands to go into hell, ...

be (it is) two AFFirm hand-agent  
depart move-ing-for HELL-towards

... it is two, aye, hand-agent [i.e. rather than being two handed] (and) for depart-moving towards Hell, ...

**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]

**nga MEANINGS**

**nga** = or/nor/neither 69  
**nga** = be (it is) (alternative to **ga**) 21  
**nga** = see (alternative to **na**)  
OFTEN UNCLEAR WHICH MEANING Tkld INTENDED

**PROPrietive having**

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

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**-guwa** IS ASSUMED FOR PROPrietive

"kain"

gayin

"in possession of; having"

having

Tkld/Frsr  
AWA Lex  
[212:25]

[continues from previous frame]

...*murroṅ kolang koiyung kolang* ...

**maruringGulang gwiyangGulang**

... into the fire ...

inside-towards fire-towards

... towards into the fire ...

**DOUBTFUL AGREEMENT**

PERHAPS SIMPLY

**maruringGulang gwiyang**  
inside-towards fire

...*Keawai wal minnūng bunggunnun yanti ka tai.*

**giyawayi wal minang**  
**bangGanan yandi gadayi**

... that never shall be quenched:

no certainly WHAT do-compel-  
will thus be-AFF-HAB (always)

... THAT WHICH (someone) will certainly not always  
[i.e. never] compel-do [i.e. put out, quench].

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

- min** what? which
- minang** what? what object?
- minaring** what is it?
- minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]

*this, that, these, those, neither, none*

**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...)*

**RELATIVE PRONOUNS**

THIS	THAT	
<b>ngali</b> this	<b>ngala</b> that	
<b>ani</b> this	<b>anuwa</b> that	
what = 'that which'	<b>anduwa</b> that	
	<b>anang</b> that	
	<b>ngaluwa</b> that	
	<b>nginuwa</b> that	

PERHAPS: **ngalabu**

**yandi gadayi / galayi / giluwā**

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-giluwā**  
thus-like [*likewise*]

# Mark ix.44

*Unta ta keawarān tetti ba korien kora lang turōn nung barun ba,*

*ngatun Koiyung ta minnūng bungnga kora lang [korien.]*

**anda da giyawaran didibagurin guralang durunung barunba**

[44] Where their worm dieth not,  
and the fire is not quenched.

there AFFirm not-now dead-do-lacking not-ness worm them-all-of

There [i.e. where], aye, their worm (is) not dead-do-<lacking>  
not-ness [i.e. their worm is not dead], ...

## OBSCURE SENTENCE

OBSCURE SENTENCE  
AND EQUALLY OBSCURE  
TkId INTERPRETATION  
AND TRANSLATION

*... ngatun Koiyung ta minnūng bungnga kora lang [korien.]*

**ngadun gwiyang da minang bangGa guralang**

... and the fire is not quenched.

AND fire AFFirm WHAT do-compel-PH not-ness

... and the fire, aye, THAT (someone) did not-ness  
[i.e. the fire someone did not quench].

## minang: INTERROGATIVE

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

- min** what? which
- minang** what? what object?
- minaring** what is it?
- minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]

*this, that, these, those, neither, none*

## 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...)*

## RELATIVE PRONOUNS

THIS	THAT	
<b>ngali</b> this	<b>ngala</b> that	
<b>ani</b> this	<b>anuwa</b> that	
what = 'that which'	<b>anduwa</b> that	
	<b>anang</b> that	
	<b>ngaluwa</b> that	
	<b>nginuwa</b> that	

PERHAPS: **ngalabu**

# Mark ix.45

*Ngatun yarakai umunnun biloa ba tinna ko ngiroumba ko*

*kōlbuntilla unnoa ta: Murrorong ta kauwā bīn polōng kulli ko morōn kolang [mīnn-{}] wīrwiir kai, nga buloara kān tinna kān warikulliko murraring kolang [kəbæ] koiyang kolang minnūng bungngulli korien yanti katai.*

**ngadun yaragayi umanan bi luwa ba dinagu ngirumbagu**

[45] And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

**AND bad make-will thee-he WHEN/if foot-ERG thee-of-ERG**

And if it, your foot, will make you bad [i.e. offend you], ...

*... kōlbuntilla unnoa ta: ...*

**gulbandila anuwa da**

... cut it off: ...

**cut-AFF-IMP! that AFFirm**

... (you) must cut it (off), aye; ...

*...Murrorong ta kauwā bīn ...*

**marurung da gawa bin**

... it is better for thee ...

**good AFFirm be-IMP! [yes] thee**

... yes, (it) is good, aye, (for) you ...

## CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:  
I thee **ba-nung** she thee **bin-toa**  
I her **ba-noun**  
thou me **bi-tia** thou her **bi-noun**  
thou him **bi-nung**  
he thee **bi-loa** (he me **tia-loa**)

## INALIENABLE POSSESSION

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

## SPECIAL WORD: cut

DEFINITIONS MIGHT BE DOUBTFUL:  
**ganban-di-li-gu** To cut with a knife  
**gulban-di-li-gu** To chop with an axe or scythe, to mow  
**gala-ba-lig-u** to cut round; to circumcise  
**galing-di-lig-u** to cut, as with a knife or stone such cutting instrument

[continues from previous frame]

...*polōng kulli ko morōn kolang [minn-?]* wiirwiir kai, ...

**bulungGaligu murunGulang wiyir wiyirGayi**

... to enter halt into life, ...

enter-be-ing-for life-towards lame lame-ITEM

... for [i.e. to be] entering towards [i.e. into] life (as) a lame-item [i.e. it is good to be starting life lame], ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	-	-	3
<b>-dayi</b>	-	-	2
<b>-wayi</b>	-	-	4

...*nga buloara kān tinna kān* ...

**nga bulwaragan dinagan**

... than having two feet ...

be (it is) two-agent foot-agent

... it is two foot-agent [i.e. rather than being two-footed] ...

**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]

**nga MEANINGS**

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**nga** = be (it is) (alternative to **ga**) 21  
**nga** = see (alternative to **na**)  
 OFTEN UNCLEAR WHICH MEANING Tkid INTENDED

**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]
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[continues from previous frame]

... *warikulliko murraring kolang [kəbæ] koiyang kolang ...*

**warigaligu mararingGulang gwiyangGulang**

... to be cast into hell, into the fire ...

reject-ing-for inside-towards fire-towards

... (and) for rejecting towards into the fire  
[i.e. and being rejected into the fire] ...

... *minnūng bungngulli \_\_\_\_\_ korien \_\_\_\_\_ yanti katai.*

**minang bangGaligurin yandi gadayi**

... that never shall be quenched:

WHAT do-compel-ing-lacking  
thus be-AFF-HAB (always)

... THAT WHICH (someone) (is) compel-  
doing [i.e. quenching]-lacking always  
[i.e. that someone is unable to put out].

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

**min** what? which  
**minang** what? what object?  
**minaring** what is it?  
**minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]

*this, that, these, those, neither, none*

**RELATIVE PRONOUNS**

THIS	THAT
<b>ngali</b> this	<b>ngala</b> that
<b>ani</b> this	<b>anuwa</b> that
what = 'that which'	<b>anduwa</b> that
	<b>anang</b> that
	<b>ngaluwa</b> that
	<b>nginuwa</b> that

**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...)*

**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**]

# Mark ix.46

*Unta ta Turōnnung barun ba tetti wal korien /kora lang/ [151]*

*ngatun koyung minnūng bungnga [lli-korien] kora lang [yanti-katai].*

anda da durunung barunba didi wal gurin \guralang\

[46] Where their worm dieth not,  
and the fire is not quenched.

there AFFirm worm them-all-of dead certainly lacking \not-ness\

There [i.e. now], aye, their worm certainly dead-lacking  
\ (dead)-not-ness\ [i.e. their worm is not dead] ...

*... ngatun koyung minnūng bungnga  
[lli-korien] kora lang [yanti-katai].*

ngadun gwiyang minang bangGa guralang

... and the fire is not quenched.

AND fire what do-compel-PH not-ness

... and the fire THAT WHICH (someone)  
did not-ness [i.e. did not put out, quench].

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

**min** what? which  
**minang** what? what object?  
**minaring** what is it?  
**minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]  
*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

**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...)*

**RELATIVE PRONOUNS**

THIS	ngali	this	ani	this	THAT	ngala	that	anuwa	that
						anduwa	that	anang	that
						ngaluwa	that	nginuwa	that

what = 'that which'

# Mark ix.47

*Ngatun ngaikung ko ngiroumba ko yara kai umunnun biloa,  
tittillia bi unnoa wara ta ko: murrong kauwa b̄n pulōngkulliko murraring kolang piriwul koba kolang Eloī umba  
kolang wakōl k̄n ngaikung k̄n, nga buloara k̄n ngaikung k̄n warikulli ko koiyung kolāng Hell koba kolāng.*

**ngadun ngayigungGu ngirumbagu  
yaragayi umanan bi luwa**

[47] And if thine eye offend thee,  
pluck it out: it is better for thee to enter into the kingdom of God  
with one eye, than having two eyes to be cast into hell fire:

AND eye-ERG thee-of-ERG bad make-will thee-he [it]

And (if) it, your eye, will make you bad [i.e. offend], ...

## CONJOINED PRONOUNS: Tkld

‘Conjoined pronouns’: Tkld/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	.....	<b>bi diya</b>	[ <b>nu diya</b> ]	[ <b>duwa diya</b> ]
THEE	<b>ba bin</b>	.....	[ <b>nu bin</b> ]	[ <b>duwa bin</b> ]
HIM	[ <b>ba bun</b> ]	[ <b>bi bun</b> ]	[ <b>nu bun</b> ]	[ <b>duwa bun</b> ]
HER	[ <b>ba nuwan</b> ]	[ <b>bi nuwan</b> ]	[ <b>nu nuwan</b> ]	[ <b>duwa nuwan</b> ]

... *tittillia bi unnoa wara ta ko: ...*

**didiliya bi anuwa waradagu**

... pluck it out: ...

pluck-ing-IMP! thou that-fellow outside-to

... you must be plucking it to outside [i.e. plucking it out]; ...

## OUTSIDE: warayi / waraba

Tkld GENERALLY USED **warayi**  
FOR ‘outside’, BUT ON ABOUT 4  
OCCASIONS USED **waraba**  
OTHER USE: **wara-ba**: fill-PH

## ANGLICISM warayi ‘out’

Tkld TRANSLATED ENGLISH  
IDIOMATIC ‘out’ LITERALLY IN  
SUCH INSTANCES AS: pluck out,.  
THIS IS AN ENGLISH IDIOM  
ELABORATING ON ‘pluck’; IT DOES  
NOT MEAN ‘pluck outside’ THE ‘out’  
IS PERHAPS A MILD EMPHATIC]

... *murrong kauwa b̄n ...*

**marung gawa bin**

... it is better for thee ...

good be-IMP! [yes] thee

... yes, (it is) good (for) you ...

[continues from previous frame]

...*pulōngkulliko murraring kolang  
piriwul koba kolang Eloi umba kolang ...*

**bulungGaligu mararingGulang  
biriwalgubagulang ELOIumbagulang**

... to enter into the kingdom of God ...

enter-be-ing-for inside-towards chief-of  
(kingdom)-towards GOD-of-towards

... for [i.e. to be] entering towards inside  
[i.e. into] towards the kingdom of God ...

**DOUBTFUL AGREEMENT**

UNCLEAR WHETHER  
SUFFIXES ON ADJECTIVES  
SHOULD AGREE WITH NOUNS

**biriwal-guba: KINGDOM**

Tkld MAINLY ADOPTED **biriwal-guba**  
'chief-of' FOR 'kingdom'  
THIS FORM SEEMS DOUBTFUL

**biriwal-guba ELOI-guba** [30]

**biriwal-guba ELOI-umba** [6]

**biriwal-guba murugu-guba** [3]

Tkld ALSO USED—PERHAPS BETTER:

**biriwal-ngil** chief-place [9]

**biriwal-gani** chief-entity [2]

...*wakōl kān ngaikung kān, ...*

**wagulgan ngayigungGan**

... with one eye, ...

one-agent eye-agent

... (as) a one-eye-agent, ...

**DOUBTFUL AGREEMENT**

UNCLEAR WHETHER  
SUFFIXES ON ADJECTIVES  
SHOULD AGREE WITH NOUNS

**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]
--------	-------	-------------------------------	--------	----------------------------------

[continues next frame]

[continues from previous frame]

... *nga buloara kān ngaikung kān* ...

**nga bulwaragan ngayigungan**

... than having two eyes ...

be (it is) two-agent eye-agent

... it is a two-eye-agent ...

**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]

**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

**nga MEANINGS**

**nga** = or/nor/neither 69  
**nga** = be (it is) (alternative to **ga**) 21  
**nga** = see (alternative to **na**)  
 OFTEN UNCLEAR WHICH MEANING Tkld INTENDED

**DOUBTFUL AGREEMENT**

UNCLEAR WHETHER SUFFIXES ON ADJECTIVES SHOULD AGREE WITH NOUNS

... *warikulli ko koyung kolāng Hell koba kolāng.*

**warigaligu gwiyanggulang HELLgubagulang**

... to be cast into hell fire:

reject-ing-for fire-towards HELL-of-towards

... for rejecting towards the fire of hell.

**DOUBTFUL AGREEMENT**

UNCLEAR WHETHER SUFFIXES ON ADJECTIVES SHOULD AGREE WITH NOUNS

# Mark ix.48

*Unta ta turōnnung bārun ba tetti kora lāng,  
ngatun koyung minnūng bungngā kora lāng.*

**anda da durunung barunba didi guralang**

[48] Where their worm dieth not,  
and the fire is not quenched.

there AFFirm worm them-all-of dead not-ness

There [i.e. where], aye, their worm dead not-ness [i.e. their worm does not die, ...

*... ngatun koyung minnūng bungngā kora lāng.*

**ngadun gwiyang minang bangGa guralang**

... and the fire is not quenched.

AND fire WHAT-do-compel-PH not-ness

... and the fire WHAT (someone) did not-ness  
[i.e. did not put out, quench].

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

**min** what? which  
**minang** what? what object?  
**minaring** what is it?  
**minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]  
*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

**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...)*

**RELATIVE PRONOUNS**

THIS	THAT	
<b>ngali</b> this	<b>ngala</b> that	
<b>ani</b> this	<b>anuwa</b> that	
what = 'that which'	<b>anduwa</b> that	
	<b>anang</b> that	
	<b>ngaluwa</b> that	
	<b>nginuwa</b> that	

# Mark ix.49

*Ngatun yant̄in tarai k̄an tarai k̄an upunnun wal pulli lang ko koiyung ko,*  
*ngatun yantin tarai upatoara ngutoara yiriyiri lang /or Sacrifice/ pulli wal umunnun pulliko.*

**ngadun yandin darayigan darayigan ubanan wal baLilangGu gwiyangGu**

[49] For every one shall be salted with fire,  
and every sacrifice shall be salted with salt.

AND all other-agent other-agent do-will certainly salt-ness-using fire-using

And all other-agent other-agent [i.e. everyone else] will  
certainly do using salt-ness using fire [i.e. be salt fired], ...

*... ngatun yantin tarai upatoara ngutoara yiriyiri lang /or Sacrifice/ ...*

**ngadun yandin darayi ubadwara ngudwara yiri yirilang \ or SACRIFICE\**

... and every sacrifice ...

AND all other do-done to give-done to sacred-ness [sacrifice]

... and all [i.e. every] other do-endowed give-endowed sacred-ness [i.e. every other sacrifice] ...

*... pulli wal umunnun pulliko.*

**bali wal umanan baligu**

... shall be salted with salt.

salt certainly make-will salt-using

... (someone) will certainly make salt using salt [i.e. will certainly be salted].

### 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 ix.50

## *Murrorōng ta Pulli ta:*

*wonto ba Pulli kora kal pulli lang,  
minnung ke upulli ko pulli kakilli ko?  
Kauwā pulli kakilli ko nurun bo, ngatun  
pittul kauwa kakilli ko nurun bo nurun bo.*

**marurung da baLi da**

[50] Salt is good:

but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

good AFFirm salt AFFirm

Good, aye, salt, aye [i.e. salt is good]: ...

*... wonto ba Pulli kora kal pulli lang, ...*

**wandu ba baLi guragal baLilang**

*... but if the salt have lost his saltness, ...*

instead WHEN/if salt old-belong salt-ness

... instead if the salt old-belong salt-ness [i.e. if the saltiness is old], ...

### 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**

### MYSTERY WORD: guragal

7	guragal	old-belong
4	guragal	not-belong
4	ngarugal	old-belong

THE ESSENTIAL MEANING OF **gura** IS NEGATIVE: *no, not*, AND **gurin**, *lacking* PERHAPS **guragal** (*old-belong*) WAS A MIS-HEARING OF **ngarugal**

*... minnung ke upulli ko pulli kakilli ko? ...*

**minang gi ubaligu baLi gagiligu**

*... wherewith will ye season it? ...*

what be do-ing-for salt be-be-ing-for

... what be for doing salt for being [how to make it salty?] ...

### VERB 'to be'

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be'" [Dixon 1980 491:12]

IF THIS IS THE CASE FOR Awabakal, **ga / gi** 'be' WOULD BE A Tkld INVENTION.



[continues from previous frame]

*...Kauwā pulli kakilli ko nurun bo, ...*

**gawa baLi gagiligu nurunbu**

... Have salt in yourselves, ...

be-IMP! [yes] salt be-be-ing-for ye-all-EMPH

... Yes, salt for being emphatically-you [i.e. salt is for you], ...

*...ngatun pittul kauwa kakilli ko nurun bo nurun bo.*

**ngadun bidal gawa gagiligu nurunbu nurunbu**

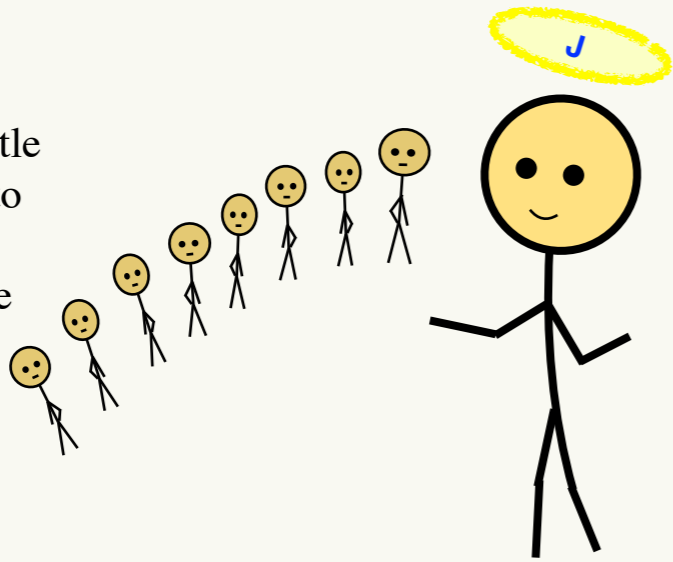
... and have peace one with another.

AND joy be-IMP! [yes] be-be-ing-for ye-all-EMPH ye-all-EMPH

... and, yes, joy [i.e. peace] for being emphatically-you  
emphatically-you [i.e. amongst yourselves].

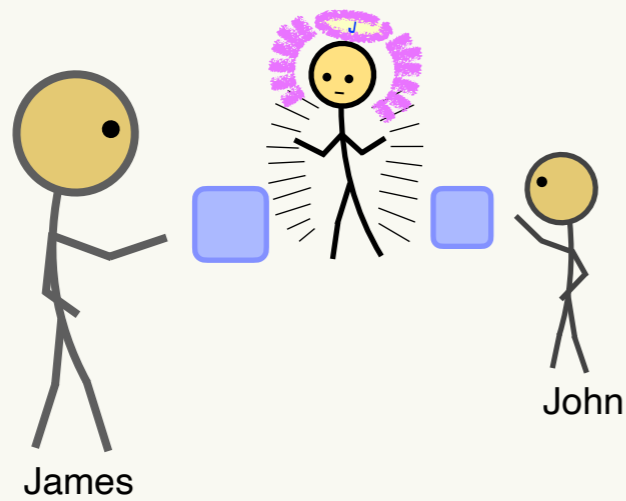
## ● JUDAH

[14] ... Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.



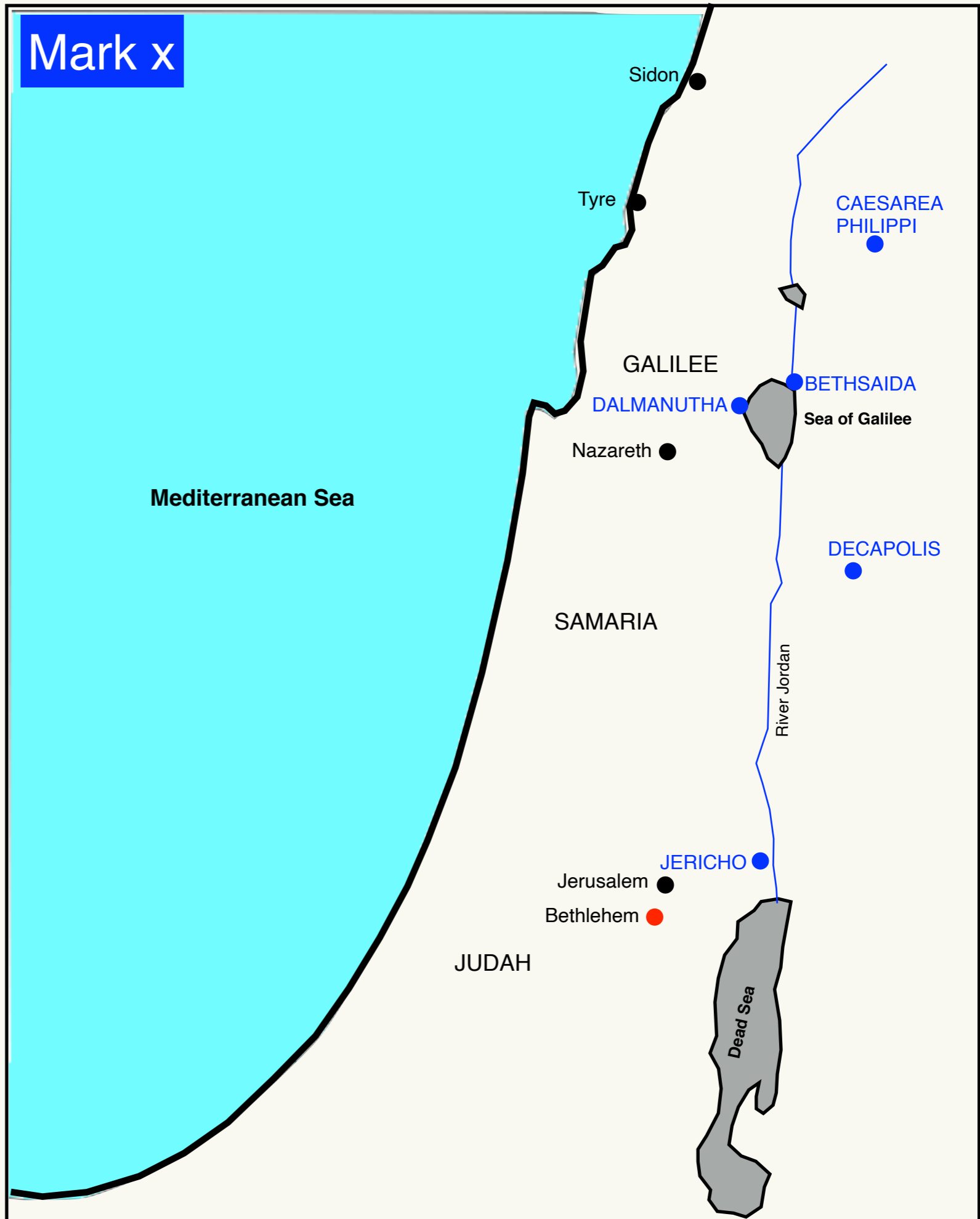
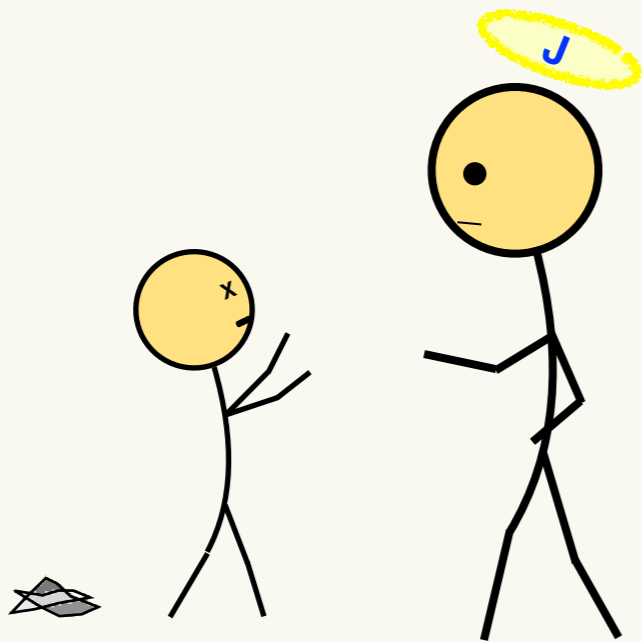
## ● JERUSALEM

[37] They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.



## ● JERICHO

[51] And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.



# Mark x.01

## Ngatun Boungkēa noa unta birung,

*ngatun uwā purrai toa Judea kal loa, murriung koa kaiyīn koa  
Jordan toa, ngatun bara kore [tə] kaiūmea kan ngikoung kin ko;  
ngatun noa nuyā barun /or nuyea kan barun/ yanti ba noa ba.*

## ngadun bungGiya nuwa andabirang

[1] And he arose from thence,  
and cometh into the coasts of Judaea by the farther side  
of Jordan: and the people resort unto him again; and, as  
he was wont, he taught them again.

AND rise-be-PH he there-away from

And he rose from there, ...

... *ngatun uwā purrai toa Judea kal loa, ...*

## ngadun uwa barayiduwa JUDAEAgaluwa

... and cometh into the coasts of Judaea ...

AND move-PH earth-having (through/by) JUDAEA-belong-having (through/by)

... and moved by the earth [i.e. coast(s)] through the Judaea-mob, ...

**-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)

... *murriung koa kaiyīn koa Jordan toa, ...*

## mariyangGuwa gayinGuwa JORDANduwa

.. by the farther side of Jordan: ...

forward-having (through/by) side-having  
(through/by) JORDAN-having (through/by)

... forward-by side-by Jordan-by  
[i.e. by the far side of the Jordan], ...

**DOUBTFUL AGREEMENT**

KJV *by the farther side of Jordan*  
Tkld **mariyangGuwa gayinGuwa JORDANduwa**

PERHAPS BETTER REPRESENTED BY:  
**mariyangGuwa gayin JORDAN-ga:**  
forward-by side JORDAN-at  
*by the far side at [i.e. of] (the) Jordan*

**-toa / -koa COMIT / PROP / PERL**

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

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

[continues from previous frame]

*...ngatun bara kore [tæ] kaümea kan ngikoung kin ko; ...*

**ngadun bara guri gawumiyagan ngigungGinGu**

.. and the people resort unto him again; ...

AND they-all man gather-make-again-now him-to

... and they, the men, gather(ed) again to him; ...

**-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**

*...ngatun noa nuyā barun /or nuyea kan barun/ ...*

**ngadun nuwa nuya barun  
 \ OR nuyiyagan barun \**

... and, as he was wont, he taught them again.

AND he teach-PH them-all \  
 OR teach-again now them-all \

... and he touched [i.e. taught] them  
 \ OR taught them again \ ...

**-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**

**SPECIAL WORD: tempt/touch/ try/teach**

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

*...yanti ba noa ba.*

**yandi ba nuwa ba**

... as he was wont, ...

thus DONE he DONE

... thus-done [i.e. likewise] he-done [i.e. as he was wont].

## Mark x.02

*ſ Ngatun tanān uwā bōn bara Pharisee,*

*ngatun wiyā ngikoung, wiyā tuloa ta [wūnk] wōnkulli ko [kore-kə]  
bounnoun porikun bai poribai to? nupulliella bōn.*

**ngadun danan uwa bun bara PHARISEE**

[2] And the Pharisees came to him,

and asked him, Is it lawful for a man to put away his wife?  
tempting him.

**AND approach move-PH him they-all PHARISEE**

**And they, the Pharisees, approach-moved him, ...**

*... ngatun wiyā ngikoung, ...*

**ngadun wiya ngigung**

... and asked him, ...

**AND speak-PH him**

**... and spoke (to) him, ...**

[continues next frame]

[continues from previous frame]

... *wiyā tuloa ta [wūnk] wōnkulli ko [kore-kə]*  
*bounnoun porikun bai poribai to? ...*

*wiya duluwa da wunGaligu*  
*buwanuwan buriganbayi buribayidu*

... Is it lawful for a man to put away his wife? ...

QUESTION: straight AFFirm deposit-be-ing-for  
 her wife-agent-[f]-ITEM husband-ITEM-ERG

... “QUERY: (is it) straight, aye, (for) a husband (to be) depositing [i.e. putting away] her, a wife?” ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

... *nupulliella bōn.*

*nubaliyila bun*

... tempting him.

tempt-do-ing-recently him

... recently tempting him.

**SPECIAL WORD: tempt/touch/ try/teach**

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

## Mark x.03

*Ngatun noa wiyā niakai bārun,*

*Minnaring noa Mose[s] ko wiyālla nurun?*

**ngadun nuwa wiya ngiyagayi barun**

[3] And he answered and said unto them,

What did Moses command you?

AND he speak-PH like this them-all

And he spoke like this (to) them: ...

---

*... Minnaring noa Mose[s] ko wiyālla nurun?*

**minaring nuwa MOSESgu wiyala nurun**

... What did Moses command you?

what he MOSES-ERG speak-PH ye-all

... “What did Moses speak (to) you?”

---

# Mark x.04

*Ngatun bāra wiyā [wommun]*

*upabun bēa noa Mose ko ngearun pepa wonkulliko, ngatun wōnkulli ko bounnoun.*

**ngadun bara wiya**

[4] And they said,

Moses suffered to write a bill of divorcement, and to put her away.

**AND they-all speak-PH**

And they spoke:...

*... upabun bēa noa Mose ko ngearun pepa wonkulliko, ...*

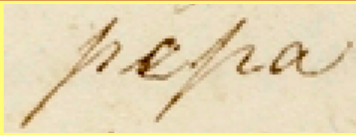
**ubabanbiya nuwa MOSESgu ngiyarun biba wunGaligu**

... Moses suffered to write ...

**do-permit-PH he MOSES-ERG us-all xxx abandon-be-ing-for**

... “He, Moses, permitted us to do [i.e. write] (a) do-for-abandoning [i.e. bill of divorcement], ...

**MYSTERY WORD: biba**



**biba:** ..... [?]  
**MEANING UNKNOWN**  
**biba:** .....

*...ngatun wōnkulli ko bounnoun.*

**ngadun wunGaligu buwanuwan**

... and to put her away.

**AND abandon-be-ing-for her**

... and for abandoning her [i.e. putting her away]”.



## Mark x.05

*Ngatun Jesu ko noa wiyā,*

*ngatun wiyelliella barun, Piriral lin Būlbū lin  
nurun ba tin ngala tin upā noa unni ta wiyelli ta:*

**ngadun JESUSgu nuwa wiya**

[5] And Jesus answered

and said unto them, For the hardness of  
your heart he wrote you this precept.

**AND JESUS-ERG he speak-PH**

And he, Jesus, spoke, ...

*... ngatun wiyelliella barun, ...*

**ngadun wiyiliyila barun**

.. and said unto them, ...

**AND speak-ing-recently them-all**

... and was speaking (to) them: ...

[continues next frame]

[continues from previous frame]

...*Piriral lin Būlbūl lin nurun ba tin ngala tin ...*

*biriralin bulbulin nurunbadin ngaladin*

... For the hardness of your heart ...

hard-because heart-because ye-all-of-because that-because [therefore]

... “(It is) because of your hard hearts because-of that [i.e. therefore] ...

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

**but / because / therefore**

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

**DOUBTFUL AGREEMENT**

*KJV For the hardness of your heart*  
 Tkld *biriralin bulbulin nurunbadin ngaladin*

PERHAPS BETTER REPRESENTED BY:

*bulbulin biral nurunba ngaladin*  
 heart-because hard you-all-of therefore

**‘heart’ METAPHOR**

‘heart’: English (European?) CONCEPT OF ‘LOCUS OF SINCERITY’ UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME. PERHAPS rRECONSTRUCT AS, e.g.:

*gala aura minGi-gurin*  
 because you-all emotion-lacking  
*because you are unfeeling*

...*upā noa unni ta wiyelli ta:*

*uba nuwa ani da wiyili da*

... he wrote you this precept.

do-PH he this AFFirm speak-ing ABSTR

... he [Moses] did [i.e. wrote] this, aye, speaking [i.e. statement]”.

# Mark x.06

*Wonto ba kurrikurri ta birung umulli ta birung*

*[Eloi-umba ta birung] umā noa Eloi to bulun kore ngatun nukung. [155]*

wandu ba gari garidabirang umalidabirang

[6] But from the beginning of the creation

God made them male and female.

instead DONE first-away from make-ing-away from

Instead from the first making, ...

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

*... umā noa Eloi to bulun kore ngatun nukung. [155]*

uma nuwa ELOIdu bulun guri ngadun nugang

... God made them male and female.

make-PH he GOD-ERG them-two man AND woman

... he, God, made them-two man and woman.

# Mark x.07

*Ngali tin kore ko wōnnun wal bulun,*

*Biyung bai ngatun Tunkang, ngatun kakillinnun wal noa porikunbai ngikoumba;*

**ngalidin gurigu wunan wal bulun**

[7] For this cause shall a man leave

his father and mother, and cleave to his wife;

this-because man-ERG abandon-will certainly them-two

Because of this, a man will certainly deposit [i.e. abandon] them-two, ...

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

*... Biyung bai ngatun Tunkang, ...*

**biyangbaya ngadun danGang**

... his father and mother, ...

father-ITEM AND mother

... father and mother, ...

<b>-gayi / --baya: because, at, ITEM</b>			
IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) <b>because</b> <b>at</b> <b>ITEM</b>			
<b>-gayi</b>	42	<b>41</b>	12
<b>-baya</b>	-	-	3
<b>-dayi</b>	-	-	2
<b>-wayi</b>	-	-	4

*...ngatun kakillinnun wal noa porikunbai ngikoumba;*

**ngadun gagilinan wal nuwa buriganbaya ngigumba**

... and cleave to his wife;

AND be-be-ing-will certainly he wife-agent-[f]-ITEM him-of

... and he will certainly be (with) his spouse.

<b>-gayi / --baya: because, at, ITEM</b>			
IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) <b>because</b> <b>at</b> <b>ITEM</b>			
<b>-gayi</b>	42	<b>41</b>	12
<b>-baya</b>	-	-	3
<b>-dayi</b>	-	-	2
<b>-wayi</b>	-	-	4

# Mark x.08

*Ngatun ngaloa bula buloara kunnun wāl puttā wakōl kakilliko*

*yanti ba ta keawai bula buloara kunnun wonto ba wakōl bo ta putta kuttān.*

**ngadun ngaluwa bula bulwara ganan wal bada wagul gagiligu**

[8] And they twain shall be one flesh:

so then they are no more twain, but one flesh.

AND this-fellow two they-two be-will certainly meat one be-be-ing-for

And this-fellow [i.e. these] two (of them) will certainly be for being one meat [i.e. flesh], ...

*... yanti ba ta keawai bula buloara kunnun ...*

**yandi ba da giyawayi bula bulwara ganan**

... so then they are no more twain, ...

thus DONE AFFirm no two they-two be-will

... thus-done [i.e. likewise], aye, will be not two (of them), ...

*... wonto ba wakōl bo ta putta kuttān.*

**wandu ba wagulbu da bada gadan**

... but one flesh.

instead DONE one-EMPH AFFirm meat be-AFF-now

... instead will be emphatically-one, aye [i.e. only one] flesh.

## wandu ba: whereas / INSTEAD

### wandu ba

TkId: "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**

## -bu da: EMPHatic AFFirm

TkId 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."

[only]

TkId  
AWA  
Key  
1850  
[52:29]

# Mark x.09

*Unnoa ta tan tun bēa Eloī to*

*yanoa [tarai-to-kore-kə] tillur bung ngai yikora kore ko.*

**anuwa da dandanbiya ELOIdu**

[9] What therefore God hath joined together,  
let not man put asunder.

that AFFirm join-do-PH GOD-ERG

That, aye, God joined, ...

*...yanoa [tarai-to-kore-kə] tillur bung ngai yikora kore ko.*

**yanuwa dilabangGa gura gurigu**

... let not man put asunder.

let-it-be split-do-compel-IMP!-not man-ERG

... desist! man must not compel to split.

### YANUWA 'let-it-be'

**yanuwa** CONVEYS THE IDEAS OF 'let it be', 'desist', 'leave alone', 'drop it', etc.

### METATHESIS

"metathesis: The transposition of sounds or letters in a word, or (occasionally) of whole words or syllables; the result of such a transposition."

**daral** <-> **dilur**: 'split'

### -yi-gura MISCONCEPTION

**yikora** OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

# Mark x.10

*Ngatun kokera ka ba*

*bara wirrobulli kan to wiyea k̄an b̄on ngalā tin.*

**ngadun gugiragaba**

[10] And in the house

his disciples asked him again of the same matter.

AND hut-at

And, at [i.e. in] the house, ...

### MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld

7 **gugiridin**

2 **gugiriba**

2 **gugiraga(ba)**

20 **gugira**

*... bara wirrobulli kan to wiyea k̄an b̄on ngalā tin.*

**bara wirubaligandu**

**wiyiyagan bun ngaladin**

... his disciples asked him again of the same matter.

they-all follow-ing-agent-ERG speak-again-now  
him that-because [therefore]

... they, his followers [i.e. disciples], spoke back  
[i.e. answered] him again because of that.

### 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

### -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**

### 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

# Mark x.11

## *Ngatun noa wiyā bārun*

*Nganto ba wōnnun porikun bai ngikoumba,  
ngatun kakillinnun wal tarai kān ta,  
warekilleen noa tarai kan to bounnoun.*

## ngadun nuwa wiya barun

[11] And he saith unto them,

Whosoever shall put away his wife, and marry another, committeth adultery against her.

AND he speak-PH them-all

And he spoke (to) them: ...

*... Nganto ba wōnnun porikun bai ngikoumba, ...*

## ngandu ba wunan buriganbayi ngigumba

... Whosoever shall put away his wife, ...

who-ERG DONE abandon-will wife-agent-[f]-ITEM him-of

... “Who >done<-will deposit [i.e. abandon] his wife ...

### -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]

...ngatun kakillinnun wal tarai k̄an ta, ...

ngadun gagilinan wal darayigan da

... and marry another, ...

AND be-be-ing-will certainly other-agent AFFirm

... and will certainly be being at [i.e. with] (an)other-agent, aye, ...

... warekilleen noa tarai kan to bounnoun.

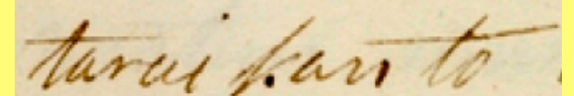
warigilin nuwa darayigandu buwanuwan

... committeth adultery against her.

reject-ing-now he other-agent-ERG her

... he, the other-agent, rejects her”.

#### DOUBTFUL TkId TRANSLATION



KJV committeth adultery against her.

TkId warigilin nuwa darayigandu  
buwanuwan

reject-ing-now he other-agent-ERG her  
THIS MEANS, ILLOGICALLY:

he, the other-agent, rejects her  
BUT HE REJECTS HIS WIFE IN FAVOUR OF  
THE OTHER (agent). SO, PERHAPS:

warigi-li-n buwanuwan nuwa darayi-gan-Gu  
reject-ing-now her he other-agent-for  
he rejects her **for** the other

## Mark x.12

*Ngatun wōnnun ba bountoa  
porikunbai to poribai bounnoun ba,  
ngatun kakillinnun [wəɫ] ngaiya wal tarai kān ta warikilleen bountoa.*

**ngadun wunan ba buwanduwa  
buriganbayidu buribayi buwanuwanba**

[12] And if a woman shall  
put away her husband,  
and be married to another, she committeth

AND abandon-will WHEN/if she  
wife-agent-[f]-ITEM-ERG husband-ITEM her-of

And if she, a wife, will deposit [i.e. abandon] her husband, ...

*... ngatun kakillinnun [wəɫ] ngaiya wal tarai kān ta ...*

**ngadun gagilinan ngaya wal darayiganda**

... and be married to another, ...

AND be-be-ing-will then certainly other-agent-at

... and will be being then certainly at [i.e. with] (an)other-agent, ...

*... warikilleen bountoa.*

**warigilin buwanduwa**

... she committeth adultery.

reject-ing-now she

... she is rejecting [i.e. committing adultery].

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

# Mark x.13

*f Ngatun bāra mānkulla barun wonnai tara ngikoung kin  
numauwil koa noa barun ngatun wirrobulli kān to koakā barun ngala mankulla /or mānkilli ko./ [157]*

**ngadun bara manGala barun wanayidara ngigungGin**

[13] And they brought young children to him,  
that he should touch them: and his disciples rebuked those that brought them.

AND they-all take-be-PH them-all child-PLUR him-at

And they took them, the children, at [i.e. to] him ...

*... numauwil koa noa barun ...*

**numawilguwa nuwa barun**

.. that he should touch them: ...

touch-make-might-having he them-all

... (that) he might-doing touch them, ...

*...ngatun wirrobulli kān to koakā barun ngala mankulla /or mānkilli ko./ [157]*

**ngadun wirubaligandu guwaga barun  
ngala manGala \ OR manGiligu\**

... and his disciples rebuked those that brought them.

AND follow-ing-agent-ERG scold-be-PH them-all  
that-fellow take-be-PH \ OR take-be-ing-for\

... and the following-agent(s) [i.e. disciples] scolded  
them (that) took \ OR for taking\ those fellows.

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

**SPECIAL WORD: tempt/touch/ try/teach**

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

**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 x.14

*Wonto ba Jesu ko noa ba nakulla unnoa ta,  
niuwarān noa kauwul lan, ngatun wiyā ngaiya noa bārun, tanān uwā bunbilla wonnai  
tāra emmoung kin ngatun yari bān kora; kulla wal yān tāra kul piriwul koba Eloī koba.*

wandu ba JESUSgu nuwa ba nagala anuwa da

[14] But when Jesus saw it,  
he was much displeased, and said unto them, Suffer  
the little children to come unto me, and forbid them  
not: for of such is the kingdom of God.

instead DONE JESUS-ERG he WHEN/if see-be-PH that AFFirm

Instead he, Jesus, when he saw that, aye, ...

**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**

*... niuwarān noa kauwul lan, ...*

nyuwaran nuwa gawalan

... he was much displeased, ...

anger-now he big-ness

... he is big-ness [i.e. very] angry, ...

**-gan / -gan(g): BEness**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

*...ngatun wiyā ngaiya noa bārun, ...*

ngadun wiya ngaya nuwa barun

.. and said unto them, ...

AND speak-PH then he them-all

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

[continues from previous frame]

...*tanān uwā bunbilla wonnai tāra emmoung kin* ...

**danan uwabanbila wanayidara imuwungGin**

... Suffer the little children to come unto me, ...

approach move-permit-IMP! child-PLUR me-to

... “(You) must permit the children (to) approach-move at [i.e. to] me, ...

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

...*ngatun yari bān kora; ...*

**ngadun yari ban Gura**

... and forbid them not: ...

AND stop do-now not

... and do not stop (them); ...

**IDIOM ban Gura**

**ban Gura**  
do-now not  
*don't do*

THIS EXPRESSION  
OCCURS ABOUT 30  
TIMES IN THE RECORDS

...*kulla wal yān tāra kul piriwul koba Eloī koba.*

**gala wal yandaragal biriwalguba ELOIguba**

... for of such is the kingdom of God.

because certainly thus-belong chief-of (kingdom) GOD-of

... because certainly thus-mob [i.e. such group] (are) the kingdom of God”.

**Tkld INVENTIONS:**  
property / town / kingdom

Tkld coined the following terms:  
property: **dalugang** hold-BE-ness  
town **gugiri garing** hut all  
kingdom **biriwal-guba** chief-of [kingdom]

## Mark x.15

*Kauwā wiyān bāng nurun,  
ngānto ba manki korien unta piriwul ko ba Eloi  
koba yanti ba wannai ta kiloa, keawai wal noa  
polōngkullinnun tuntoa [tā].*

**gawa wiyān bāng nurun**

[15] Verily I say unto you,  
Whosoever shall not receive the kingdom of  
God as a little child, he shall not enter therein.

be-IMP! [yes] speak-now I ye-all

“Yes, I speak (to) you, ...

*... ngānto ba manki korien unta piriwul ko ba Eloi koba ...*

**ngandu ba manGigurin anda biriwalguba ELOIguba**

... Whosoever shall not receive the kingdom of God ...

who-ERG DONE take-be-lacking there chief-of (kingdom) God-of

... who >done<-lacks-taking there the kingdom of God [i.e.  
who, there, is not receiving the kingdom of God], ...

**Tkld INVENTIONS:**  
property / town / kingdom

Tkld coined the following terms:

property:	<b>dalugang</b>	hold-BE-ness
town	<b>gugiri garing</b>	hut all
kingdom	<b>biriwal-guba</b>	chief-of [kingdom]

[continues next frame]

[continues from previous frame]

...*yanti ba wonnai ta kiloa, ...*

*yandi ba wanayidagiluwa*

... as a little child, ...

thus WHEN/if child-AFFirm-like

... thus when like a child, aye, ...

**-giluwa: -LIKE**

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

**MS ERROR [?] Clitic da**

**da** AFFirm (aye)  
PERHAPS **da**: ISOLATED, AT THE END [?]  
*cf Dixon:*  
“Most Australian languages have a small set of *clitics*. These can be added to any type of word and always follow the final inflection; ...” [Dixon 1980 284:22]

...*keawai wal noa polōngkullinnun tuntoa [tæ].*

*giyawayi wal nuwa bulungGalinan danduwa*

... he shall not enter therein.

no certainly he enter-be-ing-will enough

... he certainly will not be entering enough.”

**MS ERROR [?]**

*tuntoa tæ*  
**danduwa**: enough  
PERHAPS MS ERROR FOR  
**anduwa** = ‘that’, ‘there’ [?]

# Mark x.16

*Ngatun noa b̄arun [puromā mānkulla wokka]*

*puromā watto ka ko ngikoumba ka ko*

*numā barun mutturrō ngikoumba ko, ngatun murrorōng wiyā b̄arun.*

**ngadun nuwa barun buruma wadugagu ngigumbagagu**

[16] And he took them up in his arms,  
put his hands upon them, and blessed them.

**AND he them-all raise-make-PH arm-to him-of-to**

And he raised them to his arms, ...

## INALIENABLE POSSESSION

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

*... numā barun mutturrō ngikoumba ko, ...*

**numa barun madaru ngigumbagagu**

.. put his hands upon them, ...

**touch-PH them-all hand-using him-of-using**

... touched them using his hand(s), ...

## SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

## INALIENABLE POSSESSION

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

*...ngatun murrorōng wiyā b̄arun.*

**ngadun marurung wiya barun**

... and blessed them.

**AND good speak-PH them-all**

... and spoke good (to) [i.e. blessed] them.



# Mark x.17

*Ŷ Ngatun waita uwā noa ba yapung koa,*

*tanān ngaiya wakōl kan [tʰ] murrulliella, ngatun pimbung ko pirroke kakilliella ngikoung kai, ngatun wiyelliella bōn, Alla piriwul murrōng, minnung bullinnun bāng kauwil koa bang morōn kakilli ko yanti kuttai?*

**ngadun wada uwa nuwa ba yabangGuwa**

[17] And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

AND depart move-PH he WHEN/if path-having (through/by)

And when he depart-moved by [i.e. along] the path, ...

-toa / -koa COMIT / PROP / PERL			
-(ga)duwa, -guwa, -luwa, -ruwa			
	COMIT-ative	PROP-rietive	PERLative
-guwa -duwa	'in company with'	<b>having</b> [cp. PRIV lacking]	movement <b>through,</b> across, along, <b>by.</b>

*... tanān ngaiya wakōl kan [tʰ] murrulliella, ...*

**danan ngaya wagulgan maraliyila**

... there came one running, ...

approach then one-agent run-ing-recently

... one-agent [i.e. a person] then approach(ed) running, ...

[continues next frame]

[continues from previous frame]

...ngatun pimbung ko pirroke  
kakilliella ngikoung kai, ...

ngadun bimbangGu birugi  
gagiliyila ngigungGayi

... and kneeled to him, ...

AND kiss-for [?] lie [?]  
be-be-ing-recently him-at

... and was for kiss(ing) [?], being  
ly(ing) [?] at [i.e. in front of] him, ...

MYSTERY TRANSLATION

CHALLENGING Tkld TRANSLATION

1. THERE ARE NO OTHER EXAMPLES OF **bimbang**, ALTHOUGH **bumbang** AND SIMILAR MEAN 'kiss'.
2. THERE ARE NO OTHER EXAMPLES OF **birugi** OR SIMILAR, THE CLOSEST AND POSSIBLY RELEVANT BEING **birigi** 'lie'.
3. THERE IS ONLY ONE EXAMPLE FOR **kneel**, BUT NOT AWA, AND DISSIMILAR. SO DID THE SUPPLICANT **lie** AND **kiss**, AS IN LYING BEFORE CHRIST AND KISSING HIS FEET? DOUBTFUL.

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

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

	because	at	ITEM
-gayi	42	41	12
-bayi	-	-	3
-dayi	-	-	2
-wayi	-	-	4

DOUBTFUL Tkld TRANSLATION

KJV *kneeled to him*

POSSIBLE ALTERNATIVE:

**birigi-ya ngigung-Gayi**  
lie-PH him-at  
*lay in front of him*

...ngatun wiyelliella bōn, ...

ngadun wiyiliyila bun

... and asked him, ...

AND speak-ing-recently him

... and was speaking (to) him, ...

[continues next frame]

[continues from previous frame]

...*Alla piriwul murrōng*, ...

**ala biriwal marung**

... Good Master, ...

ho chief good

... “Hey, good chief, ...

...*minnung bullinnun bāng* ...

**minang balinan bang**

... what shall I ...

what do-ing-will I

... what will I (be) doing [i.e. what should I do] ...

...*kauwil koa bang morōn kakilli ko yanti kuttai?*

**gawilguwa bang murun gagiligu yandi gadayi**

... that I may inherit eternal life?

be-might-having I life be-be-ing-for thus be-AFF-HAB (always)

... (that) I might be for being always life  
[i.e. to be always alive (to have everlasting life)]?”

**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*]

# Mark x.18

*Ngatun Jesu ko noa bōn wiyā,  
Minnaring tin [159] bi wiyān tia murrōng yitirra bāng?  
keawai wāl tarai kān murrōng kān wonto ba wakōl kān  
bo ta ngala Eloī ta,*

**ngadun JESUSgu nuwa bun wiya**

[18] And Jesus said unto him,  
Why callest thou me good? there is none good but  
one, that is, God.

**AND JESUS-ERG he him speak-PH**

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

*... Minnaring tin [159] bi wiyān tia  
murrōng yitirra bāng? ...*

**minaringdin bi wiyān  
diya marung yidara bang**

... Why callest thou me good? ...

**what-because thou speak-now  
me good good name I [DOness?]**

... “What-because [i.e. why] (do) you  
speak (to) me (that) I good name? [i.e. why  
do you say that I (have) a good name?] ...

### 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 **minyīn** (BB)

### -gan / -gan(g)

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

[continues from previous frame]

*...keawai wāl tarai kān murrōng kān ...*

**giyawayi wal darayigan marungGan**

... there is none good ...

no certainly other-agent good-agent

... [There] certainly (is) no other good-agent [i.e. other good person] ...

*...wonto ba wakōl kān bo ta ngala Eloī ta,*

**wandu ba wagulganbu da  
ngala ELOI da**

... but one, that is, God.

instead DONE one-agent-EMPH AFFirm  
that GOD AFFirm

... instead emphatically-one-agent, aye,  
[i.e. only one], that-fellow God, aye”.

### 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**

### -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."

[only]

Tkld  
AWA  
Key  
1850  
[52:29 ]

# Mark x.19

*Ngintoa nguŕrān unnoa tara wiyatōara ta[ra],*

*yanoa wari kai yi kora, yanoa tetti bungngai yi kora, yanoa mānki yi kora, yanoa nakoiya yi kora, yanoa yarakai umai yi kora [defraud ...mmai], murrorōng umulla bulun Biyungbai ngatun Tunkan ngiroumba*

**nginduwa ngaran anuwadara wiyadwara da**

[19] Thou knowest the commandments,

Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

thou hear-now that-PLUR speak-done to ABSTR

You hear [i.e. know] those things speak-endowed [i.e. commandments]: ...

*... yanoa wari kai yi kora, ...*

**yanuwa wariga gura**

... Do not commit adultery, ...

let-it-be reject-IMP! not

... desist, (you) must not reject; ...

### -yi-gura MISCONCEPTION

**yikora** OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

*... yanoa tetti bungngai yi kora, ...*

**yanuwa didibangGa gura**

... Do not kill, ...

let-it-be! dead-do-compel-IMP! not

... desist, (you) must not compel dead [i.e. kill]; ...

### -yi-gura MISCONCEPTION

**yikora** OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

...*yanoa mānki yi kora, ...*

**yanuwa manGi gura**

.. Do not steal, ...

let-it-be take-be-IMP! not

... desist, (you) must not take [i.e. steal]; ...

### -yi-gura MISCONCEPTION

**yikora** OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

...*yanoa nakoiya yi kora, ...*

**yanuwa naguwiya gura**

... Do not bear false witness, ...

let-it-be fib-speak-IMP! not

... desist, (you) must not fib; ...

### -yi-gura MISCONCEPTION

**yikora** OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

...*yanoa yarakai umai yi kora [defraud ...mmai], ...*

**yanuwa yaragayi uma gura**

... Defraud not, ...

let-it-be bad make-IMP! not

... desist, (you) must not make bad [i.e. defraud]; ...

### -yi-gura MISCONCEPTION

**yikora** OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

...*murrorōng umulla bulun Biyungbai ngatun Tunkan ngiroumba*

**marurung umala bulun biyangbaya ngadun danGan ngirumba**

... Honour thy father and mother.

good make-IMP! them-two father-ITEM and mother thee-of

... (you) must make [i.e. do] good (to) them-two, your father and mother.

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-baya</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

# Mark x.20

*Ngatun noa wiyā, wiyelliella bōn,*

*Alla, Piriwul ngurrān bāng yanṯin unni tara wonnai ka ta  
birung [?] emmoumba ta birung*

**ngadun nuwa wiya wiyiliyila bun**

[20] And he answered and said unto him,

Master, all these have I observed from my youth.

AND he speak-PH speak-ing-recently him

And he spoke, speaking (to) him: ...

*... Alla, Piriwul ngurrān bāng yanṯin unni tara ...*

**ala biriwal ngaran bang yandin anidara**

... Master, all these have I observed ...

ho chief hear-now I all this-PLUR

... “Hey, chief, I hear [i.e. abide by] all these ...

*... wonnai ka ta birung [?] emmoumba ta birung*

**wanayigadabirang imuwumbadabirang**

... from my youth.

child-at-away from me-of-away from

... my child-at-from [i.e. since my child(hood)]”.

### ka ta / -ka ta

SOME 80 INSTANCES OF

**ka ta**: ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

### DOUBTFUL AGREEMENT

UNCLEAR WHETHER  
SUFFIXES ON ADJECTIVES  
SHOULD AGREE WITH NOUNS

### PRONOUN IRREGULARITIES

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

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



## Mark x.21

*Nakilliella ngaiya Jesu ko bon pittulmā bōn,  
ngatun wiyā [b̄arun] bōn, wakōl bo ta minnung korien ngiroumba: yuring bi waita  
kolang, ngupaiyella bi minnung bo minnung bo ngiroumba, ngatun nguwa mirrulkan  
ko, ngatun wal tullokang kunnun ngiroumbā moroko ka: ngatun kai tanān, marā bi  
unta talingkabillikanne [Cross talling-], ngatun wirrobulla bi tia. [161]*

nagiliyila **ngaya** JESUSgu bun bidalma bun

[21] Then Jesus beholding him loved him,  
and said unto him, One thing thou lackest: go thy way, sell whatsoever thou  
hast, and give to the poor, and thou shalt have treasure in heaven: and come,  
take up the cross, and follow me.

see-be-ing-recently then JESUS-ERG him joy-make-PH him

Then Jesus was seeing him, joy-made [i.e. rejoiced] (at) him, ...

... *ngatun wiyā [b̄arun] bōn, ...*

**ngadun wiya bun**

.. and said unto him, ...

AND speak-PH him

... and spoke (to) him, ...

[continues next frame]

[continues from previous frame]

... *wakōl bo ta minnung korien ngiroumba: ...*

**wagulbu da minangGurin ngirumba**

... One thing thou lackest: ...

one-EMPH AFFirm what-lacking thee-of

... “Emphatically-one, aye [i.e. only one]  
what is lacking of you: ...

**-bu da: EMPHatic AFFirm**

TkId 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- <i>wakōl-bo-ta</i> , one only, one by itself, one alone."	[only]	TkId AWA Key 1850 [52:29]
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**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

- min** what? which
- minang** what? what object?
- minaring** what is it?
- minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

**POSSESSIVE unattached**

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN  
IDIOMATIC EXPRESSION  
DOUBTFUL

PERHAPS

*anang-Gurin-bu da ngirung-Gayi*  
this-lacking-EMPH AFFirm thee-at  
*this [i.e. what] you, aye, are lacking*

... *yuring bi waita kolang, ...*

**yuring bi wadagulang**

... go thy way, ...

go away thou depart-towards

... you (must) go away depart-towards, ...

[continues next frame]

[continues from previous frame]

...ngupaiyella bi minnung bo  
minnung bo ngiroumba, ...

ngubayila bi minangbu  
minangbu ngirumba

... sell whatsoever thou hast, and...

give-do-back-IMP! thou what-EMPH  
what-EMPH thee-of

... you must (be) giving back [i.e. selling]  
your emphatically-what emphatically-what  
[i.e. whatever] [i.e. your everything], ...

**buy / sell**

7 INCONSISTENT 'buy' [3] AND [4] 'sell' EXAMPLES

buy: **ngu-gi-li-gu** give-be-ing/RECIP-for  
sell: SAME AS FOR 'buy', except for:  
**ngu-ba-yi-la** give-do-back-IMP!

COMMENT:  
'**buying**' IS giving RECIPROCALLY (money for goods)  
'**selling**' IS giving BACK (goods (for money))

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

**min** what? which  
**minang** what? what object?  
**minaring** what is it?  
**minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]  
*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

PERHAPS: **ngalabu ngalabu**

**POSSESSIVE unattached**

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN  
IDIOMATIC EXPRESSION  
DOUBTFUL

PERHAPS  
**ngu-ba-yi-la yandin ngirung-Gayi**  
give-do-back-IMP!all thee-at  
*sell all at you [i.e. all you have]*

...ngatun nguwa mirrulkan ko, ...

ngadun nguwa miralganGu

... and give to the poor, ...

AND give-IMP! poor-agent-to

... and (you) must give to the poor-agent(s) [i.e. poor people], ...

[continues next frame]

[continues from previous frame]

*...ngatun wal tullokang kunnun  
ngiroumbā moroko ka: ...*

**ngadun wal dalugang ganan  
ngirumba muruguga**

... and thou shalt have treasure in heaven: ...

AND certainly hold-BEness [property] be-will thee-of sky-at

... and certainly property will be of you at the sky [i.e. in heaven]; ...

*...ngatun kai tanān, ...*

**ngadun gayi danan**

... and come, ...

AND come approach

... and come, approach, ...

### Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:

property:	<b>dalugang</b>	hold-BE-ness
town	<b>gugiri garing</b>	hut all
kingdom	<b>biriwal-guba</b>	chief-of [kingdom]

### POSSESSIVE unattached

A POSSESSIVE SHOULD  
BE ATTACHED TO A NOUN  
IDIOMATIC EXPRESSION  
DOUBTFUL

PERHAPS

**ngirung-Gayi murugu-ga**  
thee-at sky-at  
at [i.e. with] you at [i.e. in] heaven

[continues from previous frame]

...*marā bi unta talingkabilikanne* [Cross talling-], ...

**mara bi anda dalingGabiligani**

... take up the cross, ...

take-IMP! thou there cross-be-do-ing-entity

... you must take the cross there, ...

**Tkld INVENTIONS:**  
rich man / crucify /argue

Tkld coined the following terms:  
rich man **burul-gan** heavy agent  
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...  
divided **ngara ngara** hear-hear (argue/split)

...*ngatun wirrobulla bi tia.* [161]

**ngadun wirubala bi diya**

... and follow me.

AND follow-IMP! thou me

... and you must follow me”.

**CONJOINED PRONOUNS: Tkld**

‘Conjoined pronouns’: Tkld/Fraser p.17:  
I thee **ba-nung** she thee **bin-toa**  
I her **ba-noun**  
thou me **bi-tia** thou her **bi-noun**  
thou him **bi-nung**  
he thee **bi-loa** (he me **tia-loa**

# Mark x.22

*Ngatun noa minki kakulla ngala tin wiyelli tin,  
ngatun waita kolang uwā niuwarān [[gr]ieved]; kulla kauwul kauwul lan tāra ngikoumba.*

**ngadun nuwa minGi  
gagala ngaladin wiyilidin**

[22] And he was sad at that saying,  
and went away grieved: for he had great possessions.

AND he emotion be-be-PH that-because  
[therefore] speak-ing-because

And he was emotion [i.e. sorrowful] because of  
that speaking [i.e. because of that utterance], ...

*... ngatun waita kolang uwā niuwarān [[gr]ieved]; ...*

**ngadun wadagulang uwa nyuwaran**

... and went away grieved: ...

AND depart-towards move-PH anger-now

... and (he) depart-moved towards, angry; ...

*...kulla kauwul kauwul lan tāra ngikoumba.*

**gala gawal gawalandara ngigumba**

... for he had great possessions.

because big big [many]-ness-PLUR him-of

... because (of) his big-bignesses [i.e. many things (possessions)].

## 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

## -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
<b>-gin</b>	5	93	46	—
<b>-din</b>	168	25	—	8
<b>-lin</b>	12	—	—	—
<b>-rin</b>	2	—	—	5

## -gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

# Mark x.23

*ƒ Ngatun Jesu ko noa nakilliella kurraikurrai,*

*ngatun wiyelliella barun wirrobulli kan ngikoumba, /pirāl lang ta -mān  
polōngkulliko barun /or/ pirāl kuttān ta [pōlōngkulliko-bārūn] bāra Tullokang  
[kan....ba] polōng kulli ko piriwul koba ka ko Eloī koba ka ko!*

**ngadun JESUSgu nuwa nagiliyila garayi garayi**

[23] And Jesus looked round about,

and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

**AND JESUS-ERG he see-be-ing-recently twist twist**

And he, Jesus was seeing twist-twist [i.e. round about], ...

*... ngatun wiyelliella barun wirrobulli kan ngikoumba, ...*

**ngadun wiyiliyila barun wirubaligan ngigumba**

... and saith unto his disciples, ...

**AND speak-ing-recently them-all follow-ing-agent him-of**

... and was speaking (to) them, 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

[continues next frame]

[continues from previous frame]

.../pirāl-mān / -lang ta polōngkulliko barun /or/ pirāl kuttān  
 ta [polōngkulliko bārūn] bāra Tullokang [kan....ba] ...

biralman \ biralang \ da bulungGaligu  
 barun \ OR biral gadan da bara dalugang

... How hardly shall they that have riches ...

hard-make-now\hard-ness\ AFFirm enter-be-ing-for them-all  
 \ OR hard be-AFF-now AFFirm they-all hold-BEness [property]

... “(It) makes hard \ (it is) hardness\, aye, (for) them for  
 entering \ OR (it is) hard, aye, they, (having) property, ...

**Tkld INVENTIONS:**

property / town / kingdom

Tkld coined the following terms:

property: **dalugang** hold-BE-ness  
 town **gugiri garing** hut all  
 kingdom **biriwal-guba** chief-of [kingdom]

**-gan / -gan(g)**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

...polōng kulli ko piriwul koba ka ko Eloī koba ka ko!

bulungGaligu biriwalgubagagu ELOIgubagagu

... enter into the kingdom of God!

enter-be-ing-for chief-of (kingdom)-to God-of-to

... for entering to the kingdom of God. [i.e. property-  
 owners find it hard to enter the kingdom of God]”.

**biriwal-guba: KINGDOM**

Tkld MAINLY ADOPTED **biriwal-guba**  
 ‘chief-of’ FOR ‘kingdom’

THIS FORM SEEMS DOUBTFUL

**biriwal-guba ELOI-guba** [30]

**biriwal-guba ELOI-umba** [6]

**biriwal-guba murugu-guba** [3]

Tkld ALSO USED — PERHAPS BETTER:

**biriwal-ngil** chief-place [9]

**biriwal-gani** chief-entity [2]



# Mark x.24

*Ngatun bāra wirrobulli kān  
kōtelliella wiyelli tin ngikoumba tin.*

*Wonto ba noa Jesu ko wiyayēa ngatun wiyelliella bārun, waū  
wonnai, kauwā pirāl ta bāra tullokān polōngkulli ko piriwul koba  
ka ko Eloī koba ka ko!*

**ngadun bara wirubaligan  
gudiliyila wiyilidin ngigumbadin**

[24] And the disciples were astonished at his words.  
But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

**AND they-all follow-ing-agent think-ing-recently  
speak-ing-because him-of-because**

**And they, the following-agent(s) [i.e. disciples],  
were thinking because of his speaking [i.e. words].**

## DOUBTFUL Tkld TRANSLATION

*KJV at his words*  
Tkld **wiyilidin ngigumbadin**  
PERHAPS INSTEAD:  
**wiyi-li da ngigumba-din**  
speak-ing ABSTR him-of-because  
*because of this word(s)*

## 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

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

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

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

*... Wonto ba noa Jesu ko wiyayēa ngatun wiyelliella bārun, ...*

**wandu ba nuwa JESUSgu  
wiyayiya ngadun wiyiliyila barun**

... But Jesus answereth again, and saith unto them, ...

**instead DONE he JESUS-ERG speak-back-PH  
AND speak-ing-recently them-all**

**... Instead he, Jesus, spoke back [i.e. answered]  
and was speaking (to) them: ...**

## 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 from previous frame]

... *waū wonnai, kauwā pirāl ta bāra tullokān ...*

wawu wanayi gawa biral da bara dalugan

... Children, how hard is it for them that trust in riches ...

hey child be-IMP! [yes] hard AFFirm they-all hold-agent [property owner]

... “Hey, child(ren), yes, hard, aye, they, hold-agent(s) [i.e. property owners], ...

**Tkld INVENTIONS:**

property / town / kingdom

Tkld coined the following terms:

property: **dalugang** hold-BE-ness

town **gugiri garing** hut all

kingdom **biriwal-guba** chief-of [kingdom]

... *polōngkulli ko piriwul koba ka ko Eloī koba ka ko!*

bulungGaligu biriwalgubagu ELOIgubagagu

... to enter into the kingdom of God!

enter-be-ing-for chief-of (kingdom)-to GOD-of-to

... (find it) for entering into the kingdom of God”.

**biriwal-guba: KINGDOM**

Tkld MAINLY ADOPTED **biriwal-guba**

‘chief-of’ FOR ‘kingdom’

THIS FORM SEEMS DOUBTFUL

**biriwal-guba ELOI-guba** [30]

**biriwal-guba ELOI-umba** [6]

**biriwal-guba murugu-guba** [3]

Tkld ALSO USED—PERHAPS BETTER:

**biriwal-ngil** chief-place [9]

**biriwal-gani** chief-entity [2]

## Mark x.25

*Murrōng ta Camel lo polōng kulli ko unta  
polōngkulli ngēl la ko Needle [κ] la ko,  
keawai tullo-kan polōngkilli ko piriwul koba ka ko Eloī koba ka ko.*

marung da CAMELu bulungGaligu  
anda bulungGalingilagu NEEDLElagu

[25] It is easier for a camel to go through the eye of a needle,  
than for a rich man to enter into the kingdom of God.

good AFFirm CAMEL-ERG enter-be-ing-for  
there enter-be-ing-place-to NEEDLE-to

(It is) good, aye, the camel for entering  
there to the needle entering place, ...

*... keawai tullo-kan polōngkilli ko piriwul koba ka ko Eloī koba ka ko.*

giyawayi dalugan bulungGiligu  
biriwalgubagagu ELOIgubagagu

... than for a rich man to enter into the kingdom of God.

no hold-agent [property owner] enter-be-ing-for  
chief-of (kingdom)-to GOD-of-to

... not the hold-agent [i.e. property owner]  
for entering to the kingdom of God.

### biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba**  
'chief-of' FOR 'kingdom'  
THIS FORM SEEMS DOUBTFUL  
**biriwal-guba ELOI-guba** [30]  
**biriwal-guba ELOI-umba** [6]  
**biriwal-guba murugu-guba** [3]  
Tkld ALSO USED—PERHAPS BETTER:  
**biriwal-ngil** chief-place [9]  
**biriwal-gani** chief-entity [2]

# Mark x.26

*Ngatun bāra kōtelliella kauwul lan,*  
*wiyelliella bara bo bara bo, Ngān wāl morōn bungngulli ko? [163]*

**ngadun bara gudiliyila gawalan**

[26] And they were astonished out of measure,  
saying among themselves, Who then can be saved?

AND they-all think-ing-recently big-ness

And they were thinking big-ness [i.e. greatly], ...

<b>-gan / -gan(g): BEness</b>				
<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

... *wiyelliella bara bo bara bo, ...*

**wiyiliyila barabu barabu**

... saying among themselves, ...

speak-ing-recently they-all-EMPH they-all-EMPH [amongst themselves]

... speaking emphatically-they emphatically-they [i.e. amongst themselves]: ...

...*Ngān wāl morōn bungngulli ko? [163]*

**ngan wal murun bangGaligu**

... Who then can be saved?

who certainly life do-compel-ing-for

... "Who certainly (does someone) for alive-compelling  
[i.e. who can be made to live (can be saved)]?"

### 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...)

## Mark x.27

*Ngatun noa Jesu ko nakilliella barun wiyelliella,*

*kaiyu korien ta kore ko, wonto ba Eloï to: kulla wal kaiyu kan [nœa] to Eloï to noa umulli  
ko yanfin minnungbo minnungbo.*

**ngadun nuwa JESUSgu nagiliyila barun wiyiliyila**

[27] And Jesus looking upon them saith,

With men it is impossible, but not with God: for with God all things are possible.

AND he JESUS-ERG see-be-ing-recently them-all speak-ing-recently

And he, Jesus, was seeing them, speaking: ...

*... kaiyu korien ta kore ko, ...*

**gayugurin da gurigu**

... With men it is impossible, ...

able-lacking AFFirm man-using

... “Using [i.e with] men, aye, (it is) able-lacking [i.e. is impossible], ...

[continues next frame]

[continues from previous frame]

... *wonto ba Eloī to: ...*

wandu ba ELOIdu

.. but not with God: ...

instead DONE GOD-using

... instead using God [i.e. but not with God]: ...

**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**

... *kulla wal kaiyu kan [nəə] to Eloī to noa umulli ko yantīn minnungbo minnungbo.*

gala wal gayugandu ELOIdu nuwa umaligu yandin minangbu minangbu

... for with God all things are possible.

because certainly able-agent-ERG GOD-ERG he make-ing-for all what-EMPH what-EMPH

... because certainly he, the able-agent, God, (is) for making [i.e. doing] all emphatically-what emphatically-what [i.e. whatever] [i.e. he, the almighty God, is for doing anything at all]’.

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
 —NOT RELATIVE PRONOUN  
 INTERROGATIVES

<b>min</b>	what? which
<b>minang</b>	what? what object?
<b>minaring</b>	what is it?
<b>minan</b>	how many?

**RELATIVE PRONOUN** [refers back to a noun]  
*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

**RELATIVE PRONOUNS**

THIS	ngali this	THAT	ngala that
	ani this		anuwa that
	what = 'that which'		anduwa that
			anang that
			ngaluwa that
			nginuwa that

PERHAPS: **ngalabu ngalabu**

# Mark x.28

*Ɔ Yakita ngaiya noa Peterro wiyilliella bōn,*

*Ālla, wūnkulla ngeen yantīn ta, ngatun wirrobā ngeen bīn.*

yagida ngaya nuwa PETERu wiyilyila bun

[28] Then Peter began to say unto him,

Lo, we have left all, and have followed thee.

now then he PETER-ERG speak-ing-recently him

Now then he, peter, was speaking (to) him: ...

UNIDENTIFIED TERMS	
begin	INCHOative / INCEptive
under	
until	
having	PROprietive
could	gayu-gan, gayu-gurin
except	

*... Ālla, wūnkulla ngeen yantīn ta, ...*

ala wunGala ngiyin yandin da

... Lo, we have left all, ...

ho abandon-be-PH we-all all AFFirm

... “Hey, we deposited [i.e. abandoned] everything, aye, ...

*...ngatun wirrobā ngeen bīn.*

ngadun wiruba ngiyin bin

... and have followed thee.

and follow-PH we-all thee

... and we followed you”.

## Mark x.29

*Ngatun noa Jesu ko wiyā [wiyayellin], ngatun wiyelliella,  
Kauwā tuloa ta bang wiyān nurun, Keawai [.....] wal tarai to kore ko, wūnkulla ta noa unta [.....] kokere,  
nga kōtti ta, [brethren] nga wūngngunbai, nga Tunkān, nga wonnai, nga purrai, emmoungkin ko,  
ngatun Evanelion tin:*

**ngadun nuwa JESUSgu wiya [wiyayiliyan] ngadun wiyiliyila**

[29] And Jesus answered and said,  
Verily I say unto you, There is no man that hath left house, or  
brethren, or sisters, or father, or mother, or wife, or children, or  
lands, for my sake, and the gospel's,

AND he JESUS-ERG speak-PH [speak-back-ing-did] AND speak-ing-recently

And he, Jesus, spoke [was answering], and was speaking: ...

*... Kauwā tuloa ta bang wiyān nurun, ...*

**gawa duluwa da bang wiyān nurun**

... Verily I say unto you, ...

be-IMP! [yes] straight AFFirm I speak-now ye-all

... “Yes, I speak straight, aye, (to) you, ...

*...Keawai [.....] wal tarai to kore ko, ...*

**giyawayi wal darayidu gurigu**

... There is no man ...

no certainly other-ERG man-ERG

... certainly no other man, ...



[continues from previous frame]

... *wūnkulla ta noa unta [.....] kokere, ...*  
**wunGala da nuwa anda gugiri**

... that hath left house, ...

abandon-be-PH AFFirm he there hut

... he deposited [i.e. abandoned], aye, there house, ...

... *nga kōtti ta, [brethren] nga wūngngunbai,*  
*nga Tunkān, nga wonnai, nga purrai, ...*

**nga gudi da nga wungGanbayi**  
**nga danGan nga wanayi nga barayi**

... or brethren, or sisters, or father, or mother,  
 or wife, or children, or lands, ...

OR kinsman ABSTR OR sister-ITEM  
 OR mother OR child OR earth

... or kinsmen [brethren], or sister,  
 or mother, or child, or land, ...

... *emmoungkin ko, ngatun Evanelion tin:*

**imuwungGinGu ngadun GOSPELdin**

... for my sake, and the gospel's,

me-to AND GOSPEL-because

... to [i.e. for] me, and because of the Gospel”.

**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]

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

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

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

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

# Mark x.30

*Kulla wal noa mānnun/or Mānnun wāl  
noa hundred ta kunnun unti yakita,  
kokere, ngatun kōtti ta, ngatun wūngngun bai, ngatun tunkan, ngatun  
wonnai, ngatun purrai, ngatun yarakai umulli ta kauwul kauwul ta;  
ngatun untoa ta tarai ta ko purrai ta ko paibilli ko morōn ta  
kakillinnun yanti ka tai.*

gala wal nuwa manan \OR manan wal  
nuwa\ HUNDRED da ganan andi yagida

[30] But he shall receive an hundredfold now in this time,  
houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the  
world to come eternal life.

but certainly he take-will \OR take-will certainly he\ HUNDRED AFFirm be-will here now

But he will certainly take [i.e. receive] a hundred, aye, (that) will be here now: ...

*... kokere, ngatun kōtti ta, ngatun wūngngun bai, ngatun tunkan,  
ngatun wonnai, ngatun purrai, ...*

gugiri ngadun gudi da ngadun wungGanbayi  
ngadun danGan ngadun wanayi ngadun barayi

... houses, and brethren, and sisters, and mothers, and children, and lands, ...

hut AND kinsman ABSTR AND sister-ITEM  
AND mother AND child AND earth

... house(s), and kinsmen, and sister(s),  
and mother(s), and child(ren), and land, ...

## -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]

...ngatun yarakai umulli ta kauwul kauwul ta; ...

ngadun yaragayi umali da gawal gawal da

... with persecutions; ...

AND bad make-ing ABSTR big big [many] AFFirm

... and big-big [i.e. many], aye, bad makings [i.e. and many great persecutions]; ...

#### 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)

...ngatun untoa ta tarai ta ko purrai ta ko ...

ngadun anduwa da darayidagu barayidagu

... and in the world ...

AND there AFFirm other-to earth-to

... and there, aye, to (an)other land ...

...paibilli ko morōn ta kakillinnun yanti ka tai.

bayibiligu murun da gagilinan yandi gadayi

... to come eternal life.

appear-do-ing-for life AFFirm be-be-ing-will thus be-AFF-HAB (always)

... (where) for appearing life, aye, for being always [i.e. for ever, eternally].

#### yandi gadayi / galayi / giluwā

- 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-giluwā**  
thus-like [*likewise*]

# Mark x.31

*Wonto ba bara kauwul kauwul [~~la kan ta bāra~~] [165] ngānka kuttan,  
ka bo wal bāra willung kunnun; ngatun willung kan ta kunnun wal ngānka.*

wandu ba bara gawal gawal nganGa gadan

[31] But many that are first shall be last; and the last first.

Instead DONE they-all big big [many] first be-AFF-now

Instead they, the big-big [i.e. many], (who) are first, ...

## 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**

*...ka bo wal bāra willung kunnun; ...*

gabuwal bara wilang ganan

... shall be last; ...

presently certainly they-all behind be-will

... presently certainly they will be behind; ...

*...ngatun willung kan ta kunnun wal ngānka.*

ngadun wilangGan da ganan wal nganGa

... and the last first.

AND behind-agent AFFirm be-will certainly first

... and the behind-agent(s) [i.e. people at the back], aye, will certainly (be) first.

# Mark x.32

*Ɔ Ngatun bara yapung koa uwolliella Jerusalem kolang; ngatun uwa noa Jesu ko mureung barun kin: ngatun kōttā [kottkinta-lang] bara; [kakulla; ngatun kinta-lang bara-kakulla] ngatun wirrobulliella bāra ba kinta lang bara kuttān. Ngatun mānkea kan noa barun twelve ta, ngatun wiyā ngaiya bārun minnung bunnun wal bōn.*

**ngadun bara yabangGuwa uwaliyila JERUSALEMgulang**

[32] And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid.

AND they-all path-having (through/by) move-ing-recently JERUSALEM-towards

And they were moving by [i.e. along] the path towards Jerusalem; ...

*...ngatun uwa noa Jesu ko mureung barun kin: ...*

**ngadun uwa nuwa JESUSgu muriyang barunGin**

... and Jesus went before them: ...

AND move-PH he JESUS-ERG forward them-all-at

... and he, Jesus, moved forward at [i.e. in the forefront of] them; ...

**-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.

**-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

[continues from previous frame]

... *ngatun kōttā [kōttkinta lang] bara;*  
 [*kakulla; ngatun kinta lang bara kakulla*] ...

**ngadun guda bara**

... and they were amazed; ...

AND think-PH they-all

... and they thought; ...

... *ngatun wirrobulliella bāra ba kinta lang bara kuttān. ...*

**ngadun wirubaliyila bara ba gindalang bara gadan**

... and as they followed, they were afraid. ...

AND follow-ing-recently they-all WHEN/if fear-ness they-all be-AFF-now

... and when they were following, they are fear-ness [i.e. were afraid]. ...

**-gan / -gan(g): BEness**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

[continues next frame]

[continues from previous frame]

...*Ngatun mānkea kan noa barun twelve ta, ...*

**ngadun manGiyagan nuwa barun TWELVE da**

... And he took again the twelve, ...

AND take-be-again-now he them-all TWELVE AFFirm

... And he takes [i.e. took] them again, the twelve, aye, ...

**-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**

...*ngatun wiyā ngaiya bārun minnung bunnun wal bōn.*

**ngadun wiya ngaya barun minang banan wal bun**

... and began to tell them what things should happen unto him,

AND speak-PH then them-all WHAT do-will certainly him

... and then spoke (to) them (about) WHAT (someone) will certainly do (to) him.

**minang: INTERROGATIVE**

**minang** INTERROGATIVE —NOT RELATIVE PRONOUN INTERROGATIVES

- min** what? which
- minang** what? what object?
- minaring** what is it?
- minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing] *this, that, these, those, neither, none*

**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...)*

**RELATIVE PRONOUNS**

THIS	THAT	
<b>ngali</b> this	<b>ngala</b> that	
<b>ani</b> this	<b>anuwa</b> that	
what = 'that which'	<b>anduwa</b> that	
	<b>anang</b> that	
	<b>ngaluwa</b> that	
	<b>nginuwa</b> that	

**UNIDENTIFIED TERMS**

begin	INCHOative / INCEptive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

# Mark x.33

***Ngiakai, Kauwā, waita kolang ngeen Jerusalem kolang,***

*ngatun bōn yināl kore koba ngunnun wal bārun kin ko Piriwul Iereu kin ko, ngatun barun kin ko Grammateu kin ko; ngatun bara bōn wiyalinnun [...mium [condemn??]] tetti bungngulliko, ngatun wūnnun wal bōn barun kin ko Etene kin ko:*

**ngiyagayi gawa wadagulang ngiyin JERUSALEMgulang**

[33] Saying, Behold, we go up to Jerusalem;

and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

like this be-IMP! [yes] depart-towards we-all JERUSALEM-towards

Like this, yes, we depart towards Jerusalem, ...

*... ngatun bōn yināl kore koba ngunnun wal bārun kin ko Piriwul Iereu kin ko, ...*

**ngadun bun yinal guriguba ngunan wal barunGinGu biriwal PRIESTginGu**

... and the Son of man shall be delivered unto the chief priests, ...

AND him son man-of give-will certainly them-all to chief PRIEST-to

... and him, the son of man, (someone) will certainly give (to) them, to the chief priest(s), ...

### 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...)

### SPECIAL WORD: *chief priest*

THERE ARE 37 INSTANCES OF 'chief priest'

- 9 **biriwal** PRIEST
- 8 **biriwalu** PRIEST**gu**
- 4 **biriwal** PRIEST**guba**
- 1 **biriwalgubagagu** PRIEST**gubagagu**
- 15 [other variants]
- 15 adjective–noun suffix agreement
- 22 no agreement
- 4 probably incorrect (**biriwal** PRIEST**guba**)



[continues from previous frame]

*...ngatun barun kin ko Grammateu kin ko; ...*

**ngadun barunGinGu SCRIBEGinGu**

.. and unto the scribes; ...

AND them-all-to SCRIBE-to

... and to them, to the scribes; ...

*...ngatun bara bōn wiyalinnun [...mium [condemn??]] tetti bungngulliko, ...*

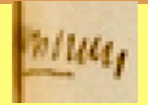
**ngadun bara bun wiyalanan didibangGaligu**

... and they shall condemn him to death, ...

AND they-all him speak-ing-will dead-do-compel-ing-for

... and they will be speaking [i.e. condemning] him for compelling dead, ...

MS illegible



ILLEGIBLE MS  
MARGIN NOTE  
'[con]demn' [??]

*...ngatun wūnnun wal bōn barun kin ko Etene kin ko:*

**ngadun wunan wal bun barunGinGu GENTILEginGu**

... and shall deliver him to the Gentiles:

AND deposit-will certainly him them-all-to GENTILES-to

... and will certainly deposit [i.e. deliver] him to them, to the Gentiles.

# Mark x.34

*Ngatun bara bōn beelmunnun,*

*ngatun wēlkorinnun bōn, ngatun <sup>1</sup>karāngko [(sp)it ... 10/12] binnun, ngatun tetti bunggunnun bōn: ngatun [purre] [167] kūmba keen ta boungkea kunnun ngaiya noa.*

**ngadun bara bun biyilmanan**

[34] And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

**AND they-all him mock-make-will**

And they will mock-make him, ...

*... ngatun wēlkorinnun bōn, ...*

**ngadun WIYILgurinan bun**

... and shall scourge him, ...

**AND flog-for-INSTR-will him**

... and will whip him, ...

**Tkld INVENTIONS:**  
flog / why not / therefore

Tkld coined the following terms:  
flog **WIYIL-gu-ri-li-gu** wale-using-ing-for  
why not **gura-guwa** not-having  
therefore **yagi-din** now-because

*...ngatun <sup>1</sup>karāngko [(sp)it/? 10/12] binnun, ...*

**ngadun garangGubinan [bun]**

... and shall spit upon him, ...

**AND foam-using-do-will [him]**

... and will use-foam [i.e. spit] [(on) him], ...

**MISSING TRANSLATION**

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

[continues from previous frame]

...ngatun tetti bungngunnun bōn: ...

ngadun didibangGanan bun

.. and shall kill him: ...

AND dead-do-compel-will him

... and will dead-compel [i.e. kill] him; ...

...ngatun [purre] [167] kūmba keen ta  
boungkea kunnun ngaiya noa.

ngadun gumbaginda

bungGiyaganan ngaya nuwa

... and the third day he shall rise again.

AND tomorrow-to-at [day after tomorrow]  
rise-be-again-will then he

... and the day after tomorrow,  
aye, he will then rise again.

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

**-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 x.35

*Ɔ Ngatun uwā bara bōn James ngatun John  
[ngatun] yinal ta Zebedee [kəbā] ūmba,  
wiyelliella, Pirriwul minnung bauwil bi ngalīn bōn minnung bunnun bali noa  
wiyennun.*

**ngadun uwa bara bun JAMES ngadun  
JOHN yinal da ZEBEDEEumba**

[35] And James and John, the sons of Zebedee, come unto him,  
saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

AND move-PH they-all him JAMES  
AND JOHN son AFFirm ZEBEDEE-of

And they moved (to) him, James and  
John son(s), aye, of Zebedee, ...

*... wiyelliella, Pirriwul minnung bauwil bi ngalīn bōn ...*

**wiyiliyila biriwal minang bawil bi ngalin bun**

... saying, Master, we would that thou shouldest do for us ...

speaking-recently chief WHAT  
do-might thou us-two him [excl.]

... speaking: 'Chief, THAT WHICH you might do  
(for) us-two [i.e. what you might do for us (is)] ...

## minang: INTERROGATIVE

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

- min** what? which
- minang** what? what object?
- minaring** what is it?
- minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

## RELATIVE PRONOUNS

THIS	THAT
<b>ngali</b> this	<b>ngala</b> that
<b>ani</b> this	<b>anuwa</b> that
what = 'that which'	<b>anduwa</b> that
	<b>anang</b> that
	<b>ngaluwa</b> that
	<b>nginuwa</b> that

PERHAPS: **ngalabu**

[continues from previous frame]

... *minnung bunnun bali noa wiyennun.*

**minang banan bali nuwa wiyinan**

... whatsoever we shall desire.

what do-will we-two he [excl.] speak-will

... **THAT WHICH** we will-do-will-speak [i.e. request] [i.e. what we will ask for]’.

**RELATIVE PRONOUNS**

THIS	ngali	this	THAT	ngala	that
	ani	this		anuwa	that
				anduwa	that
				anang	that
				ngaluwa	that
				nginuwa	that

what = 'that which'

PERHAPS: **ngalabu**

**EXCLUSIVE**

**ngalin bun:** us-two-him  
**bali nuwa:** we-two-he

ARE EXCLUSIVE, WHICH MEANS THE PAIR CONCERNED, BUT NOT INCLUDING [i.e. exclusive of] THE PERSON ADDRESSED

**DOUBTFUL Tkld TRANSLATION**

*KJV we would that thou shouldest do for us ... whatsoever we shall desire*

Tkld HAS PROVIDED:  
 what you might do (for) us ... what we will ask will do.

THIS IS UNCLEAR AND PERHAPS NOT MATCHING THE TEXT. PERHAPS:

**uba-la nginduwa anuwa ngalinGu bun ngalabu ngalabu bali nuwa wiyinan**

do-IMP! thou that us-two-for him ... that-EMPH that-EMPH [i.e. whatever] we-two-he will speak  
*you must do for us-two whatever we-two will ask*

## Mark x.36

*Ngatun noa wiyā,  
minnung bunnun bang bulun?*

**ngadun nuwa wiya**

[36] And he said unto them,  
What would ye that I should do for you?

AND he speak-PH

And he said: ...

---

*... minnung bunnun bang bulun?*

**minang banan bang bulun**

...What would ye that I should do for you?

what do-will I ye-two

... “What will I do (for) you?”

---

# Mark x.37

*Ngāla buloara bōn wiya*

*yellowauwil bali noa wakōl bo ta tūngkāngkeri  
ka ngatun tarai ta wuntokeri [wūn?] [tā] ka  
killibīnbīn ka ngiroumba ka ko.*

**ngala bulwara bun wiya**

[37] They said unto him,  
Grant unto us that we may sit, one on thy right  
hand, and the other on thy left hand, in thy glory.

that-fellow they-two him speak-PH

Those two spoke (to) him: ...

*... yellowauwil bali noa ...*

**yilawawil bali nuwa**

... Grant unto us that we may sit, ...

sit-might we-two he (we-two [excl.])

... "We might sit ...

### EXCLUSIVE

**ngalin bun:** us-two-him  
**bali nuwa:** we-two-he  
ARE EXCLUSIVE,  
WHICH MEANS THE PAIR  
CONCERNED, BUT NOT  
INCLUDING [i.e. exclusive of]  
THE PERSON ADDRESSED

[continues next frame]

[continues from previous frame]

... *wakōl bo ta tūngkāngkeri ka ...*

**wagulbu da dungGangGiriga**

... one on thy right hand, ...

one-EMPH AFFirm  
right-(hand)(side)-at

... emphatically-one, aye  
[i.e. only one] at the right hand ...

**-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."

[only]

Tkld  
AWA  
Key  
1850  
[52:29]

**MYSTERY WORD: *dunGa...***

<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	marrow	2

... *ngatun tarai ta wuntokeri [wūn?] [tæ] ka ...*

**ngadun darayi da wundugiriga**

... and the other on thy left hand, ...

AND other AFFirm left-(hand)(side)-at

... and the other, aye, at the left hand, ...

... *killibīnbīn ka ngiroumba ka ko.*

**gilibinbinGa ngirumbagagu**

... in thy glory.

shine-INTNS-INTNS-at thee-of-to

... at to your shining".

**MYSTERY WORD: shining**

**gili**: light. spark  
**gili-bin-bin**: shining  
ANALYSIS UNCERTAIN.  
PERHAPS:  
light-do-now/do-now  
shine-INTNS-INTNS  
36 EXAMPLES OF 'shine', 'shining'  
ALL BUT 3 are **gilibinbin**

**MYSTERY SUFFIX: -bin**

<b>burulbin</b>	heavy
<b>dimbiribin</b>	adder
<b>gilibinbin</b>	shine
<b>gindiyirabin</b>	[extinct volcano]
<b>mulubin</b>	fern
<b>wungarabin</b>	youth
<b>wuwibin</b>	eyelash
<b>yiriwilbin</b>	fig
<b>yiriwildabin</b>	fig



# Mark x.38

**[Kull]** *Wonto ba noa wiyā bulun*

*keawai wal bula ngurra pa minnung bula wiyā, [kaiyu] wiya bula kaiyu kān pitelli ko wimbi ka ko [ ] pittān bang? ngatun kurrimunnun kurrimulli kan ne to kurrimān [kurrimāll] tia?*

wandu ba nuwa wiya bulun

[38] But Jesus said unto them,

Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

Instead DONE he speak-PH them-two

Instead he spoke (to) them: ...

**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**

... *keawai wal bula ngurra pa minnung bula wiyā, [kaiyu] ...*

giyawayi wal bula ngara  
BA minang bula wiya

... Ye know not what ye ask: ...

no certainly two hear  
NEG WHAT two speak

... “You two certainly do not  
<not> hear [i.e. know] THAT  
WHICH you-two speak: ...

**DOUBLE NEGATIVE**

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking **giyawayi na-gurin** not seeing William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

**ba FUNCTIONS**

**ba** WHEN/if

**ba** DONE

**ba / BA** NEGative

**ba** place of

**minang: INTERROGATIVE**

**minang** INTERROGATIVE —NOT RELATIVE PRONOUN INTERROGATIVES

**min** what? which

**minang** what? what object?

**minaring** what is it?

**minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]

*this, that, these, those, neither, none*

**RELATIVE PRONOUNS**

THIS	ngali this	THAT	ngala that
	ani this		anuwa that
	what = 'that which'		anduwa that
			anang that
			ngaluwa that
			nginuwa that

[continues from previous frame]

... *wiya bula kaiyu k̄an pitelli ko wimbi ka ko [ ] pittān bang?* ...

**wiya bula gayugan bidiligu wimbigagu bidan bang**

... can ye drink of the cup that I drink of? ...

QUESTION you-two able-agent drink-ing-for bowl-to drink-now I

... QUERY (are) you-two able-agent(s) [i.e. capable people] for drinking to [i.e. at, from] the bowl I drink? ...

... *ngatun kurrimunnun kurrimulli kan ne to* ...

**ngadun garimanan garimaliganidu**

... and be baptized with the baptism ...

AND deep-make-will deep-make-ing-entity-using

... and (someone) will deep-make [i.e. baptise] using the deep-making-entity [i.e. baptism] ...

#### 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...)

... *kurrimān [kurrimāll] tia?*

**gariman diya**

... that I am baptized with?

baptise [deep]-make-now [drown] me

... (that someone) makes-deep [i.e. baptises] me?"

#### 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 x.39

## *Ngatun buloara bōn wiyā*

*kaiyu kān bali noa. Ngatun noa Jesu ko wiya buloara bulun Kauwa yanti pittunnun wal bula wimbi [169] ka pittan bang unta kal; ngatun kurrimunnun wal bulun kurrimulli kan nē to kurrimān tia:*

## ngadun bulwara bun wiya

[39] And they said unto him,

We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

And they-two him speak-PH

And the two spoke (to) him: ...

*... kaiyu kān bali noa. ...*

## gayugan bali nuwa

... We can. ...

able-agent we-two he [excl.]

... “We are able-agent(s) [i.e. capable people]”. ...

**EXCLUSIVE**  
ngalin bun: us-two-him  
bali nuwa: we-two-he  
ARE EXCLUSIVE,  
WHICH MEANS THE PAIR  
CONCERNED, BUT NOT  
INCLUDING [i.e. exclusive of]  
THE PERSON ADDRESSED

*...Ngatun noa Jesu ko wiya buloara bulun ...*

## ngadun nuwa JESUSgu wiya bulwara bulun

... And Jesus said unto them, ...

AND he JESUS-ERG speak-PH two them-two

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

[continues from previous frame]

...*Kauwa yanti pittunnun wal bula wimbi [169] ka pittan bang unta kal; ...*

*gawa yandi bidanan wal bula wimbiga bidan bang andagal*

... Ye shall indeed drink of the cup that I drink of; ...

be-IMP! [yes] thus drink-will certainly two bowl-at drink-now I there-belong

... “Yes, thus you two will certainly drink at the bowl I drink there-belong [i.e. thereof]; ...

...*ngatun kurrimunnun wal bulun kurrimulli kan nē to kurrimān tia:*

*ngadun garimanan wal bulun garimaliganidu gariman diya*

... and with the baptism that I am baptized withal shall ye be baptized:

AND deep-make-will certainly ye-two  
deep-make-ing-entity-using deep-make-now me

... and (someone) will certainly deep-make [i.e. baptise] you, using  
the deep-making-entity [i.e. baptism] (that someone) baptises me’.

#### 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...)

# Mark x.40

*Wonto ba yellawolli ko tūngkangkeri ka*

*ngatun wuntokeri ka emmoumba ka ko keawai wal emmoumba ngukilli ko; wonto ba barun ngōra upā. [(pre)pared [?]]*

wandu ba yilawaligu dungGangGiriga

[40] But to sit on my right hand

and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

Instead DONE sit-ing-for right-(hand)(side)-at

Instead for sitting at [i.e. on] right hand ...

*... ngatun wuntokeri ka emmoumba ka ko ...*

ngadun wundugiriga imuwumbagagu

... and on my left hand ...

AND left-(hand)(side)-at me-of-to

... and at [i.e. on] to my left ...

## 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**

## MYSTERY WORD: *dunGa...*

<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	marrow	2

[continues next frame]

[continues from previous frame]

...*keawai wal emmoumba ngukilli ko*; ...

*giyawayi wal imuwumba ngugiligu*

is not mine to give;

no certainly me-of give-be-ing-for

... (is) certainly not of me for giving; ...

**POSSESSIVE unattached**

KJV *not mine to give*

UNATTACHED POSSESSIVE 'mine', PERHAPS

*anang ngaduwa-bu giyawayi wal gayu-gan-Gurin ngu-gi-li-gu*  
that I-EMPH no certainly able-agent-lacking give-be-ing-for  
*that I certainly (am) not capable of giving*

... *wonto ba barun ngōra upā*. [(pre)pared [illeg.]]

*wandu ba barun ngura uba*

... but it shall be given to them for whom it is prepared.

instead DONE them-all give-URG-PH [?] do-PH

... instead (someone) done gave (to) them (for whom it was) done [i.e. prepared].

**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...)*

**DOUBTFUL Tkld TRANSLATION**

KJV *but it shall be given to them for whom it is prepared*

'for whom it is' NOT TRANSLATED PERHAPS:

*wandu ba anang (ngandu) ngunan barun ubadwara*

instead-DONE that (who-ERG) give-will them-all do-done to

*instead (someone) will give that do-endowed [i.e. prepared] (to) them*

**MYSTERY WORD: ngura**

*ngu-ra*: face/camp/give/hear: POSSIBLY give-URG

# Mark x.41

*Ngatun bara ten to ngurrunnun ba  
niuwara ngaiya bara kakulla bulun kin or kai James kai ngatun  
John kai.*

**ngadun bara TENdu ngaranan ba**

[41] And when the ten heard it,  
they began to be much displeased with James and John.

AND they-all TEN-ERG hear-will WHEN/if

And when they, the ten, will hear [i.e. heard] (it), ...

## DOUBTFUL Tkld TRANSLATION

KJV *heard it*  
Tkld **ngaranan**  
hear-will  
PERHAPS THIS SHOULD HAVE BEEN:  
**ngara**  
hear-PH  
*heard*

*... niuwara ngaiya bara kakulla ...*

**nyuwara ngaya bara gagala**

... they began to be much displeased ...

anger then they-all be-be-PH

... they were then angry ...

## UNIDENTIFIED TERMS

begin	INCHOative / INCEptive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

*... bulun kin or kai James kai ngatun John kai.*

**bulunGin OR bulunGayi**

**JAMESgayi ngadun JOHNGayi**

... with James and John.

them-two-at JAMES-at AND JOHN-at

... at them two \ OR because of them two\  
because of James and because of John.

## -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
<b>-gin</b>	5	<b>93</b>	46	—
<b>-din</b>	168	25	—	8
<b>-lin</b>	12	—	—	—
<b>-rin</b>	2	—	—	5

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	—	—	3
<b>-dayi</b>	—	—	2
<b>-wayi</b>	—	—	4

# Mark x.42

*Wonto ba Jesu ko barun wiya kaibulla*

*ngatun wiyilliella barun, Ngurrān nura bara bo wiyelli kān Etene ko pirriwul kuttān barun ko; ngatun bara kauwul kān to wiyān barun*

wandu ba JESUSgu barun wiya \gayibala\

[42] But Jesus called them to him,

and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

Instead DONE JESUS-ERG them-all speak-PH \ call-be-PH\

Instead Jesus spoke (to) \called\ them, ...

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 wiyilliella barun, ...*

ngadun wiyiliyila barun

... and saith unto them, ...

and speak-ing-recently them-all

... and was speaking (to) them: ...

... *Ngurrān nura ...*

ngaran nura

... Ye know that ...

hear-now you-all

... “You hear [i.e. know] ...



[continues from previous frame]

*...bara bo wiyelli kān Etene ko pirriwul kuttān barun ko; ...*

**barabu wiyiligan GENTILEgu biriwal gadan barunGu**

... they which are accounted to rule over the Gentiles exercise lordship over them; ...

they-all-EMPH speak-ing-agent GENTILES-for chief be-AFF-now them-all-for

... emphatically-they, the speaking-agent(s) [i.e. commanders, rulers]  
for the Gentiles. are (to be) chief(s) for them; ...

*... ngatun bara kauwul kān to wiyān barun*

**ngadun bara gawalgandu wiyan barun**

... and their great ones exercise authority upon them.

AND they-all big-agent-ERG speak-now them-all

... and they, the big-agent(s) [i.e. great ones], now speak [i.e. rule over] them”.

# Mark x.43

*Yanoa yanti bang kora /ban kora/ nura:*

*kulla tarai kan kauwil koa [...haps ...hinga [??] ] noa kauwul ka killi ko upulli kan wal kunnun noa nurun ba;*

yanuwa yandi bang Gura \ban Gura\ nura

[43] But so shall it not be among you:

but whosoever will be great among you, shall be your minister:

let-it-be! thus do-now not you-all

“Desist! you do not do like this  
[i.e. you will not be like this]:

### IDIOM ban Gura

**ban Gura**

do-now not  
*don't do*

THIS EXPRESSION  
OCCURS ABOUT 30  
TIMES IN THE RECORDS

### DOUBTFUL Tkld /n/, /ng/

Tkld BEGAN TO SWITCH  
BETWEEN /n/ AND /ng/. IN THIS  
PARTICULAR CASE HE SHOULD  
NOT HAVE USED /ng/ IN THE  
COMMON EXPRESSION

**ban Gura**

IT HAVING NOTHING TO DO  
WITH THE 1sgNOM PRONOUN

*bang.* 'I'

*... kulla tarai kan kauwil koa [...haps ...hinga [??] ] noa ...*

gala darayiGan gawilguwa nuwa

... but whosoever ...

because other-agent be-might-having he

... because he, (an)other-agent [i.e. whosoever], might-be-doing ...

[continues next frame]

[continues from previous frame]

... *kauwul ka killi ko upulli kan ...*

**gawal gagiligu ubaligan**

... will be great among you, ...

big be-be-ing-for do-ing-agent

... for being a big doing-agent [i.e. achiever]  
[i.e. but whosoever might be a big achiever], ...

... *wal kunnun noa nurun ba;*

**wal ganan nuwa nurunba**

... shall be your minister:

certainly be-will he ye-all-of

... he certainly will be yours.

**POSSESSIVE unattached**

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN  
IDIOMATIC EXPRESSION DOUBTFUL

**WORD MISSING [?]**

KJV *shall be your minister*  
Tkld **ganan ... nurunba**  
be-will ... ye-all-of  
'minister' MISSING. PERHAPS:  
**ga-nan gawal guri nurunba**  
be-will man big ye-all-of  
*he will be your big man*

# Mark x.44

*Natun tarai kan nurun ba*

*kauwil koa noa pirriwul ka killi ko Upulli kan wal noa kunnun yantin koba.*

**ngadun darayigan nurunba**

[44] And whosoever of you will be the chiefest, shall be servant of all.

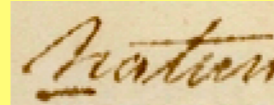
**AND other-agent ye-all-of**

“And (an)other-agent of you [i.e. whosoever of you], ...

**POSSESSIVE unattached**

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN IDIOMATIC EXPRESSION DOUBTFUL

**DOUBTFUL Tkld /n/, /ng/**



**nadun**

WITH THIS ENTRY, Tkld INTRODUCES THE SPELLING /n/ for /ng/, WHICH HE PERSISTED WITH THROUGH TO THE BEGINNING OF MARK xi.

**DOUBTFUL Tkld TRANSLATION**

*KJV whosoever of you*

Tkld **darayigan nurunba**  
other-agent ye-all-of

THIS TRANSLATES AS  
your other-agent

PERHAPS INSTEAD:

**darayi-gan nurun-Gin-birang**  
other-agent ye-all-away from  
(an)other-agent from (among) you

*... kauwil koa noa pirriwul ka killi ko ...*

**gawilguwa nuwa biriwal gagiligu**

... will be the chiefest, ...

**be-might-having he chief be-ing-for**

... he [i.e. who] might-be-doing for being chief [i.e. who might be acting as chief]; ...

*... Upulli kan wal noa kunnun yantin koba.*

**ubaligan wal nuwa ganan yandinGuba**

... shall be servant of all.

**do-ing-agent certainly he be-will all-of**

... he certainly will be the doing-agent [i.e. servant] of all”.

# Mark x.45

*Kauwa yanti niuwoa yināl kori koba*

*keawai wal [171] noa tanān uwā upulli ko bōn. Wonto ba noa upulli ko, natun ngukilli ko noa morōn nikoumba ngupaiyiko kauwulkawul kan ko.*

**gawa yandi nyuwuwa yinal guriguba**

[45] For even the Son of man

came not to be ministered unto, but to minister, and to give his life a ransom for many.

be-IMP! [yes] thus he son man-of

“Yes, thus he, the son of man, ...

... *keawai wal [171] noa tanān uwā upulli ko bōn. ...*

**giyawayi wal nuwa danan uwa ubaligu bun**

... came not to be ministered unto, ...

no certainly he approach move-PH do-ing-for him

... he certainly did not approach-move [i.e. come] (so that someone) for doing [i.e. ministering] (to) him [i.e. come for someone to minister to him]. ...

## 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...)

... *Wonto ba noa upulli ko, ...*

**wandu ba nuwa ubaligu**

... but to minister, ...

Instead DONE he do-ing-for

... Instead he (was) for doing [i.e. ministering], ...

## 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 from previous frame]

... *natun ngukilli ko noa morōn nikoumba* ...

**ngadun ngugiligu nuwa murun ngigumba**

... and to give his life ...

AND give-be-ing-for he life him-of

... and he (was) for giving his life ...

... *ngupaiyiko kauwulkauwul kan ko.*

**ngubayigu gawal gawalganGu**

... a ransom for many.

give-do-back-for [sell] big big-agent-for

... for giving back [i.e. paying] for big-big-agent  
[i.e. he was to give his life to save many].

### buy / sell

7 INCONSISTENT 'buy' [3] and 'sell' [4] EXAMPLES

buy: **ngu-gi-li-gu** give-be-ing/RECIP-for

sell: SAME AS FOR 'buy', except for:

**ngu-ba-yi-la** give-do-back-IMP!

COMMENT:

'**buying**' IS giving RECIPROCALLY (money for goods)

'**selling**' IS giving BACK (goods (for money))

### 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

# Mark x.46

*Ɔ Ngatun bara tanān uwā Jericho ka:*

*natun uwolliella noa ba Jericho ka birung barun katoa  
wirrobullikan nikoumba; natun barun katoa kore kauwul kauwul  
loa, yellawolliella noa Bartimeus munmān kan, yinal noa Timeus  
ūmba, yapun ka bitta ka poiyeilliella.*

**ngadun bara danan uwa JERICHOga**

[46] And they came to Jericho:

and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

AND they-all approach move-PH JERICHO-at

And they approach-moved at [i.e. came to] Jericho: ...

*... natun uwolliella noa ba Jericho ka birung ...*

**ngadun uwalliyila nuwa ba JERICHOgabirang**

... and as he went out of Jericho ...

AND move-ing-recently he WHEN/if JERICHO-away from

... and when he was moving away from Jericho ...

*... barun katoa wirrobullikan nikoumba; ...*

**barunGaduwa wirubaligan ngigumba**

... with his disciples ...

them-all in company with  
follow-ing-agent him-of

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

### -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)

### Tkld INVENTIONS: disciple / passover / generation

Tkld coined the following terms:

disciple	<b>wiruba-li-gan</b>	following agent
Passover	<b>gawi-dwara</b>	come-done to
generation	<b>wilang-NGil</b>	behind/past place

[continues from previous frame]

... *natun barun katoa kore kauwul kauwul loa, ...*

**ngadun barunGaduwa guri gawal gawaluwa**

...and a great number of people, ...

AND them-all-in company with man big big [many]-in company with

... and in company with them, men, big-big-in company with [i.e. with many of 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)

... *yellowolliella noa Bartimeus munmīn kan, ...*

**yilawaliyila nuwa BARTIMEUS manminGan**

... blind Bartimaeus, the son of Timaeus, Sat ...

sit-ing-recently he BARTIMEUS blind-agent

... he, Bartimaeus, the blind-agent, was sitting, ...

... *yinal noa Timeus ūmba, ...*

**yinal nuwa TIMAEUSumba**

... the son of Timaeus, ...

son he TIMAEUS-of

... he, the son of Timeus, ...

... *yapun ka bitta ka poiyelliella.*

**yabunGa bidaga buwiyiliyila**

... by the highway side begging.

path-at side-at beg-ing-recently

... at the side at [i.e. of] the path, begging.



# Mark x.47

*Natun nurrā noa ba unnoa*

*ngali Jesu noa Nazareth kul, kai[bul] bea noa, natun wiyelliyella [Jes] Ella Jesu, yināl ta David ūmba [ng] nurrurrurmulla bi tia.*

**ngadun ngara nuwa ba anuwa**

[47] And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.

AND hear-PH he WHEN/if that

And when he heard that ...

*... ngali Jesu noa Nazareth kul, ...*

**ngali JESUS nuwa NAZARETHgal**

... it was Jesus of Nazareth, ...

this-fellow JESUS he NAZARETH-belong

... (it was) this-fellow Jesus, he (of the) Nazareth-mob, ...

**-gan / -gani / -gal**

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

-----

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

*... kai[bul] bea noa, ...*

**gayibiya nuwa**

... he began to cry out, ...

call-be-PH he

... he called, ...

**UNIDENTIFIED TERMS**

begin	INCHOative / INCEptive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

[continues from previous frame]

... *natun wiyelliyella [Jes] Ella Jesu, yināl ta David ūmba [ng] ...*

**ngadun wiyiliyila yila JESUS yinal da DAVIDumba**

... and say, Jesus,...

AND speak-ing-recently ho JESUS son AFFirm DAVID-of

... and was speaking: “Hey, Jesus, son, aye, of David, ...

... *nurrurrurmulla bi tia.*

**ngararamala bi diya**

... have mercy on me.

pity-make-IMP! thou me

... you must hear-make [i.e. pity] me”.

### CONJOINED PRONOUNS: Tkld

‘Conjoined pronouns’: Tkld/Fraser p.17:

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

## Mark x.48

*Natun bara kauwul kauwullo wiya bōn*

*kaiyelli koa noa; wonto noa ba butte paiyelleen Ēlla yināl David ūmba  
nurrurrumalla bi tia.*

**ngadun bara gawal gawalu wiya bun**

[48] And many charged him

that he should hold his peace: but he cried the more  
a great deal, Thou Son of David, have mercy on me.

AND they-all big big [many]-ERG speak-PH him

And they, big-big [i.e. many], spoke (to) him, ...

*... kaiyelli koa noa; ...*

**gayiliguwa nuwa**

... that he should hold his peace: ...

stop-ing-having he

... he stopping-having [i.e. that he should stop]; ...

[continues next frame]

[continues from previous frame]

... *wonto noa ba butte paiyelleen* ...

wandu nuwa ba badi bayliyan

... but he cried the more a great deal, ...

instead he DONE continue (more) noise-ing-did

... instead he more was noising  
[i.e. was making more noise]: ...

MYSTERY WORD: *badi*

*badi*

USED ONLY AS A stand-alone WORD  
DEFINED AS 'more, continue the action'  
BASIC MEANINGS FOR 'more':  
• 'additional', 'repeat' (hit him more)  
• 'larger' : (I have more than you)  
DID *badi* SERVE FOR BOTH [?]

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*

MYSTERY WORD: bayliyan

Luke

Mark

**bayi-li-yan**: 'noise-ing-did' OCCURS ONLY TWICE,  
ABOUT THE SAME INCIDENT,  
REPORTED IN Luke xviii.39 AND Mark x.48  
DID Tkld COPY THE ONE FROM THE OTHER [?]  
POSSIBLY A MISTAKE FOR:  
**gayi-ba-li-yan**: 'call-do-ing-did'

...*Ēlla yināl David ūmba nurrurrumalla bi tia.*

yila yinal DAVIDumba ngararamala bi diya

... Thou Son of David, have mercy on me.

ho son DAVID-of pity-make-IMP! thou me

... "Hey, son of David, you must pity me".

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:  
I thee **ba-nung** she thee **bin-toa**  
I her **ba-noun**  
thou me **bi-tia** thou her **bi-noun**  
thou him **bi-nung**  
he thee **bi-loa** (he me **tia-loa**)

## Mark x.49

*Natun narokea noa Jesu korun [...ll [(sti)ll [?]],*  
*natun wiyā [bōn] kaibulli ko bōn, Natun kaibea bōn bara ngala ko Munmīn kan kore,*  
*wiyelliyella bōn, Pittul kauwa bi, bouṅkullia; [173] kaibullān bilōa.*

**ngadun ngarugiya nuwa JESUS gurun**

[49] And Jesus stood still,  
and commanded him to be called. And they call  
the blind man, saying unto him, Be of good  
comfort, rise; he calleth thee.

AND stand-be-PH he JESUS quiet

And he, Jesus, stood quiet(ly), ...

... *natun wiyā [bōn] kaibulli ko bōn, ...*

**ngadun wiya gayibaligu bun**

.. and commanded him to be called. ...

AND speak-PH call-do-ing-for him

... and spoke, for calling him; ...

... *Natun kaibea bōn bara ngala ko Munmīn kan kore, ...*

**ngadun gayibiya bun bara ngalagu manminGan guri**

... And they call the blind man, ...

AND call-be-PH him they-all that fellow-for blind-agent man

.. and they called him, for that fellow the blind-agent man, ...

[continues from previous frame]

... *wiyelliyella bōn*, ...

**wiyiliyila bun**

.. saying unto him, ...

speaking-recently him

... speaking (to) him: ...

... *Pittul kauwa bi, bounkullia; [173] ...*

**bidal gawa bi bungGaliya**

... Be of good comfort, rise; ...

joy be-IMP! thou rise-be-ing-IMP!

... “You must be joy(ful), (you) must rise; ...

... *kaibullān bilōa*.

**gayibalan bi luwa**

... he calleth thee.

call-do-ing-now thee-he

... he is calling (for) you”.

**CONJOINED PRONOUNS: Tkld**

‘Conjoined pronouns’: Tkld/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	.....	<b>bi diya</b>	[ <b>nu diya</b> ]	[ <b>duwa diya</b> ]
THEE	<b>ba bin</b>	.....	[ <b>nu bin</b> ]	[ <b>duwa bin</b> ]
HIM	[ <b>ba bun</b> ]	[ <b>bi bun</b> ]	[ <b>nu bun</b> ]	[ <b>duwa bun</b> ]
HER	[ <b>ba nuwan</b> ]	[ <b>bi nuwan</b> ]	[ <b>nu nuwan</b> ]	[ <b>duwa nuwan</b> ]

# Mark x.50

*Natun noa, warikulliella wurubil ngikoumba ba,  
bounkilleen, ngatun uwā Jesu kai kolan.*

**ngadun nuwa warigaliyila wurubil ngigumba ba**

[50] And he, casting away his garment,  
rose, and came to Jesus.

AND he reject-ing-recently blanket him-of DONE

And he was >done<-rejecting his blanket [i.e. cloak], ...

*... bounkilleen, ngatun uwā Jesu kai kolan.*

**bungGiliyan ngadun uwa JESUSgayigulang**

... rose, and came to Jesus.

rise-be-ing-did AND move-PH JESUS-at-towards

... was rising, and moved at towards Jesus.

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

# Mark x.51

*Natun Jesu ko noa wiyā natun wiyelliella bōn,*

*Minnun bunnun bannūn? Wiyā bōn noa munmīn kān to. Ella Pirriwul /namunbilli ko tia umulla nakilli ko /or umulla bi tia nakilli ko./*

**ngadun JESUSgu nuwa wiya ngadun wiyiliyila bun**

[51] And Jesus answered and said unto him,

What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

AND JESUS-ERG he speak-PH AND speak-ing-recently him

And he, Jesus, spoke, and was speaking (to) him: ...

*.. Minnun bunnun bannūn? ....*

**minang banan ba nung**

.. What wilt thou that I should do unto thee? ...

what do-will I-thee

... “What will I do (for) you?” ...

### CONJOINED PRONOUNS: Tkld

‘Conjoined pronouns’: Tkld/Fraser p.17:

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

*.. Wiyā bōn noa munmīn kān to. ...*

**wiya bun nuwa manminGandu**

... The blind man said unto him, ...

speak-PH him he blind-agent-ERG

... He, the blind agent, spoke (to) him: ...



[continues from previous frame]

*...Ella Pirriwul /namunbilli ko tia umulla nakilli ko ...*

*yila biriwal \namanbiligu diya umala nagiligu*

... Lord, that I might receive my sight.

ho chief see-make-permit-ing-for me make-IMP! see-be-ing-for

... “Hey, chief, for permitting me for seeing, (you) must make for seeing ...

*.../or umulla bi tia nakilli ko./*

*\ OR umala bi diya nagiligu\*

... Lord, that I might receive my sight.

\ OR make-IMP! thou-me see-be-ing-for\

... \ OR You must make me for seeing\”.

*Natun Jesu ko noa bōn wiyā,  
yurin bi wolla; Ngali tin niroumba tin nurrulli tin  
murrōng bīnumā. Natun tāntoa bo ta umā bōn  
nakilli ko, natun wirrobulleen noa bōn Jesu nun  
yapun koa [ko].*

ngadun JESUSgu nuwa bun wiya

[52] And Jesus said unto him,  
Go thy way; thy faith hath made thee whole. And immediately  
he received his sight, and followed Jesus in the way.

AND JESUS-ERG he him speak-PH

And he, Jesus, spoke to him: ...

... *yurin bi wolla [move]; ...*

yuring bi wala

... Go thy way; ...

go away thou move-IMP!

... “Go away, you must move (away); ...

... *Ngali tin niroumba tin nurrulli tin ...*

ngalidin ngirumbadin ngaralidin

... thy faith ...

this-because thee-of-because hear-ing-because

... because of this your hearing [i.e. faith], ...

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

DOUBTFUL AGREEMENT

KJV *thy faith*  
Tkld *ngalidin ngirumbadin ngaralidin*  
PERHAPS BETTER REPRESENTED BY  
*ngalidin ngarali da ngirumba*  
this-because hear-ing ABSTR thee-of  
*because of your hearing [i.e. faith]*

-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

[continues from previous frame]

...*Ngali tin niroumba tin nurrulli tin* ...

**ngalidin ngirumbadin ngaralidin**

... thy faith ...

this-because thee-of-because  
hear-ing-because

... because of this your hearing [i.e. faith], ...

**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

**DOUBTFUL AGREEMENT**

KJV *thy faith*  
 Tkld **ngalidin ngirumbadin ngaralidin**  
 PERHAPS BETTER REPRESENTED BY  
**ngalidin ngarali da ngirumba**  
 this-because hear-ing ABSTR thee-of  
*because of your hearing [i.e. faith]*

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

...*murrorōng bīnumā.* ...

**marurung bi numa**

... hath made thee whole. ...

good thou try/touch-PH

... you touched [i.e. proved] good". ...

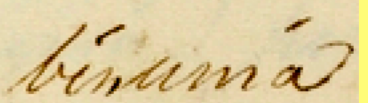
**DOUBTFUL Tkld TRANSLATION**

KJV *[for] thy faith hath made thee whole.*  
 Tkld **ngirumbadin ngaralidin marurung bi numa**  
 thee-of-because hear-ing-because  
 good thou try/touch-PH  
 ERROR: NOT 'thou' BUT 'thee'.  
 PERHAPS:  
**gala ngara-li da ngirumba marurung bin numa**  
 because hear-ing ABSTR thee-of good  
 thee touch-PH  
*because your hearing [i.e. faith] touched you good [i.e. made you whole]*

**SPECIAL WORD: tempt/touch/ try/teach**

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

**MYSTERY WORD: binuma**



THERE ARE NO OTHER Tkld RECORDS OF THIS OR ANYTHING LIKE IT. AS THERE ARE THREE Karree EXAMPLES OF **binul**: 'strong', IT PLAUSIBLY MIGHT BE strong-make. BUT IF IT WERE AN MS ERROR FOR "bī numā", THIS WOULD MAKE:  
**bi numa**: thou touch/try-PH.  
 THIS WOULD SEEMS MORE LIKELY.

[continues from previous frame]

... *Natun tāntoa bo ta umā bōn nakilli ko, ...*

**ngadun danduwabu da  
uma bun nagiligu**

... And immediately he received his sight, ...

AND enough-EMPH AFFirm [immediately]  
make-PH him see-be-ing-for

... And immediately (someone)  
made him for seeing; ...

**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...)*

**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

**danduwabu da** OCCURS 5 TIMES. THIS IS THE ONLY INSTANCE WHEN USED FOR 'immediately'. IN Luke xviii.43, **danduwagal bu** IS USED FOR THESE SAME WORDS

**-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."

[only]

Tkld  
AWA  
Key  
1850  
[52:29 ]

... *natun wirrobulleen noa bōn Jesu nun yapun koa [ko].*

**ngadun wirubaliyan nuwa bun  
JESUSnung yabangGuwa [yabangGa]**

... and followed Jesus in the way.

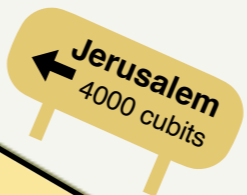
AND follow-ing-did he him JESUS-ACC  
path-having (through/by) [path-using]

... and he was following him, Jesus, by [using] the path.

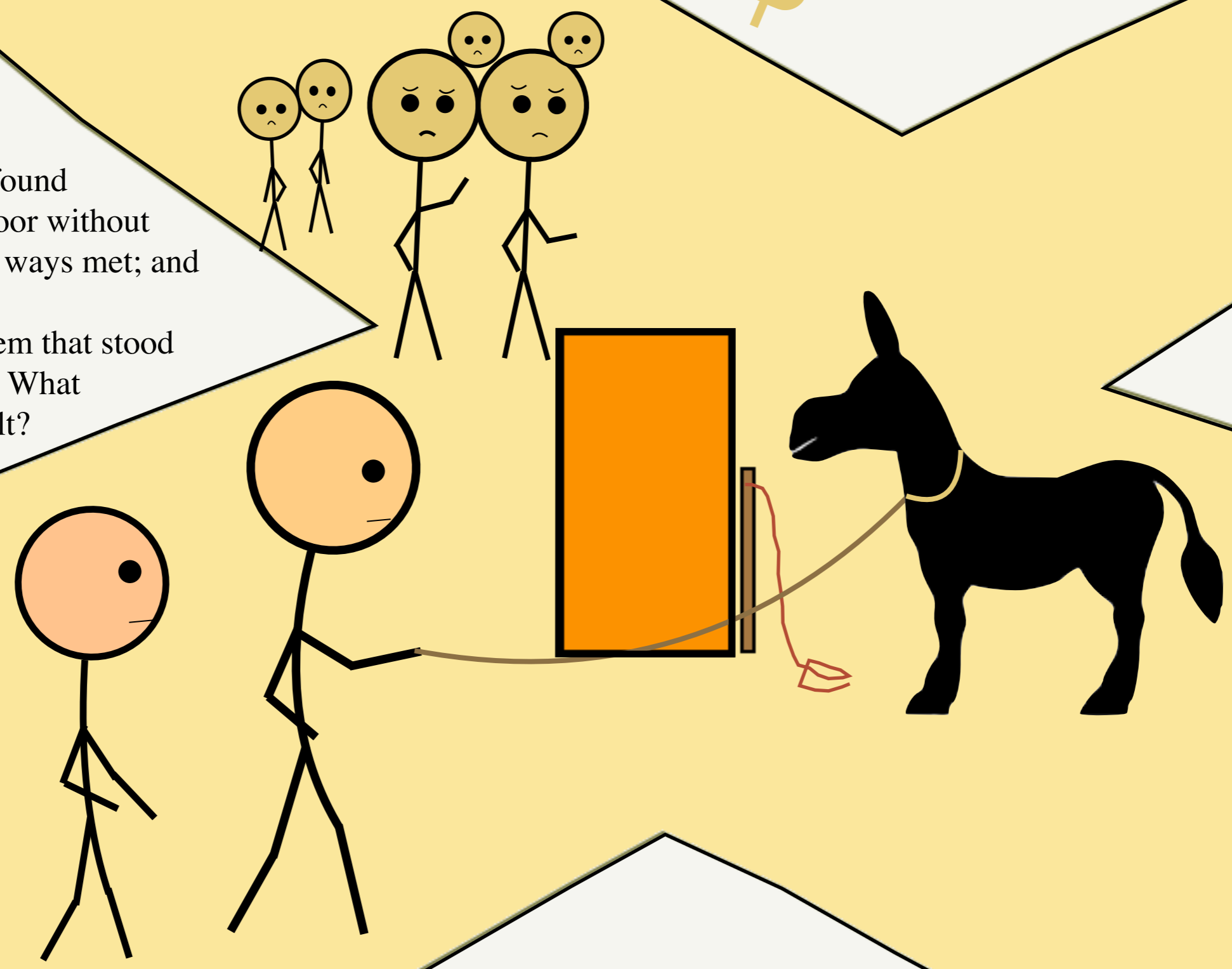
**-toa / -koa COMIT / PROP / PERL**

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

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



[4] And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.  
[5] And certain of them that stood there said unto them, What do ye, loosing the colt?



# Mark xi.01

*Natun uwa bara bapai Jerusalem koa,*

*Bathpage koa, natun Bethany koa Bulkar roa Olive kulloa, yukunbea noa buloara bulun wirrobullikan ngikoumba,*

**ngadun uwa bara babayi JERUSALEMguwa**

[1] And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

AND move-PH they-all near JERUSALEM-having (through/by)

And they moved near by Jerusalem, ...

-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.

*... Bathpage koa, natun Bethany koa Bulkar roa Olive kulloa, ...*

**BATHPAGEguwa ngadun BETHANYguwa balgaruwa OLIVEgaluwa**

... unto Bethphage and Bethany, at the mount of Olives, ...

BETHPHAGE-having (through/by) AND BETHANY-having (through/by) hill-having (through/by) OLIVE-belong-having (through/by)

... by Bethphage and by Bethany, by the Olive hill [i.e. Mount of Olives]; ...

-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.

*... yukunbea noa buloara bulun wirrobullikan ngikoumba,*

**yuganbiya nuwa bulwara bulun wirubaligan ngigumba**

... he sendeth forth two of his disciples,

send-do-PH he two them-two follow-ing-agent him-of

... he sent them-two, 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

# Mark xi.02

## Ngatun wiyā bulun,

yuring wolla waita kolang kokirā ko kaiyin ta ko: ngatun uwollinnun [nura] bula ba untaring, nanun [175] ngaiya bula wiritoāra [bi] warea buttikang, keawai yellawa ba kore bulka ka; Burungbung ngulla unnoa, ngatun yemmamulla unti ko.

## ngadun wiya bulun

[2] And saith unto them,

Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

AND speak-PH them-two

And spoke (to) them-two: ...

... yuring wolla waita kolang kokirā ko kaiyin ta ko: ...

## yuring wala wadagulang gugiragu gayindagu

... Go your way into the village over against you: ...

go away move-IMP! depart-towards hut [town]-to side-to

... “Go away, (you) must depart-move towards to the edge to the town; ...

### -ko: against (OPP)

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE ‘against’, IDENTIFIED AS ‘OPP’, for OPPosite.

... ngatun uwollinnun [nura] bula ba untaring, ...

## ngadun uwalinan bula ba andaring

... and as soon as ye be entered into it, ...

AND move-ing-will you-two WHEN/if there-to

... and when you-two will be moving to there, ...

### ba FUNCTIONS

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

### -ring: TOWARDS

WITH SOME WORDS, THE SUFFIX **-ring** APPEARS TO MEAN **towards**.  
WITH OTHER WORDS, e.g.  
**minaring**: what  
**mararing**: inside  
**yuring**: go away  
IT DOES NOT

[continues from previous frame]

... *nanun [175] ngaiya bula  
wiritoāra [bi] warea buttikang, ...*

*nanan ngaya bula  
wiridwara wariya badigang*

... ye shall find a colt tied, ...

see-will then you-two operate-done to  
little bite-BEness

... you-two will then see a little operate-endowed  
bite-thing [i.e. a little work horse], ...

**-gan / -gan(g): BEness**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

**PASSIVE: -dwara**

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
RENDERED: speak-, hide-, give-endowed

... *keawai yellawa ba kore bulka ka; ...*

*giyawayi yilawa ba guri balgaga*

... whereon never man sat; ...

no sit-PH DONE man back-at

... no man >done<-sat at [i.e. on] (its) back; ...



[continues from previous frame]

...*Burungbung ngulla unnoa, ...*

**burangbangGala anuwa**

... loose him, ...

loose-do-compel-IMP! that-fellow

... (you) must compel-loose that-fellow [i.e. set it free], ...

### here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

...*ngatun yemmamulla unti ko.*

**ngadun yimamala andigu**

... and bring him.

AND lead-make-IMP! here-to

... and (you) must lead (it) to here”.

# Mark xi.03

*Ngatun wiyennun ba tarai to kore ko bulun,*  
*or /Ngatun tarai kan to kore ko bulun wiyennun ba, Minnaring tin bula yanti?*  
*niakai bula wiyella kulla noa Pirriwullo wiyā; ngatun womunbinnun ngaiya*  
*noa unnoa unti ko.*

**ngadun wiyinan ba darayidu gurigu bulun**

[3] And if any man say unto you,  
Why do ye this? say ye that the Lord hath need of him; and  
straightway he will send him hither.

AND speak-will WHEN/if other-ERG man-ERG ye-two

“And if (an)other man will speak (to) you-two: ...

*... or /Ngatun tarai kan to kore ko bulun wiyennun ba, ...*

**\ OR ngadun darayigandu gurigu bulun wiyinan ba \**

[3] And if any man say unto you, ...

\ OR AND other-agent-ERG man-ERG ye-two speak-will WHEN/if \

“And if (an)other-agent man will speak (to) you-two: ...

*...Minnaring tin bula yanti? ...*

**minaringdin bula yandi**

... Why do ye this? ...

what-because you-two thus

... ‘What because [i.e. why] (do) you (do) thus?’ ...

### 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)

### -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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

[continues from previous frame]

...*niakai bula wiyella* ...

**ngiyagayi bula wiyila**

... say ye that ...

like this you-two speak-IMP!

... You-two must speak like this: ...

...*kulla noa Pirriwullo wiyā;* ...

**gala nuwa biriwalu wiya**

... the Lord hath need of him; ...

because he chief-ERG speak-PH

... ‘Because he, the chief, spoke’; ...

... *ngatun womunbinnun ngaiya noa unnoa unti ko.*

**ngadun wamanbinan ngaya nuwa anuwa andigu**

... and straightway he will send him hither.

AND move-make-permit-will then he that-fellow here-to

... and he will then permit that-fellow to move to here.”

**here / there // this / that**

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

# Mark xi.04

*Ngatun waita buloara untaring,  
ngatun nakulla buloara unnoa [IC{?}] warea buttikang  
wiritia /or ngirā./ polōngbulli ngēl laba wara pa ka ba  
unta ring yapung buloara taling ka billea; ngatun buloarō  
burungbungnga unnoa ta.*

## ngadun wada bulwara andaring

[4] And they went their way,  
and found the colt tied by the door without in a place  
where two ways met; and they loose him.

AND depart they-two there-to

And they-two depart(ed) to there, ...

### -ring: TOWARDS

WITH SOME WORDS, THE SUFFIX **-ring** APPEARS TO MEAN **towards**.

WITH OTHER WORDS, e.g.

**minaring**: what

**mararing**: inside

**yuring**: go away

IT DOES NOT

*... ngatun nakulla buloara unnoa  
[IC{?}] warea buttikang ...*

## ngadun nagala bulwara anuwa wariya badigang

... and found the colt ...

AND see-be-PH they-two  
that-fellow little bite-BEness

... and they-two saw that-fellow  
the little bite-thing [i.e. horse] ...

### see / FIND

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'

**na-gi-li-gu** see (see-be-ing-for)

**bami-li-gu** seek (search-ing-for)

**girawa-li-gu** seek/find (...-ing-for)

**dungGa-mali-gu** find (show-make...)

### here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

### -gan / -gan(g)

ga	ba	ma	ra	la
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

[continues next frame]

[continues from previous frame]

... *wiritia /or ngirā./ polōngbulli ngēl laba wara pa ka ba ...*

wiridiya \ OR ngira\ bulungbalingilaba warabagaba

... tied by the door without in a place ...

operate-AFF-PH \ OR tie-PH\ enter-do-ing-place-at outside-at

... operated \ OR tied\ [i.e. tethered] at the entering-place [i.e. door] outside, ...

**OUTSIDE: warayi / waraba**

Tkld GENERALLY USED **warayi** FOR 'outside', BUT ON ABOUT 4 OCCASIONS USED **waraba**  
OTHER USE: **wara-ba**: fill-PH

... *unta ring yapung buloara taling ka billea; ...*

andaring yabang bulwara dalingGabiliya

... where two ways met; ...

there-to path two cross-be-do-ing-PH

... to there [i.e. where] the two path(s) were crossing; ...

**-ring: TOWARDS**

WITH SOME WORDS, THE SUFFIX **-ring** APPEARS TO MEAN **towards**.

WITH OTHER WORDS, e.g.

**minaring**: what

**mararing**: inside

**yuring**: go away

IT DOES NOT

**Tkld INVENTIONS:**

rich man / crucify /argue

Tkld coined the following terms:

rich man **burul-gan** heavy agent

crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...

divided **ngara ngara** hear-hear (argue/split)

... *ngatun buloarō burunbungnga unnoa ta.*

ngadun bulwaru burangbangGa anuwa da

... and they loose him.

AND two-ERG loose-do-compel-PH that-fellow AFFirm

... and they-two compel-loosed that-fellow, aye [i.e. let it go].

**here / there // this / that**

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

## Mark xi.05

*Ngatun tarai kan to,  
unta kul boungkilliella unta, wiyā  
buloara bulun, Minnung bān bula  
burungbungngullīn unni warea  
buttikang?*

**ngadun darayigandu**

[5] And certain of them  
that stood there said unto them, What do  
ye, loosing the colt?

**AND other-agent-ERG**

**And other-agent(s) ...**

---

*... unta kul boungkilliella unta, ...*

**andagal bungGiliyila anda**

... that stood there ...

**there-belong rise-be-ing-recently there**

**... thereabouts were rising there, ...**

---

**[continues next frame]**

[continues from previous frame]

... *wiyā buloara bulun, ...*

**wiya bulwara bulun**

.. said unto them, ...

speak-PH they-two them-two

... (and) spoke (to) the two, them two: ...

... *Minnung bān bula burungbungngullīn unni warea buttikang?*

**minang ban bula burungbangGalin ani wariya badigang**

... What do ye, loosing the colt?

what do-now ye-two loose-do-compel-ing-now this little bite-BEness

... “What do now you-two [i.e. are you doing] compelling-loose this little bite-thing [i.e. horse]?”

-gan / -gan(g)				
<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

## Mark xi.06

*Ngatun wiyā barun buloara*

*yānti ba Jesu ko noa wiyā buloara bulun: ngatun wamunbea bara barun waita uwolli ko. [177]*

**ngadun wiya barun bulwara**

[6] And they said unto them

even as Jesus had commanded: and they let them go.

AND speak-PH them-all they-two

And they-two spoke (to) them ...

*... yānti ba Jesu ko noa wiyā buloara bulun: ...*

**yandi ba JESUSgu nuwa wiya bulwara bulun**

... even as Jesus had commanded: ...

thus DONE JESUS-ERG he speak-PH they-two them-two

... thus done [i.e. as] he, Jesus spoke [i.e. commanded] the two, them-two: ...

*... ngatun wamunbea bara barun waita uwolli ko. [177]*

**ngadun wamanbiya bara barun wada uwaligu**

... and they let them go.

AND move-make-permit-PH they-all them-all depart move-ing-for

... and they permitted them for depart-moving [i.e. let them go].



# Mark xi.07

*Ngatun yemmamā buloarō unnoa ta  
warea buttikang Jesu kai kolang [kinko?], ngatun wupea bulun ba  
kirikin bulka ka buttikang ka; ngatun noa yellawā buttikang ka.*

**ngadun yimama bulwaru anuwa da**

[7] And they brought  
the colt to Jesus, and cast their  
garments on him; and he sat upon him.

**AND lead-PH two-ERG that-fellow AFFirm**

**AND the two led that-fellow, aye, ...**

## here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

*... warea buttikang Jesu kai kolang [kinko?], ...*

**wariya badigang JESUSgayigulang [JESUSginGu]**

... the colt to Jesus, ...

**little bite-BEness JESUS-at-towards [JESUS-to]**

**... the little bite-thing [i.e. horse] at towards Jesus, ...**

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

[continues next frame]

[continues from previous frame]

*...ngatun wupea bulun ba kirikin bulka ka buttikang ka; ...*

**ngadun wubiya bulunba girigin balgaga badigangGa**

... and cast their garments on him; ...

AND do-do-PH them-two-of garment back-at bite-BEness-at

... and they did [i.e. put] garment(s) of them-two at [i.e. on] the back at [i.e. of] the bite-thing [i.e. horse]; ...

*...ngatun noa yella<sup>wā</sup> buttikang ka.*

**ngadun nuwa yilawa badigangGa**

... and he sat upon him.

AND he sit-PH bite-BEness-at

... and he sat at the bite-thing [i.e. on the horse].

-gan / -gan(g)				
<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

## Mark xi.08

*Ngatun kauwul kauwul kan to wupea kirikin barun ba yapung ka:*

*ngatun tarai kan to kōlbuntia tirāl kolai ka birung; ngatun upea yapung ka;*

**ngadun gawal gawalgandu wubiya girigin barunba yabangGa**

[8] And many spread their garments in the way:

and others cut down branches off the trees, and strawed them in the way.

AND big big [many]-agent-ERG do-do-PH garment them-all-of path-at

And big-big-agent(s) [i.e. many people] did [i.e. spread] their garment(s) at [i.e. on] the path: ...

*... ngatun tarai kan to kōlbuntia tirāl kolai ka birung; ...*

**ngadun darayigandu gulbandiya diral gulayigabirang**

... and others cut down branches off the trees, ...

AND other-agent-ERG cut-AFF-PH branch timber-away from

... and other-agent(s) cut (down) branches from trees; ...

### SPECIAL WORD: *cut*

DEFINITIONS MIGHT BE DOUBTFUL:

<b>ganban-di-li-gu</b>	To cut with a knife
<b>gulban-di-li-gu</b>	To chop with an axe or scythe, to mow
<b>gala-ba-lig-u</b>	to cut round; to circumcise
<b>galing-di-lig-u</b>	to cut, as with a knife or stone such cutting instrument

*ngadun ubiya yabungGa*

**ngadun ubiya yabangGa**

... and strawed them in the way.

AND do-PH path-at

... and did [i.e. spread] them at [i.e. on] the path.

# Mark xi.09

*Ngatun bara uwolliella muriung ka,  
ngatun willem bo kaibulleen, wiyelliella, Hosanna; Pittul ma  
bunbilla bōn uwān noa ba, Jehova ūmba koa yitirrōa: [Hosanna  
kamunbilla wokka ka.]*

**ngadun bara uwaliyila muriyangGa**

[9] And they that went before,  
and they that followed, cried, saying, Hosanna; Blessed  
is he that cometh in the name of the Lord:

**AND they-all move-ing-recently forward-at**

And they (that) were moving at forward [i.e. before], ...

*... ngatun willem bo kaibulleen, wiyelliella, Hosanna; ...*

**ngadun wilimbu gayibaliyan wiyiliyila HOSANNA**

... and they that followed, cried, saying, Hosanna; ...

**AND twist-make-EMPH call-do-ing-did speak-ing-recently HOSANNA**

... and return(ers), were calling, speaking: "Hosanna"; ...

## DOUBTFUL Tkld TRANSLATION

KJV *they that followed*

Tkld **wilimbu**

twist (return)-EMPH

INCONGRUENT. PERHAPS EITHER OF:

**wiriba-li-gan bara**

follow-ing-agent they-all

*they the followers*

**ngala bara wiriba-li-yan**

that they-all follow-ing-did

*that [i.e. those fellows] they were following*

[continues next frame]

[continues from previous frame]

...*Pittul ma bunbilla bōn* ...

*bidalmabanbila bun*

... Blessed is he ...

joy-make-permit-PH him

... (someone) must permit him to  
make joy [i.e. blessed is he], ...

### 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...)

...*uwān noa ba, Jehova ūmba koa yitirrōa:*

[*Hosanna kamunbilla wokka ka-*]

*uwan nuwa ba JEHOVAHumbaguwa yidaruwa*

... that cometh in the name of the Lord:

move-now he WHEN/if JEHOVAH-of-having name-having

... when he comes having the name of Jehovah  
[i.e. he comes in the name of Jehovah].

### DOUBTFUL AGREEMENT

PERHAPS SIMPLY

**yidaruwa JEHOVAH-umba**

name-having JEHOVAH-of  
having the name of JEHOVAH

# Mark xi.10

*Pittulmabunbilla Pirriwul koba Biyungbai koba ngearun ba David-ūmba*

*uwān ta Jehova ūmba koa yitirroa: Hosanna kummunbilla wokka ka.*

**bidalmabanbila biriwalguba  
biyangbayiguba ngiyarunba DAVIDumba**

[10] Blessed be the kingdom of our father David,

joy-make-permit-IMP! chief-of (kingdom)

father-ITEM-of us-all-of DAVID-of

(Someone) must permit (to) make joy(ful) the kingdom of the father of us all, of David. ...

*... uwān ta Jehova ūmba koa yitirroa: ...*

**uwan da JEHOVAHumbaguwa yidaruwa**

... that cometh in the name of the Lord: ...

move-now AFFirm JEHOVAH-of-having name-having

... (He) comes, aye, having the name of Jehovah: ...

*... Hosanna kummunbilla wokka ka.*

**HOSANNA gamanbila wagaga**

... Hosanna in the highest.

HOSANNA be-make-permit-IMP! high-at

... (someone) must permit Hosanna (to) be at [i.e. in] in the sky [i.e. heaven].

## Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:

property: **dalugang** hold-BE-ness  
town **gugiri garing** hut all  
kingdom **biriwal-guba** chief-of [kingdom]

## 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**

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

## DOUBTFUL AGREEMENT

PERHAPS SIMPLY

**yidaruwa JEHOVAH-umba**  
name-having JEHOVAH-of  
having the name of JEHOVAH

## 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 xi.11

*Ngatun noa Jesu ko polōng kullea Jerusalem ka,*  
*ngatun Temple la ko: ngatun nakilliella ta noa ba kurrai kurrai yantin unnung tāra, ngatun ngaiya*  
*yarea ka ta lor kakulla [?]/ uwā noa unta birung Bethany kai kolang [179] barun katoa twelve kan toa.*

**ngadun nuwa JESUSgu bulungGaliya JERUSALEMga**

[11] And Jesus entered into Jerusalem,  
and into the temple: and when he had looked round about upon all things,  
and now the eventide was come, he went out unto Bethany with the twelve.

AND he JESUS-ERG enter-be-ing-PH JERUSALEM-at

And he, Jesus, did entering at Jerusalem, ...

... *ngatun Temple la ko: ...*

**ngadun TEMPLElagu**

... and into the temple: ...

AND TEMPLE-to

... and to the temple: ...

... *ngatun nakilliella ta noa ba kurrai kurrai yantin unnung tāra, ...*

**ngadun nagiliyila da nuwa ba garayi garayi yandin anangdara**

... and when he had looked round about upon all things, ...

AND see-be-ing-recently AFFirm he WHEN/if  
twist twist [round about] all that-PLUR

... and when he was seeing, aye, twist-twist  
[i.e. round about] all those things, ...

### here / there // this / that

Adverbs / demonstratives RELATED  
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

[continues from previous frame]

... *ngatun ngaiya yarea ka ta /or kakulla [?]/ ...*

**ngadun ngaya yariyaga da \ OR gagala\**

... and now the eventide was come, ...

AND then evening-at AFFirm \ OR be-be-PH\

... and then at \OR was\ [i.e. in the] evening, aye ...

**ka ta / -ka ta**

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

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

... *uwā noa unta birung Bethany kai kolang*  
**[179]** *barun katoa twelve kan toa.*

**uwa nuwa andabirang BETHANYgayigulang**  
**barunGaduwa TWELVEganduwa**

... he went out unto Bethany with the twelve.

move-PH he there-away from BETHANY-at-towards  
them-all-in company with TWELVE-agent-in company with

... he moved away from there at towards  
Bethany in company with the twelve-agent(s).

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	-	-	3
<b>-dayi</b>	-	-	2
<b>-wayi</b>	-	-	4

**-gaduwa: IN COMPANY WITH**

<b>-gaduwa</b>	<b>-guwa</b>	<b>-duwa</b>	<b>-luwa</b>	<b>-ruwa</b>
<b>159</b>	<b>14</b>	<b>13</b>	<b>8 [&gt; l]</b>	<b>4 [&gt; r]</b>

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



# Mark xi.12.1

*f Ngatun kūmba ka ta,  
uwolliella ta bara ba Bethany ka birung,  
kafirri noa kakulla:*

**ngadun gumbaga da**

[12] And on the morrow,  
when they were come from Bethany, he was  
hungry:

**AND tomorrow-at AFFirm**

And tomorrow, aye, ...

*...uwolliella ta bara ba Bethany ka birung, ...*

**uwaliyila da bara ba BETHANYgabirang**

... when they were come from Bethany, ...

**move-ing-recently AFFirm they-all WHEN/if BETHANY-away from**

... when they were moving, aye, away from Bethany, ...

*...kafirri noa kakulla:*

**gabiri nuwa gagala**

... he was hungry:

**hunger he be-be-PH**

... he was hungry.

## Tkld MS

Tkld PROVIDED TWO  
VERSIONS OF THIS VERSE

## ka ta / -ka ta

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

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

# Mark xi.12.2

*Ŷ Ngatun kūmba kakulla*

*uwā ngaiya bara ba Bethany ka birung.  
kapiri lāng noa kakulla;*

**ngadun gumba gagala**

[12] And on the morrow,  
when they were come from Bethany, he was  
hungry:

AND tomorrow be-be-PH

And (it) was tomorrow, ...

Tkld MS  
Tkld PROVIDED TWO  
VERSIONS OF THIS VERSE

*... uwā ngaiya bara ba Bethany ka birung. ...*

**uwa ngaya bara ba BETHANYgabirang**

... when they were come from Bethany, ...

move-PH then they-all WHEN/if BETHANY-away from

... when they moved away from Bethany, ...

*... kapiri lāng noa kakulla;*

**gabirilang nuwa gagala**

... he was hungry:

hunger-ness he be-be-PH

... he was hungry.

**-gan / -gan(g): BEness**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

# Mark xi.13

*Ngatun nakulliella noa wakōl  
Yiriwīlbīn /or Kokung [xx Luke]/  
kalōng ka ta \_\_\_\_\_ kān ta<sup>1</sup> [leaves]<sup>1</sup>,  
uwā noa, nakilli ko mirrurka yeai wokka ka kakulla maruwil koa noa  
unta birung; ngatun uwa noa ba untoa ta keawai wāl unta kul wonto  
ba \_\_\_\_\_<sup>1</sup> [leaves] kulla keawarān wūnnul unta<sup>2</sup> [\_?]<sup>2</sup> kakulla kabo  
\_\_\_[?] 1ka ta 2kunnun.*

ngadun nagaliyila nuwa wagul  
yiriwilbin \ OR gugang\  
galungGa da [girang]Gan da

[13] And seeing a fig tree afar off having leaves,  
he came, if haply he might find any thing thereon: and when he came to it, he found  
nothing but leaves; for the time of figs was not yet.

AND see-be-ing-recently he one fig  
distant-at AFFirm [leaf]-BEness AFFirm

And he was seeing one fig tree at [i.e. in]  
the distance, aye, with [leaves], aye, ...

... uwā noa, ...

uwa nuwa

... he came, ..

move-PH he

... he moved, ...

## wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES  
[Dixon 1980 276:6; 2002 66:35]  
Tkld's USE OF wagul 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

## MYSTERY SUFFIX: -bin

burulbin heavy  
dimbiribin adder  
gilibinbin shine  
gindiyirabin [extinct volcano]  
mulubin fern  
wungarabin youth  
wuwibin eyelash  
yiriwilbin fig  
yiriwildabin fig

## -gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

## 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

## MISSING TRANSLATION

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

## 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]

[continues from previous frame]

*...nakilli ko mirrurka yeai wokka ka kakulla maruwil koa noa unta birung; ...*

**nagiligu miraga yiyayi wagaga gagala  
maruwilguwa nuwa andabirang**

... if haply he might find any thing thereon: ...

see-be-ing-for perhaps fruit high-at be-be-PH  
take-URG-might-having he there-away from

... for seeing (if there) perhaps were fruit at high he take-might-doing  
from there [i.e. to see if there might be ripe fruit he might pick]; ...

-toa / -koa COMIT / PROP / PERL			
-(ga)duwa, -guwa, -luwa, -ruwa			
	COMIT- ative	PROP- riative	PERLative
-guwa -duwa	'in company with'	<b>having</b> [cp. PRIV lacking]	movement <b>through</b> , across, along, <b>by</b> .

*...ngatun uwa noa ba untoa ta ...*

**ngadun uwa nuwa ba anduwa da**

... and when he came to it, ...

AND move-PH he WHEN/if there AFFirm

... and when he moved there, aye, ...

[continues next frame]

[continues from previous frame]

...*keawai wāl unta kul wonto ba \_\_\_\_\_<sup>1</sup> [leaves] ...*

*giyawayi wal andagal wandu ba [girang]*

... he found nothing but leaves; ...

no certainly there-belong instead DONE [leaf]

... (there was) certainly no [i.e. none] thereabouts instead [i.e. except] [leaves] [i.e. there was nothing there other than leaves], ...

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**

MISSING TRANSLATION

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

...*kulla keawarān wūnnul unta<sup>2</sup> [\_?]<sup>2</sup> kakulla kabo \_\_[?] 1ka ta 2kunnun.*

*gala giyawaran wunal gagala gabu andaga da ganan*

... for the time of figs was not yet.

because not-now hot [summer] be-be-PH presently there-at AFFirm be-will

... because (it) was not now hot [i.e. summer], presently at there, aye, (it) will be [i.e. because summer was not there, but presently it would be].

TEXT ORDER VARIATON

Tkld REARRANGED THE ORDER OF THE PARTS OF THE SENTENCE

ka ta / -ka ta

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

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

## Mark xi.14

*Ngatun noa Jesu ko wiyā wiyelliella untoa ta,*

*Yari tarai kan to kore ko tanun /or tunnun) untoa kul, unti birung yanti katai,  
Ngatun bara wirrobulli kān to ngurrā unnoa.*

**ngadun nuwa JESUSgu wiya wiyiliyila anduwa da**

[14] And Jesus answered and said unto it,

No man eat fruit of thee hereafter for ever. And his disciples heard it.

**AND he JESUS-ERG speak-PH speak-ing-recently there AFFirm**

And he, Jesus, spoke, speaking (to) that-fellow, aye: ...

*... Yari tarai kan to kore ko tanun /or tunnun) untoa kul, ...*

**yari darayigandu gurigu danan anduwagal**

... No man eat fruit of thee ...

**stop other-agent-ERG man-ERG eat-will there-belong**

... “Stop [i.e. no] other man will eat thereof, ...

[continues next frame]

[continues from previous frame]

...*unti birung yanti katai, ...*

**andibirang yandi gadayi**

... hereafter for ever. ...

here-away from thus be-AFF-HAB (always)

... from here always [i.e. for ever]". ...

**yandi gadayi / galayi / gilua**

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*]

...*Ngatun bara wirrobulli kān to ngurrā unnoa.*

**ngadun bara wirubaligandu ngara anuwa**

... And his disciples heard it.

AND they-all follow-ing-agent-ERG hear-PH that

... And they, the following-agent(s) [i.e. disciples], heard that.

**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 xi.15

*f Ngatun uwa bara Jerusalem ka:*

*ngatun uwā noa Jesu ko Temple la murraring ka ko, ngatun yuai pān noa barun ngupaiyelli kān murraring ka Temple [181] la ko, ngatun kurrai kurrai bung ngā ngupaiyelli ngēl unta tara barun ba ngupaiyelli kan koba, ngatun yelliwollī ngēl barun ba ngupaiyelli kan koba Purroang [xove [?]] kan;*

**ngadun uwa bara JERUSALEMga**

[15] And they come to Jerusalem:

and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

AND move-PH they-all JERUSALEM-at

And they moved at [i.e. to] Jerusalem: ...

---

*... ngatun uwā noa Jesu ko Temple la murraring ka ko, ...*

**ngadun uwa nuwa JESUSgu TEMPLEla mararingGagu**

... and Jesus went into the temple, ...

AND move-PH he JESUS-ERG TEMPLE-at inside-to

... and he, Jesus, moved into to at the temple, ...

---

[continues next frame]



[continues from previous frame]

*...ngatun yuai pān noa barun ngupaiyelli kān murraring ka Temple [181] la ko, ...*

**ngadun yuwayiban nuwa barun ngubayiligan mararingGa TEMPLElagu**

... and began to cast out them that sold and bought in the temple, ...

AND push-back-do-now he them-all give-do-back-ing-agent inside-at TEMPLE-to

... and he pushes them, the give-backers [i.e. sellers] in at to the temple, ...

UNIDENTIFIED TERMS	
begin	INCHOative / INCEPTive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

buy / sell
Tkld DID NOT CLEARLY RESOLVE buy / sell, USING MOSTLY FORMS OF <b>ngu-gi-li-gu</b>
FOR BOTH.
PERHAPS:
buy: <b>ngu-gi-li-gu</b> give-be-ing for
sell: <b>ngu-ba-yi-li-gu</b> give-do-back-ing-for
<b>dunbi-li-gu</b> exchange-ing-for

*...ngatun kurrai kurrai bung ngā ngupaiyelli ngēl unta tara ...*

**ngadun garayi garayibangGa ngubayilingil andadara**

.. and overthrew the tables ...

AND twist twist [round about/upside down] do-compel-PH give-do-back-ing-place there-PLUR

... and compelled twist-twisted [i.e. overturned] those give-backing-places [i.e. paying-places, tables] ...

buy / sell
Tkld DID NOT CLEARLY RESOLVE buy / sell, USING MOSTLY FORMS OF <b>ngu-gi-li-gu</b>
FOR BOTH.
PERHAPS:
buy: <b>ngu-gi-li-gu</b> give-be-ing for
sell: <b>ngu-ba-yi-li-gu</b> give-do-back-ing-for
<b>dunbi-li-gu</b> exchange-ing-for

[continues next frame]

[continues from previous frame]

... *barun ba ngupaiyelli kan koba, ...*

**barunba ngubayiliganGuba**

.. of the moneychangers, ...

them-all-of give-do-back-ing-agent-of

... of them, the give-back-agent(s) [i.e. payers, sellers], ...

**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

... *ngatun yelliwolli ngēl barun ba ngupaiyelli kan koba*

*Purroang [[d]ove] kan;*

**ngadun yiliwalingil barunba  
ngubayiliganGuba baruwangGan**

... and the seats of them that sold doves;

AND sit-ing-place them-all-of  
give-do-back-ing-agent-of dove-agent

... and the sitting-places [i.e. seats] of them, the  
give-back-agent(s) [i.e. payers, sellers], the dove-agent(s).

**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

# Mark xi.16

*Ngatun noa yari ba [bi] tarai kan to kore ko*

*kurril li ko tarai ta wimbi ta murruring koa Temple loa.*

**ngadun nuwa yari ba darayigandu gurigu**

[16] And would not suffer that any man

should carry any vessel through the temple.

**AND he stop DONE other-agent-ERG man-ERG**

And he stop(ped) (any) other man ...

## DOUBTFUL TkId TRANSLATION

KJV *would not suffer that any man*

TkId **yari ba darayigandu gurigu**  
 stop DONE other-agent-ERG man-ERG

TRANSLATION ERROR BECAUSE 'any other man' IS ACCusative, SO WOULD BE UNMARKED **darayi-gan guri** OR CONCEIVABLY **darayi-gan-nung guri-nung**, WITH THE ACCusative SUFFIX. HENCE PROPERLY:

**yari ba darayi-gan guri**  
 stop DONE other-agent man  
*stop(ped) (any) other man*

*... kurril li ko tarai ta wimbi ta murruring koa Temple loa.*

**gariligu darayi da wimbi da mararingGuwa TEMPLEluwa**

... should carry any vessel through the temple.

**carry-ing-for other AFFirm bowl AFFirm inside-having (through/by) TEMPLE-having (through/by)**

... for carrying (any) other, aye, bowl(s), aye, through inside through the temple.

## -toa / -koa COMIT / PROP / PERL

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

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

# Mark xi.17

*Ngatun noa wiyā, wiyelliella barun.*

*Wiya Upatōara ta [kakul-kuttān] unni ngi[y]akai, Kokere emmoumba ta yiturra wiyennun yantīn to kore ko, ngiakai, Kokere wiyelli ngēl ta?kulla nura umā unni ta wollo kakilli ko barun mankiyē ko.*

**ngadun nuwa wiya wiyiliyila barun**

[17] And he taught, saying unto them,

Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

AND he speak-PH speak-ing-recently them-all

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

*... Wiya Upatōara ta [kakul-kuttān] unni ngi[y]akai, ...*

**wiya ubadwara da ani ngiyagayi**

... Is it not written, ...

QUESTION do-done to ABSTR this like this

... “QUERY: do-endowed [i.e. done by, i.e. is it written], like this [i.e. is it thus written]: ...

**PASSIVE: -dwara**

Tkld USED **-dwara**: done to TO REPRESENT PASSIVE FORMS, e.g.:

<b>wiya-dwara</b>	speak-done to	spoken
<b>yuruba-dwara</b>	hide-done to	hidden
<b>ngu-dwara</b>	give-done to	given

RENDERED: speak-, hide-, give-endowed

*... Kokere emmoumba ta yiturra wiyennun yantīn to kore ko, ...*

**gugiri imuwumba da yidara wiyinan yandindu gurigu**

... My house shall be called of all nations ...

hut me-of AFFirm name speak-will all-ERG man-ERG

... all men will speak the name of my, aye, house, ...

[continues from previous frame]

...ngiakai, Kokere wiyelli ngēl ta? ...

ngiyagayi gugiri wiyilingil da

... the house of prayer? ...

like this hut speak-ing-place AFFirm

... like this: the speaking [i.e. prayer] place,  
aye, house [i.e. the house of prayer]? ...

...kulla nura umā unni ta wollo kakilli ko barun mankiyē ko.

gala nura uma ani da walu gagiligu barun manGiyigu

... but ye have made it a den of thieves.

but you-all make-PH this AFFirm den be-be-ing-for  
them-all take-ITEM-for

... But you made this (place), aye, for being a den  
(for) them, for take-actor(s) [i.e. thieves]"

## Mark xi.18

*Ngatun bara Grammateu to, ngatun bara*

*[H] Iereu pirriwul kan to ngurrā unnoa,*

*ngatun upā bara tetti bungngulli ko bōn: kulla bara kinta kakulla ngikoung kai ngali tin yanīn to kore ko kōtta leen unta tin wiyelli tin ngikoumba tin.*

**ngadun bara SCRIBEdu ngadun bara  
PRIEST biriwalgandu ngara anuwa**

[18] And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

**AND they-all SCRIBE-ERG AND they-all  
PRIEST chief-agent-ERG hear-PH that**

And they, the scribes, and they, the chief priest-agent(s), heard that, ...

*... ngatun upā bara tetti bungngulli ko bōn: ...*

**ngadun uba bara didibangGaligu bun**

... and sought how they might destroy him: ...

**AND do-PH they-all dead-do-compel-ing-for him**

... and they did [i.e. considered] for compelling him dead; ...

### SPECIAL WORD: *chief priest*

THERE ARE 37 INSTANCES OF 'chief priest'

9 **biriwal** PRIEST

8 **biriwalu** PRIEST**gu**

4 **biriwal** PRIEST**guba**

1 **biriwalgubagagu** PRIEST**gubagagu**

15 [other variants]

15 adjective–noun suffix agreement

22 no agreement

4 probably incorrect (**biriwal** PRIEST**guba**)

[continues next frame]

[continues from previous frame]

*...kulla bara kinta kakulla ngikoung kai ...*

**gala bara ginda gagala ngigungGayi**

... for they feared him, ...

because they-all fear be-be-PH him-because

... because they were afraid because of him, ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

*...ngali tin yant̄n to kore ko kōtta leen  
unta tin wiyelli tin ngikoumba tin.*

**ngalidin yandindu gurigu gudaliyan  
andadin wiyilidin ngigumbadin**

... because all the people was astonished at his doctrine.

this-because (therefore) all-ERG man-ERG think-ing-did  
there-because speak-ing-because him-of-because

... because of this all men were thinking because of that,  
because of his speaking [i.e. doctrine].

**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

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

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

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

# Mark xi.19

*Ngatun yarea ka ta*

*uwa noa unta birung kokere  
karing ka birung.*

**ngadun yariyaga da**

[19] And when even was come,  
he went out of the city.

**AND evening-at AFFirm**

And at [i.e. in] the evening, aye, ...

*... uwa noa unta birung kokere karing ka birung.*

**uwa nuwa andabirang gugiri garingGabirang**

... he went out of the city.

**move-PH he there-away from hut all [town]-away from**

... he moved from there, from the town.

## ka ta / -ka ta

SOME 80 INSTANCES OF

**ka ta:** ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

## SPECIAL WORD: gugira

**gugira**

PROPERLY IS 'house', 'hut'  
TKld ALSO USED IT FOR 'town'  
IN Mark HE USED

**gugira garing:** 'hut all'  
FOR 'town'



# Mark xi.20

*f Ngatun ngorokan ta kakulla ta*  
uwolliella bara ba untoa, nakulla ngaiya bara unnoa  
yirriwĩlbĩn (or \_\_\_\_\_ [fig tree]) tetti [dried] kakulla  
wirra ka birung. [183]

**ngadun nguruganda gagala da**

[20] And in the morning,  
as they passed by, they saw the fig tree dried  
up from the roots.

**AND night-BEness [sunrise]-at be-be-PH AFFirm**

And at [i.e. in] the morning, (it) was, aye, ...

*... uwolliella bara ba untoa, ...*

**uwaliyila bara ba anduwa**

... as they passed by, ...

**move-ing-recently they-all WHEN/if there**

... when they were moving there, ...

### da FUNCTIONS

da AFFirm  
da ABSTR  
-da LOCative  
da .....

### -gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

[continues next frame]

[continues from previous frame]

... *nakulla ngaiya bara unnoa*  
*yirriwīlbīn* (or \_\_\_\_\_ [fig tree]) ...

*nagala ngaya bara anuwa*  
*yiriwilbin* \ OR [*gugang*]\

... they saw the fig tree ...

see-be-PH then they-all  
 that fig \ OR \_\_\_\_\_ [fig tree]\

... they then saw that fig ...

**MISSING TRANSLATION**

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

**MYSTERY SUFFIX: -bin**

- burulbin** heavy
- dimbiribin** adder
- gilibinbin** shine
- gindiyirabin** [extinct volcano]
- mulubin** fern
- wungarabin** youth
- wuwibin** eyelash
- yiriwilbin** fig
- yiriwildabin** fig

**here / there // this / that**

Adverbs / demonstratives RELATED  
 TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

... *tetti* [dried] *kakulla wirra ka birung*. [183]

*didi gagala wiragabirang*

... dried up from the roots.

dead be-be-PH root-away from

... (that) was dead from the roots.

## Mark xi.21

*Ngatun noa Peter-ro kōtelliella,*

*wiyā ngaiya noa bōn, Ella, Pirriwul, nauwa, unnoa  
yirriwīlbīn ta yarakai būngngatoara ngiroumba (or yarakai  
bungngā binung) tetti [xithered] unnoa kuttān.*

**ngadun nuwa PETERu gudiliyila**

[21] And Peter calling to remembrance

saith unto him, Master, behold, the fig tree which thou cursedst is  
withered away.

AND he PETER-ERG think-ing-recently

And he, Peter, was thinking, ...

... *wiyā ngaiya noa bōn, ...*

**wiya ngaya nuwa bun**

... saith unto him, ...

speak-PH then he him

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

..*Ella, Pirriwul, nauwa, ...*

**yila biriwal nawa**

... Master, behold, ...

ho chief see-IMP!

... “Hey, chief, (you) must see! [i.e. Look!] ...

[continues next frame]

[continues from previous frame]

... *unnoa yirriwīlbīn ta yarakai  
būngngatoara ngiroumba ...*

*anuwa yiriwilbin da yaragayi  
bungGadwara ngirumba*

... the fig tree which thou cursedst ...

that fig AFFirm bad do-  
compel-PH-done-to thee-of

... That fig, aye, bad-compel-endowed  
of you [i.e. that you cursed] ...

... *(or yarakai bungngā binung) ...*

*\ OR yaragayi bangGa bi nung \*

... the fig tree which thou cursedst ...

*\ OR bad-do-compel-PH thou-him \*

... *\ OR you bad-compelled it [i.e. cursed it] \*; ...

... *tetti [[w]ithered] unnoa kuttān.*

*didi anuwa gadan*

... is withered away.

dead that be-AFF-now

... that-fellow is dead”.

**MYSTERY SUFFIX: -bin**

<b>burulbin</b>	heavy
<b>dimbiribin</b>	adder
<b>gilibinbin</b>	shine
<b>gindiyirabin</b>	[extinct volcano]
<b>mulubin</b>	fern
<b>wungarabin</b>	youth
<b>wuwibin</b>	eyelash
<b>yiriwilbin</b>	fig
<b>yiriwildabin</b>	fig

**here / there // this / that**

Adverbs / demonstratives RELATED  
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

**PASSIVE: -dwara**

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:

<b>wiya-dwara</b>	speaK-done to	spoken
<b>yuruba-dwara</b>	hide-done to	hidden
<b>ngu-dwara</b>	give-done to	given

RENDERED: speak-, hide-, give-endowed

**CONJOINED PRONOUNS: Tkld**

‘Conjoined pronouns’: Tkld/Fraser p.17:

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

## Mark xi.22

*Ngatun wiy[e]ā noa Jesu ko [bōn] wiyelliella barun,  
kauwa nura ngurrulli ko Eloī nung.*

**ngadun wiya nuwa JESUSgu wiyiliyila barun**

[22] And Jesus answerin saith unto them,

Have faith in God.

AND speak-PH he JESUS-ERG speak-ing-recently them-all

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

---

*... kauwa nura ngurrulli ko Eloī nung.*

**gawa nura ngaraligu ELOInung**

... Have faith in God.

be-IMP! [yes] you-all hear-ing-for GOD-ACC

... “You must be for hearing [i.e. having faith in] God”.

---

# Mark xi.23

**Yuna bo ta bāng wiyān nurun**  
*Tarai kan to wiyennun ba unti bukirra [sic] ta ngiyakai, kauwā bi wokka umullia, ngatun kauwā bi warikullia murraring ka ko kurrawong ta ko; ngatun keawai wal noa ngurramai nga korien [doubt] būlbūl lo ngikoumba ko, wonto ba noa ngurrunnun wal ngali tara wiyān noa kunnun wal kakilliko; kauwā kunnun wal kakilli ko ngikoumba minnungbo minnungbo noa wiyennun.*

**yunabu da bang wiyān nurun**

[23] For verily I say unto you,  
 That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

**true-EMPH AFFirm I speak-now ye-all**

**“Emphatically-true, aye, I speak (to) you, ...**

**-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- <i>wakōl-bo-ta</i> , one only, one by itself, one alone."	[only]	Tkld AWA Key 1850 [52:29 □]
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**... Tarai kan to wiyennun ba unti bukirra [sic] ta ngiyakai, ...**

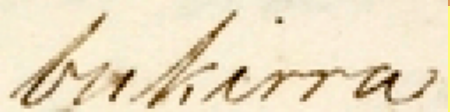
**darayigandu wiyinan ba andi balgarada ngiyagayi**

... That whosoever shall say unto this mountain, ...

**other-agent-ERG speak-will DONE here hill-at like this**

**... (that any) other-agent (who) >done<-will speak at [i.e. to] this mountain, like this: ...**

**MS ERROR**



**bugira**  
 41 EXAMPLES OF **balga(ra)**: 'hill' -ir- PRONOUNCED AS IN 'bird', 'thirst', HENCE  
**balgara**: hill(s)

[continues next frame]

[continues from previous frame]

...kauwā bi wokka umullia, ...

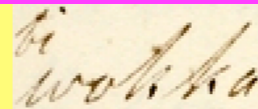
**gawa bi waga umaliya**

... Be thou removed, ...

**be-IMP! thou high make-ing-IMP!**

... “You must be making high; ...

**DOUBTFUL Tkld TRANSLATION**



KJV *Be thou removed*

Tkld **gawa bi waga umaliya**

be-IMP! thou high make-ing-IMP!  
you must be making high

INCONGRUENT: Tkld TRANSLATION SCARCELY MATCHES THE ENGLISH ORIGINAL. PERHAPS:

**ma-ra bin andi-birang**

take-IMP! thee here-away from  
(someone) must take you from here

**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...)

**DOUBTFUL Tkld TRANSLATION**

KJV *be thou cast*

Tkld **bi warigaliya**

thou reject-ing-IMP!  
you must be rejecting

Tkld MAKES THE PASSIVE STATEMENT ACTIVE, WITH ‘thou’ AS THE SUBJECT DOING THE rejecting. RATHER THAN AS ‘thee’, OBJECT. being rejected. PERHAPS:

**wariga-li-ya ngirung** ...

reject-ing-IMP! thee ...

(someone) must be rejecting you ...

**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...)

...ngatun kauwā bi warikullia

*murraring ka ko kurrawong ta ko; ...*

**ngadun gawa bi warigaliya mararingGagu garawangdagu**

... and be thou cast into the sea; ...

**AND be-IMP! [yes] thou reject-ing-IMP! inside-to sea-to;**

... and you must be rejecting inside [i.e. into] the sea’; ...

**ANGLICISM: into**

KJV *cast into the sea*

Tkld TRANSLATED THIS LITERALLY: reject-... inside-to sea-to IDIOMATIC UNLIKELY. PERHAPS:

**wariga-li-ya guruwa-din**

reject-ing-IMP! sea-at

(you) must be rejecting at [i.e. into] the sea

[continues next frame]

[continues from previous frame]

... *ngatun keawai wal noa ngurramai nga korien [doubt] bŭlbŭl lo ngikoumba ko, ...*

**ngadun giyawayi wal nuwa ngaramayingagurin bulbulu ngigumbagu**

... and shall not doubt in his heart, ...

AND no certainly he hear-make-almost-lacking heart-using him-of-using

... and he (will) certainly not (be) almost-hearing-lacking [i.e. doubting] using [i.e. in] his heart; ...

... *wonto ba noa ngurrunnun wal ngali tara ...*

**wandu ba nuwa ngaranan wal ngalidara**

... but shall believe that those things ...

instead DONE he hear-will certainly this-PLUR

... instead he will certainly hear [i.e. believe] these things ...

### 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)

### INALIENABLE POSSESSION

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

### '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

### 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]

... *wiyān noa kunnun wal kakilliko; ...*

**wiyan nuwa ganan wal gagiligu**

... which he saith shall come to pass; ...

speak-now he be-will certainly be-be-ing-for

... (that) he speaks [i.e. says] will certainly be for being [i.e. will come to pass]; ...

... *kauwā kunnun wal kakilli ko ngikoumba minnungbo minnungbo noa wiyennun.*

**gawa ganan wal gagiligu ngigumba minangbu minangbu nuwa wiyinan**

... he shall have whatsoever he saith.

be-IMP! [yes] be-will certainly be-be-ing-for him-of what-EMPH what-EMPH he speak-will

... yes, (it) will certainly be for being [i.e. will come to pass] of him emphatically-what emphatically-what [i.e. whatever] he will speak [i.e. say]”.

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

- min** what? which
- minang** what? what object?
- minaring** what is it?
- minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

**RELATIVE PRONOUNS**

THIS	THAT
<b>ngali</b> this	<b>ngala</b> that
<b>ani</b> this	<b>anuwa</b> that
what = 'that which'	<b>anduwa</b> that
	<b>anang</b> that
	<b>ngaluwa</b> that
	<b>nginuwa</b> that

PERHAPS: **ngalabu ngalabu**

**POSSESSIVE unattached**

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN  
IDIOMATIC EXPRESSION  
DOUBTFUL

PERHAPS

**ngigung-Gayi**  
him-at

[whatever will be **at him** (as) he speaks]

# Mark xi.24

*Ngala tin bāng wiyān nurun,*  
*yanṯin tara Minnung bo nura wiyennun, wiyennun*  
*nura ba, ngurralia nura mankilli ko unnoa tara,*  
*ngatun mannun wal ngaiya nura unnoa tara.*

**ngaladin bang wiyān nurun**

[24] Therefore I say unto you,  
What things soever ye desire, when ye pray, believe  
that ye receive them, and ye shall have them.

that-because [therefore] I speak-now ye-all

“That-because [therefore] I speak (to) you, ...

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

... *yanṯin tara Minnung bo nura wiyennun, ...*

**yandindara minangbu nura wiyinan**

... What things soever ye desire, ...

all-PLUR WHAT-EMPH you-all speak-will

... all things emphatically-what  
you will speak [i.e. wish for], ...

minang: INTERROGATIVE	
<b>minang</b>	INTERROGATIVE —NOT RELATIVE PRONOUN
INTERROGATIVES	
<b>min</b>	what? which
<b>minang</b>	what? what object?
<b>minaring</b>	what is it?
<b>minan</b>	how many?
RELATIVE PRONOUN [refers back to a noun]	
<i>who, whom, whose, which, that</i>	
DEMONSTRATIVE [points to a thing]	
<i>this, that, these, those, neither, none</i>	

RELATIVE PRONOUNS			
THIS		THAT	
<b>ngali</b>	this	<b>ngala</b>	that
<b>ani</b>	this	<b>anuwa</b>	that
		<b>anduwa</b>	that
		<b>anang</b>	that
		<b>ngalawa</b>	that
		<b>nginuwa</b>	that
what = 'that which'			
PERHAPS: <b>ngalabu</b>			

[continues from previous frame]

*... wiyennun nura ba, ...*

**wiyinan nura ba**

... when ye pray, ...

speak-will you-all WHEN/if

... when you will speak [i.e. pray], ...

*... ngurralia nura mankilli ko unnoa tara, ...*

**ngaraliya nura manGiligu anuwadara**

... believe that ye receive them, ...

hear-ing-IMP! you-all take-be-ing-for that-PLUR

... you must be hearing [i.e. believing] for  
[i.e. in order to be] taking [i.e. receiving] those things, ...

*... ngatun mannun wal ngaiya nura unnoa tara.*

**ngadun manan wal ngaya nura anuwadara**

... and ye shall have them.

AND take-will certainly then you-all that-PLUR

... and you will then certainly take [i.e. receive] those things.

# Mark xi.25

*Ngatun Bounkillinnun nura ba wiyelli ko, [185]*

*warikkulla, Bukka kan nura [bæ] kunnun ba tarai nung; [kæu] warikkauwil koa biyung bai to nurun ba wokka ka moroko ka kuttan, unnoa tara yarakai umulli ta ngiroumba.*

**ngadun bungGilinan nura ba wiyiligu**

[25] And when ye stand praying,

forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

AND rise-be-ing-will you-all WHEN/if speak-ing-for

“And when you will be rising for speaking [i.e. praying], ...

... *warikkulla*, ...

**warigala**

... forgive, ...

reject-IMP!

... (you) must reject [i.e. forgive], ...

... *Bukka kan nura [bæ] kunnun ba tarai nung; [kæu] ...*

**bagagan nura ganan ba darayinung**

... if ye have ought against any: ...

anger-BEness you-all be-will WHEN/if other-ACC

... if you will be anger-ness (with) other(s); ...

### -gan / -gan(g): BEness

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

[continues next frame]

[continues from previous frame]

*... warikkauwil koa biyung bai to nurun ba  
wokka ka moroko ka kuttan, ...*

**warigawilguwa biyangbayidu  
nurunba wagaga muruguga gadan**

.. that your Father also which is in heaven may forgive ...

reject-might-having father-ITEM-ERG  
ye-all-of high-at sky-at be-AFF-now

... (that) your father (who) is at [i.e. on]  
high at [i.e. in] the sky [i.e. in heaven  
above] might be rejecting [i.e. forgiving] ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-baya</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

*... unnoa tara yarakai umulli ta ngiroumba.*

**anuwadara yaragayi umali da ngirumba**

... you your trespasses.

that-PLUR bad make-ing ABSTR thee-of

... those your bad-makings [i.e. might be forgiving your trespasses].”

**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 xi.26

*Kulla wal nura keawai warikka pa,  
keawarān wal noa Biyung bai to nurun ba wokka ka moroko ka  
kuttān warikkannun unnoa tara yarakai umulli ta ngiroumba.*

**gala wal nura giyawayi wariga ba**

[26] But if ye do not forgive,  
neither will your Father which is in heaven forgive  
your trespasses.

because certainly you-all no reject WHEN/if

Because certainly if you (do) not reject [i.e. forgive], ...

*... keawarān wal noa Biyung bai to nurun ba wokka ka moroko ka kuttān ...*

**giyawaran wal nuwa biyungbayidu nurunba  
wagaga muruguga gadan**

... neither will your Father which is in heaven ...

not-now certainly he father-ITEM-ERG ye-all-of high-at sky-at be-AFF-now

... certainly he, your father (who) is at [i.e. on] high  
at [i.e. in] the sky [i.e. who is in heaven above], ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

*... warikkannun unnoa tara yarakai umulli ta ngiroumba.*

**wariganan anuwadara yaragayi umali da ngirumba**

... forgive your trespasses.

reject-will that-PLUR bad make-ing ABSTR thee-of

... will not reject [i.e. forgive] those your bad-makings [i.e. trespasses].

### 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 xi.27

*Ŷ Ngatun uwēa bara Jerusalem ka:*

*ngatun, uwolliella noa ba murraring ka Temple la, tanan uwā  
[bāra] bōn bāra Iereu pirriwul kan, ngatun [G] bara  
Grammateu kan, ngatun Bāra Presbuter[ø].*

**ngadun uwiya bara JERUSALEMga**

[27] And they come again to Jerusalem:

and as he was walking in the temple, there come to him the chief priests,  
and the scribes, and the elders,

AND move-PH they-all JERUSALEM-at

And they moved at (i.e. to) Jerusalem; ...

*... ngatun, uwolliella noa ba murraring ka Temple la, ...*

**ngadun uwaliyila nuwa ba mararingGa TEMPLEla**

... and as he was walking in the temple, ...

AND move-ing-recently he WHEN/if inside-at TEMPLE-at

... and when he was moving at inside [i.e. within] at the temple, ...

[continues next frame]

[continues from previous frame]

...*tanān uwā [b̄arā] bōn bāra Iereu pirriwul kan, ...*

**danān uwa bun bara PRIEST biriwalGan**

... there come to him the chief priests, ...

approach move-PH him they-all PRIEST chief-agent

... they approach-moved him, the chief-agent priests, ...

**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)

...*ngatun [G] bara Grammateu kan, ngatun Bāra Presbuter[θ].*

**ngadun bara SCRIBEgan ngadun bara ELDER**

... and the scribes, and the elders,

AND they-all SCRIBE-agent AND they-all ELDER

... and they the scribe-agent(s), and they the elders.



# Mark xi.28

*Ngatun wiyā bōn,  
Minnaring tin kaiyu kān tin bi  
umān unni tara? Ngatun Nganto  
bīn ngukulla unni kaiyukan  
kakilli ko umulli ko unni tara?*

## ngadun wiya bun

[28] And say unto him,  
By what authority doest thou these  
things? and who gave thee this authority  
to do these things?

AND speak-PH him

And spoke (to) him: ...

... *Minnaring tin kaiyu kān tin bi umān unni tara? ...*

## minaringdin gayugandin bi uman anidara

... By what authority doest thou these things? ...

what-because able-BEness-because thou move-now this-PLUR

... “What because able-ness [i.e. by what authority]  
(do) you make [i.e. do] these things? ...

**-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

... *Ngatun Nganto bīn ngukulla unni kaiyukan kakilli ko umulli ko unni tara?*

## ngadun ngandu bin ngugala ani gayugan gagiligu umaligu anidara

... and who gave thee this authority to do these things?

AND who-ERG thee give-be-PH this able-BEness  
be-be-ing-for make-ing-for this-PLUR

... And who gave (to) you this able-ness for being  
[i.e. authority] for making [i.e. doing] these things?”

**-gan / -gan(g)**

ga	ba	ma	ra	la
be	do	make	URG	–
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

## Mark xi.29

*Ngatun noa Jesu ko wiyā barun, wiyelliella,*

*Ngatoa bo wiyennun wal wakol wiyelli ta. ngatun wiyellia [ʔnura] nura tia, ngatun bang wiyennun ngaiya wal nurun yakoai bang [187] kaiyu kan kuttān umulli ko unni tara.*

**ngadun nuwa JESUSgu wiya barun wiyiliyila**

[29] And Jesus answered and said unto them,

I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

AND he JESUS-ERG speak-PH them-all speak-ing-recently

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

*...Ngatoa bo wiyennun wal wakol wiyelli ta. ...*

**ngaduwabu wiyinan wal wagul wiyili da**

... I will also ask of you one question, ...

I-EMPH speak-will certainly one speak-ing ABSTR

... “Emphatically-I [i.e. I myself] will certainly speak one word [i.e. question]. ...

*...ngatun wiyellia [ʔnura] nura tia, ...*

**ngadun wiyiliya nura diya**

... and answer me, ...

AND speak-ing-IMP! you-all me

... And you must be speaking [i.e. answering] me, ...

### DOUBTFUL WORD ‘ANSWER’

PERHAPS THE FORM OF THE WORD FOR ‘answer’, SHOULD BE:

*wiya-yi-li-ya*  
speak back-ing-IMP!

[continues from previous frame]

*...ngatun bang wiyennun ngaiya wal nurun ...*

**ngadun bang wiyinan ngaya wal nurun**

... and I will tell you ...

AND I speak-will then certainly ye-all

... and then I will certainly speak (to) you ...

*...yakoai bang [187] kaiyu kan kuttān umulli ko unni tara.*

**yaguwayi bang gayugan gadan umaligu anidara**

... by what authority I do these things.

how I able-agent be-AFF-now make-ing-for this-PLUR

... how I be an able-agent [i.e. have authority] for making these things”.

**DOUBTFUL Tkld TRANSLATION**

KJV *by what authority*

Tkld **yaguwayi**

how

‘how’ IN ENGLISH HAS OVER 20 DIFFERENT FUNCTIONS, OF WHICH THE INTERROGATIVE **yaguwayi** = ‘how’ IS ONLY ONE: NOT THE USAGE REQUIRED HERE. PERHAPS

**gayu-gan da man-da-n bang uma-li-gu ani-dara**

able-agent ABSTR **take-AFF-now** make-ing-for this-PLUR

*the authority I **take** for making these things*

# Mark xi.30

*Wiā kurrimulli kan nē Ioane koba [ūmba]*

*Moroko ka birung, nga keawai kore ka birung? Wiyalia nura tia.*

wiya garimaligani JOHNguba \JOHNumba\

[30] The baptism of John,  
was it from heaven, or of men? answer me.

QUESTION deep-make-ing-entity JOHN-of

“QUERY (was) the deep-making-entity [i.e. baptism] of John ...

SUFFIX: -umba / -guba

POSSessive

-guba things

-umba people, proper nouns

24 ELOIumba

76 ELOIguba

... *Moroko ka birung, ...*

murugugabirang

... was it from heaven, ...

sky-away from

... from the sky [i.e. heaven] ...

[continues next frame]

[continues from previous frame]

...nga keawai kore ka birung? ...

nga giyawayi gurigabirang

... or of men? ...

OR no man-away from

... or not from man? ...

### 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]

... Wiyalia nura tia.

wiyaliya nura diya

... answer me.

speaking-IMP! you-all me

... You must be speaking [i.e. answering] me.”

### DOUBTFUL WORD ‘ANSWER’

PERHAPS THE FORM OF THE WORD FOR ‘answer’, SHOULD BE:

wiya-yi-li-ya  
speak back-ing-IMP!

## Mark xi.31

*Ngatun bara bo bara bo [kottulillella] kōttullilliella, wiyelliella, [ngiakai]*

*wiyennun ngeen ba ngiyakai Moroko ka birung; wiyennun ngaiya noa kora koa nura bon ngurra pa?*

**ngadun barabu barabu gadaliliyila wiyiliyila**

[31] And they reasoned with themselves, saying,

If we shall say, From heaven; he will say, Why then did ye not believe him?

AND they-all-EMPH they-all-EMPH [amongst themselves]  
think-ing-ing-recently speak-ing-recently

And they were constantly thinking emphatically-they  
emphatically-they [i.e. amongst themselves], were saying: ...

*... wiyennun ngeen ba ngiyakai ...*

**wiyinan ngiyin ba ngiyagayi**

... If we shall say, ...

speak-will we-all WHEN/if like this

... “If we will speak like this: ...

*...Moroko ka birung; ...*

**murugugabirang**

... From heaven; ...

sky-away from

... ‘From the sky [i.e. from heaven]’, ...

[continues from previous frame]

... *wiyennun ngaiya noa ...*

**wiyinan ngaya nuwa**

... he will say, ...

speaking-will then he

... he will then speak [i.e. ask]: ...

... *kora koa nura bon ngurra pa?*

**guraguwa nura bun ngara BA**

... Why then did ye not believe him?

not-having (why not) you-all him hear-PH NEG

... 'Why did you not hear [i.e. believe] him?' "

### Tkld INVENTIONS: flog / why not / therefore

Tkld coined the following terms:

flog	<b>WIYIL-gu-ri-li-gu</b>	wale-using-ing-for
why not	<b>gura-guwa</b>	not-having
therefore	<b>yagi-din</b>	now-because

### ba FUNCTIONS

<b>ba</b>	WHEN/if
<b>ba</b>	DONE
<b>ba / BA</b>	NEGative
<b>ba</b>	place of

# Mark xi.32

*Wonto ba ngeen wiyennun ba ngiyakai,*

*Kore ka birung ta; kinta lang bara kakulla kore tin; kulla bara yantin  
kore ko kōttā[ɳ] Ioane tin Prophet ta noa kakulla yuna bota.*

wandu ba ngiyin wiyinan ba ngiyagayi

[32] But if we shall say,

Of men; they feared the people: for all men counted John, that he was a prophet indeed.

instead DONE we-all speak-will WHEN/if like this

If instead we will speak like this, ...

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**

... *Kore ka birung ta; ...*

gurigabirang da

... Of men; ...

man-away from AFFirm

... 'Away from men, aye': ...

... *kinta lang bara kakulla kore tin; ...*

gindalang bara gagala guridin

... they feared the people: ...

fear-ness they-all be-be-PH man-because

... they were fear-ness [i.e. fearful]

because of men [i.e. people]; ...

-gan / -gan(g): **BEness**

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

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

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

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

[continues next frame]



[continues from previous frame]

...*kulla bara yantin kore ko kōttā[ᵏ] Ioane tin ...*

**gala bara yandin gurigu guda JOHNdin**

... for all men counted John, ...

because they-all all man-ERG think-PH JOHN-because

... because they, all the men, thought because of [i.e. about] John, ...

## -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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

...*Prophet ta noa kakulla yuna bota.*

**PROPHET da nuwa gagala yunabu da**

... that he was a prophet indeed.

PROPHET AFFirm he be-be-PH truth-EMPH AFFirm

... (that) he was a prophet, aye, (this is) emphatically-true, aye.

## -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- <i>wakōl-bo-ta</i> , one only, one by itself, one alone."	[only]	Tkld AWA Key 1850 [52:29 ]
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# Mark xi.33

*Ngatun bara wiyā wiyelliella bōn Jesu nung.*

*Wonnung wal. Ngatun noa Jesu ko barun wiya, wiyelliella keawarān bāng wiyān nurun yakoai bang kaiyu kān kuttān umulli ko unni tara.*

**ngadun bara wiya wiyiliyila bun JESUSnung**

[33] And they answered and said unto Jesus,

We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

AND they-all speak-PH speak-ing-recently him JESUS-ACC

And they spoke, speaking (to) him, Jesus: ...

... *Wonnung wal.* ...

**wanang wal**

... We cannot tell. ...

where certainly

... "Certainly where." ...

### PLACE

<b>wanda</b>	where	<b>anang</b>	there
<b>wanang</b>	where	<b>anambu</b>	there
<b>andi</b>	here	<b>anda</b>	there
<b>ani</b>	here	<b>anduwa</b>	there

### DOUBTFUL Tkld TRANSLATION

*KJV We cannot tell*

Tkld **wanang wal**

where certainly

INCONGRUENT TRANSLATION.

PERHAPS:

**giyawayi wal ngiyin ngi-mi-li-gurin**

no certainly we-all know-ing-lacking

*we are certainly lacking knowing*

*[i.e. we do not know]*

...*Ngatun noa Jesu ko barun wiya, wiyelliella ...*

**ngadun nuwa JESUSgu barun wiya wiyiliyila**

... And Jesus answering saith unto them, ...

AND he JESUS-ERG them-all speak-PH speak-ing-recently

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

[continues from previous frame]

...*keawarān bāng wiyān nurun ...*

*giyawaran bang wiyān nurun*

... Neither do I tell you ...

not-now I speak-now ye-all

.... "I will not speak to you ...

...*yakoai bang kaiyu kān kuttān umulli ko unni tara.*

*yaguwayi bang gayugan gadan umaligu anidara*

... by what authority I do these things.

how [in what manner] I able-agent be-AFF-now make-ing-for this-PLUR

... how I am an able-agent [i.e. have authority] for making these things".

#### DOUBTFUL Tkld TRANSLATION

KJV *by what authority*

Tkld **yaguwayi**

how

'how' IN ENGLISH HAS OVER 20 DIFFERENT FUNCTIONS, OF WHICH THE INTERROGATIVE **yaguwayi** = 'how' IS ONLY ONE: NOT THE USAGE REQUIRED HERE. PERHAPS

**gayu-gan da man-da-n bang uma-li-gu anidara**

able-agent ABSTR **take-AFF-now** make-ing-for this-PLUR

*the authority I **take** for making these things*

# ANGLICISMS

## ANGLICISM 'down': *baran*

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

- 9 sit down
- 15 move (come down, descend)
- 3 cut down

## ANGLICISM 'down': *baran*

'down' IS AN IDIOMATIC ADJUNCT FOR VERBS OF OLD-ENGLISH RATHER THAN LATIN ORIGIN, AS 'sit down', 'fall down', AND SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE down-ness BEING IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

## ANGLICISM *waga*: 'up'

TklD TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up,

## OUTSIDE: *warayi* / *waraba*

TklD GENERALLY USED *warayi* FOR 'outside', BUT ON ABOUT 4 NOT OCCASIONS USED *waraba* OTHER OTHER USE: *wara-ba*: fill-PH

## ANGLICISM *warayi* 'out'

TklD TRANSLATED ENGLISH IDIOMATIC 'out' LITERALLY IN SUCH INSTANCES AS: pluck out., THIS IS AN ENGLISH IDIOM ELABORATING ON 'pluck'; IT DOES NOT MEAN 'pluck outside' THE 'out'

## ANGLICISM 'out': *warayi*

'out' IS AN IDIOMATIC ADJUNCT FOR VERBS OF OLD-ENGLISH RATHER THAN LATIN ORIGIN, AS 'pluck out', 'cast out', 'go out' AND SHOULD NOT BE TRANSLATED LITERALLY, THE out-ness BEING IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE [extract, eject,

## ANGLICISM spoken for

"*wiyatoara*": speak-endowed [i.e. spoken for]

## ANGLICISM spoken for

"*wiyatoara*": speak-endowed [i.e. spoken for]

'spoken for' IS AN ENGLISH IDIOM: cf INTERNET: "*spoken for*: One who is in a

## ANGLICISM spoken for

"*wiyatoara*": speak-endowed [i.e. spoken for]

## ANGLICISM

THIS ANGLICISM PHRASE MIGHT HAVE BEEN BETTER

## DOUBTFUL INTENSIFIER *waga*

*waga* = 'high' DOUBTFUL IF ITS USE AS AN INTENSIFIER [e.g. 'loud'] WOULD

## ANGLICISM Feminising

'her' UNLIKELY TO BE APPROPRIATE FOR 'moon'

## ANGLICISM *gudi* 'own'

'own' IS AN IDIOMATIC INTENSIFIER IN EXPRESSIONS SUCH AS: my own your own his own our own their own AND NEED NOT BE TRANSLATED

## DOUBTFUL TklD TRANSLATION

ANGLICISM: "not to say within yourselves": *yari ... wiyiligu mararing nurunbu* stop ... speak-ing-for inside ve-all-EMPH:

## within oneself

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

## within oneself / inside

ENGLISH IDIOMS: • 'speaking / thinking' etc. within oneself • 'in your heart(s)' MEANING 'introspectively thinking'.

## go and ...

"go and [action]" IS ENGLISH IDIOMATIC SPEECH MEANING 'setting about a task', RATHER THAN A JOURNEY TO DO SOMETHING. A REFERENCE TO TRAVELLING MIGHT PUZZLE NATIVE SPEAKERS

# MISCONCEPTIONS

## -yi-gura MISCONCEPTION

*yikora* OCCURS 120 TIMES 83 PRECEDED by -i- 36 PRECEDED by -a- (8 *wiya (yi)gura*) 3 PRECEDED BY -n- PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY *gura*

## guwiya MISCONCEPTION [?]

DESPITE ENTRIES IN THE Lexicon, IT SEEMS POSSIBLE THAT *guwiya* IS A MISCONCEPTION, AND THAT *gu* IS A SUFFIX TO THE PRECEDING WORD, AS: SCRIBE*gu wiyiliyila* SCRIBE-ERG ... *marurungGu wiyiliyila* good-for ... *marungGu wiyila* good-for ...

## 'hand of the Lord' METAPHOR

THE PHRASE 'hand of the Lord' IS NOT ABOUT AN ACTUAL hand. IT MIGHT MEANS 'the power of the Lord'. SO PERHAPS:

- uma-li da*: make-ing ABSTR
- gayu-gani*: able-entity

## hand METAPHOR

THE 'hand' REFERENCE IS NOT ABOUT AN ACTUAL hand. BUT MOST PROBABLY REFERS TO 'power'

# MISCONCEPTIONS

# MISCONCEPTIONS

## '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

## '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

## 'heart' METAPHOR

*KJV being grieved for the hardness of their hearts* TklD *minGigan biriralin bulbulin barunbadin* emotion-agent hard-because heart-because them-all-of-because 'heart': English (European?) CONCEPT OF 'LOCUS OF SINCERITY' UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL

## 'heart' METAPHOR

*KJV their heart is far from me* TklD *bulbul barunba galungGaba gagala imuwungGinbirang* heart them-all-of distant-at be-be-PH me-away from 'heart': English (European?) CONCEPT OF 'LOCUS OF SINCERITY' UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME

## 'heart' METAPHOR

'heart': English (European?) CONCEPT OF 'LOCUS OF SINCERITY' UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS; *minGi-din yaragayi-din barun-din* emotion-because bad-because them-all-because *because of their bad feeling(s)*

# MANUSCRIPT

## BB & LM [?]

Gunson Vol 1 p.133.2 Tkld writes:  
“At other periods two youths, named **Billy Blue** and **Little M’Gill** are taught to read and write in their own tongue, but their disposition to wander, although well fed and clothed at my expense, manifests itself very frequently to my

## Tkld HELPERS: BB & LM

TRANSLATION ADVISERS, now two needs  
KNOW BY INITIALS ONLY, ment until it is  
APPEAR TO HAVE INCLUDED: not being  
BB, LM, TJ s, the lads  
will lose much of what they have already

## INVENTIVE TRANSLATION

Tkld’s SOLUTION INVENTIVE FOR THIS SEGMENT

## DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(s) here drink  
TRANSLATION DOUBTFUL can my study

## OBSCURE TRANSLATION

OBSCURE CONCEPT  
OBSCURE Tkld TRANSLATION

## OBSCURE SENTENCE

OBSCURE SENTENCE AND EQUALLY OBSCURE Tkld INTERPRETATION AND TRANSLATION

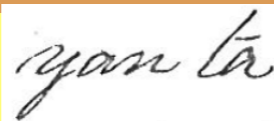
## STRANGE SENTENCE

COMPLEX SENTENCE. UNCLEAR CHANGES.

## MANUSCRIPT WRITER DOUBT

HANDWRITING SIMILARITY IN Mark AND Luke SUGGESTS Tkld DID PRODUCE BOTH MANUSCRIPTS. PERHAPS IN COPYING EARLIER VERSIONS OF THE Luke TEXT, Tkld MADE OCCASIONAL SLIP-UPS. YET DOUBT LINGERS AS TO WHO ACTUALLY DID WRITE THIS MS

# MANUSCRIPT WRITER DOUBT



**yan da** FOR **yari da**  
WAS IT REALLY Tkld WHO WROTE THIS GOSPEL TRANSLATION. SEEMS AN UNLIKELY ERROR, IF SO.

## INCONGRUENT TRANSLATION

*KJV the angel Gabriel was sent from God*  
CLOSER RENDERING PERHAPS:

**bandimayi ANGEL GABRIEL da yuga bun ELOI-gin-birang**  
messenger ANGEL GABRIEL AFFirm send-PH him GOD-away from  
(someone) sent him, the messenger, the

## INCONGRUENT TRANSLATION

*KJV and lose himself,*  
Tkld TRANSLATION DOES NOT MATCH THIS TEXT

## MS TRANSPOSITION

*KJV and told it*  
‘and told it’ TRANSPOSED TO THE SEXT SEGMENT, BELOW

## REARRANGEMENT

TWO ITEMS IN THE KJV ENGLISH LINE HAVE BEEN REARRANGED TO MATCH THE TKLD TRANSLATION

## REARRANGEMENT

Tkld TRANSPOSED MS TEXT SEGMENTS

## COMPLEX SENTENCE

COMPLEX SENTENCE. UNCLEAR CHANGES. DOUBTFUL WORD

## TEXT ORDER VARIATON

Tkld REARRANGED THE ORDER OF THE PARTS OF THE SENTENCE

## Passover

Tkld TRANSLATION FOR ‘passover’  
—Pathak [i.e. Pesach (Hebrew)] 6  
—**gawi-dwara** come-done to 6  
IN THIS FIRST USE, Tkld ADDED **waga** ‘high’ TO CONVEY ‘over’

# INVENTIONS/words

## 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

## Tkld INVENTIONS: yes / shewbread

Tkld coined the following terms:  
yes: **gawa** be-IMP!  
shewbread: **BREAD nagiligani** seeing-entity-bread

## Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:  
property: **dalugang** hold-BE-ness  
town **gugiri garing** hut all  
kingdom **birawal-guba** chief-of [kingdom]

## Tkld INVENTIONS: flog / why not / therefore

Tkld coined the following terms:  
flog **WIYIL-gu-ri-li-gu** wale-using-ing-for  
why not **gura-guwa** not-having  
therefore **yagi-din** now-because

## Tkld INVENTIONS: rich man / crucify / argue

Tkld coined the following terms:  
rich man **burul-gan** heavy agent  
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...  
divided **ngara ngara** hear-hear (argue/split)

## Tkld INVENTIONS: divided / sin / sinner

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

## Tkld MIS-INVENTIONS: many things / thank / gnash

Tkld coined the following terms, possibly incorrect:  
many things **minangbu minangbu** what-EMPH what-EMPH  
thank **bidal-ma** joy-make  
gnash: **dur** k fall

## YANUWA ‘let-it-be’

**yanuwa** CONVEYS THE IDEAS OF ‘let it be’, ‘desist’,

# 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:  
18 **yandi gadayi / galayi / giluw**  
70

30 **yandi gadayi** thus be-AFF-HAB  
**always**  
3 **yandi galayi** thus time [time passing?]

## PLACE

**wanda** where **anang** there  
**wanang** where **anambu** there

## TIME

**gab** soon **yagida** now  
**ngaya** then **yugida** after  
**dangGa** before **gumba** tomorrow  
... until **wara** yesterday  
**yandi gadayi** always (thus every)  
**yaguwanda** when

## TIME

**bangGayi** now **bunin**  
**dangGa** before **duwanda**  
**gab** soon **gumba**  
... until **wara**  
**ngaya** then **yaguwanda**  
**yagida** now **yugida**  
**yandi gadayi** always (thus every)  
**yagida galayi** now time (until)  
**vandi galavi** thus time (once upon)

## IMMEDIATELY

Tkld uses the following for ‘immediately’  
40 **danduwa-gal-bu** enough-belong-E  
6 **dinduwa-gal-bu** enough-belong-E  
5 **danduwa-bu** enough-EMPH  
4 **danduwa-gal** enough-belong  
1 **duluwa-gu** straight-to

## 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

# SUFFIXES

## -giluwa: -LIKE

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

## -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**

## -bu da: EMPHatic AFFirm

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

**-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." [only]

Tkld AWA Key 1850 [52:29]

## ba FUNCTIONS

- ba-** do
- ba** WHEN/if
- ba** DONE

## da FUNCTIONS

- da** AFFirm
- da** ABSTR
- da** LOCative

## -gu FUNCTIONS: ERG/PURP/INSTR/OPP

- gu** MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.
- gu** **PUR**Positive 'for' / **-gu** **DAT**ive 'to'
- gu** **INSTR**umental 'using'
- gu** **OPP**ose 'against' [RARELY]

	ERG	DAT/	INSTR	OPP
<b>-g</b>				

## MYSTERY SUFFIX: -bin

- burulbin** heavy
- dimbiribin** adder
- gilibinbin** shine
- gindiyirabin** [extinct volcano]
- mulubin** fern
- wungarabin** youth

## MYSTERY SUFFIX: -dindu

THERE ARE MORE THAN 20 EXAMPLES OF THE SUFFIX **-dindu** USED TO MEAN 'from (a place)'

## -bal PATient

THERE ARE 12 INSTANCES OF **-bal** PATient IN THE AWA RECORDS, AND ALL ARE FOR THE WORD **wara-bal**: fill-PATient, OR UN

## PASSIVE: -bal

ASSUME **-bal** = PATient, i.e. THE RECIPIENT OF SOMETHING — A PASSIVE CONSTRUCTION. e.g. **wara-bal**: full filled

## 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

## -ko: against (OPP)

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE 'against', IDENTIFIED HERE AS 'OPP', for OPPosite.

## -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)

## -gan / -gan(g): BENess

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

## -toa / -koa COMIT / PROP / PERL

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

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

## -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**

<b>-gin</b>	5	<b>93</b>	46	—
<b>-din</b>	168	25	—	8
<b>-lin</b>	12	—	—	—
<b>-rin</b>	2	—	—	5

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	—	—	3
<b>-dayi</b>	—	—	2
<b>-wayi</b>	—	—	4

## SUFFIX: -umba / -guba

POSSessive  
**-guba** things  
**-umba** people, proper nouns  
24 ELO**umba**  
76 ELO**guba**

## -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)

## -gaduwa: IN COMPANY WITH

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

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

## 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]
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[continues from pre

# GRAMMAR

## AGREEMENT: adjective~noun

ADJECTIVES–NOUNS: AGREE  
NOUNS–NOUNS: DO NOT AGREE

### could

Tkld USED **gayu** 'able' FOR 'could'  
**gayu-gan**  
[1] able-agent (someone who could)  
**ganu-gurin**  
[7] able-lacking (could not)

## 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)

## DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:  
• no ... [the item or action]-lacking  
**giyawayi na-gurin** *not seeing*  
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)  
• ALSO no + NEGative clitic **ba**

## DOUBTFUL ANGLICISM EXISTENTIAL there

**there is, there are, there was, there were ...**  
'there' IS A PRONOUN, OR A NOUN [c.f. Fr. *Il y a...*]  
IT DOES NOT DENOTE A LOCATION IN THESE USAGES

### POSSIBLE ADJUSTMENT

OMIT **anda**

## DOUBTFUL Conjunctions

**nga** = or 69  
**nga** = be (alternative to **ga**) 12  
**ngadun** = and  
CONJUNCTIONS UNUSUAL

"Most languages lack specific coordinat

## EXCLUSIVE

**ngalin bun**: us-two-him  
**bali nuwa**: we-two-he  
ARE EXCLUSIVE,  
WHICH MEANS THE PAIR  
CONCERNED, BUT NOT  
INCLUDING [i.e. exclusive of]  
THE PERSON ADDRESSED

## here / there // this / that

Adverbs / demonstratives RELATED  
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

## INALIENABLE POSSESSION

*KJV thy hands*  
Tkld **madaru ngirumbagu**  
hand-using thee-of-using  
THIS SHOULD PROBABLY HAVE BEEN  
SIMPLY hand-using, OMITTING  
**ngirumbagu**, BECAUSE NO-ONE ELSE'S  
HAND COULD HAVE BEEN USED  
OTHER THAN 'your' hand.

## INALIENABLE POSSESSION

SOME LANGUAGES, NOT JUST  
ABORIGINAL, DO NOT INDICATE  
POSSESSION OF BODY PARTS,  
BECAUSE THERE IS NO  
QUESTION AS TO WHOM THE  
PART BELONGED. THIS MIGHT  
BE AN INSTANCE WHERE SUCH  
A CIRCUMSTANCE OBTAINED.

## METATHESIS

"metathesis: The transposition  
of sounds or letters in a word,  
or (occasionally) of whole  
words or syllables; the result of  
such a transposition."

**daral** <-> **dilur**: 'split'

## 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...)*

## PASSIVE

"Prophet-to Esaia-to": THIS PHRASE HAS  
ERGative SUFFIXES. HERE Tkld IS  
DEALING WITH CONVERTING A  
PASSIVE SENTENCE  
INTO THIS Awabakal LANGUAGE  
WITHOUT A PASSIVE FORM. SO IT IS  
NOT 'spoken by', but 'The prophet Esiais  
speaks ...'

## PASSIVE: -dwara

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
RENDERED: speak-, hide-, give-endowed

## PASSIVE -dwara

Tkld USED THE ...-dwara '...-done to'  
SUFFIX AS A DEVICE TO PROVIDE FOR  
THE PASSIVE [viz. 'spoken']. ANOTHER  
WAY OF HANDLING THE PASSIVE IN  
THIS INSTANCE MIGHT HAVE BEEN:

**gala wal PROPHETdu ESAIAdu wiya nuwa**  
**da ani:**

because certainly PROPHET-ERG  
ESAIA-ERG spoke-PH he AFFirm this  
*because the prophet Esaias certainly said*  
*this ...*

## VERB 'to be'

ACCORDING TO R.M.W. DIXON,  
"Most Australian languages lack  
any verb 'to be'" [Dixon 1980  
491:12]  
IF THIS IS THE CASE FOR  
Awabakal, **ga / gi** 'be'  
WOULD BE A Tkld INVENTION.

## wagul ARTICLE

AUSTRALIAN LANGUAGES DO  
NOT HAVE DEFINITE ARTICLES  
[Dixon 1980 276:6; 2002 66:35]  
Tkld's USE OF wagul 'one' FOR  
THE INDEFINITE ARTICLE IS  
PERHAPS HIS INVENTION

## because / therefore / for / but

Tkld USED THE FOLLOWING:  
275 **wandu ba** but, whereas  
254 **gala** for, but, except, because  
24 **guwidu ba** therefore, because. for

## GRAMMAR ERRORS

### POSSESSIVE unattached

Tkld APPEARS TO HAVE DEVISED A POSSESSIVE CONSTRUCTION FOR 'having' BUT IT WOULD NOT APPEAR TO WORK, RENDERING AN UNINTENDED MEANING:

*your eye-agent(s) NOT you eye-having*

### POSSESSIVE unattached

A POSSESSIVE SHOULD PERHAPS BE ATTACHED TO A NOUN IDIOMATIC EXPRESSION DOUBTFUL

PERHAPS

*yandin-dara nurunGin duluwa gadan*  
all-PLUR ye-all-at straight be-AFF-now  
*all things are straight at [i.e. with] you*

### POSSESSIVE unattached

UNATTACHED ADJECTIVE

*ngigumba*: 'his'

IDIOMATIC EXPRESSION DOUBTFUL

### POSSESSIVE unattached

*KJV is on our part*

Tkld *nyuwuwa da ngiyarunba gadan*  
he AFFirm us-all-of be-AFF-now

THE VARIOUS ALTERATIONS BY Tkld SUGGEST HE WAS UNCERTAIN ABOUT THIS TRANSLATION.

*ngiyarunba* IS UNATTACHED TO A NOUN, MAKING THE MEANING READ SOMETHING LIKE he is our ... [what?] SO PERHAPS:

*nyuwuwa da gudi ngiyarunba gadan*  
*he, aye, is our friend*

OR

*uwan [ngiyarun]Gaduwa*

### POSSESSIVE unattached

*KJV ye have no faith*

Tkld *nura ngaragurin ... nurunba*  
you hear-lacking ... ye-all-of  
UNATTACHED ADJECTIVE 'your', PERHAPS

*yagwayi nura wal ngaragurin*

### POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN IDIOMATIC EXPRESSION DOUBTFUL

PERHAPS

*ngirung-Gayi murugu-ga*  
thee-at sky-at  
*at [i.e. with] you at [i.e. in] heaven*

### ADJECTIVE mis-attached

*KJV a man with an unclean spirit*

Tkld *marayi yaragayigan ngigumba*  
spirit bad-agent him-of

MIS-ATTACHED ADJECTIVE 'his', PERHAPS

*guri marayi-gan-guwa yaragayi-gan-guwa*

man spirit-agent-having bad-agent-having  
*man having an evil spirit*

### -dagu / -gagu / -lagu / ragu

-@agu: ALLative 'to'

Tkld SOMETIMES APPEARS TO USE THIS SUFFIX AS 'entity' OR AS AN ABSTRACTIFIER (cf. NOTion)

THIS USAGE SEEMS WRONG

[JMS Jan 2020]

### POSSESSIVE / PRIVATIVE

Tkld APPEARS UNAWARE OF THE having /lacking CONTRAST, CHARACTERISTIC OF ABORIGINAL LANGUAGES.

-gurin PRIVative (lacking)

-guwa PROPriative (having)

HE USED 'lacking' OFTEN, BUT -'having' WAS NOT SPECIFICALLY APPLIED

## DOUBTFUL COMPETENCE

### DOUBTFUL Tkld COMPETENCE

*KJV there shall be earthquakes in divers places*

Tkld *barayidagu bulul bulul ganan dara windagagu ngadun*

*gandugurindagu*

earth-to tremble tremble be-will

PLUR part-to AND VEGfood-lacking-to

THIS SENTENCE GIVES CAUSE TO CONSIDER WHETHER Tkld's TRANSLATIONS ARE OFTEN SUSPECT

### DOUBTFUL Tkld COMPETENCE

UNIDIOMATIC EXAMPLES SUCH AS THIS CALL INTO QUESTION THE QUALITY OF Tkld's REPRESENTATION OF THE LANGUAGE GENERALLY

### DOUBTFUL Tkld COMPETENCE

*KJV began to teach them*

Tkld *nuyiligu barun gari gariga*

teach-ing-for them-all first be [?]

COULD gars gari-ga BE first-at, [i.e. Tkld SAYING 'at first', i.e. 'to begin with' [?], AN ANGLICISM?

### LOCative [not ALLative] expected

LOCative -gaba at, in, on

ALLative -gagu / -ginGu to

### PREPOSITIONS: up / down

AS PREPOSITIONS ARE UNLIKELY,

*waga* up  
*bara(n)* down

ARE PROBABLY INVENTIONS, AND SENTENCES FEATURING THSE TERMS ARE ALSO PROBABLY NOT IDIOMATIC

### PREPOSITIONS

"Note that Australian languages seldom have anything that could reasonably be described as 'articles' or 'prepositions'. Definite specification can be achieved by the use of demonstratives, but is often established simply by the context; ...

The semantic load carried by prepositions ... is very effectively handled by the case system, in most Australian languages."

[Dixon 1980: 270-271]

### ngan: WHO / SOMEONE

ACTIVE: 'I hit ... (someone, something)'

PASSIVE: (I was hit (by someone, something)

AS THERE IS NO PASSIVE FORM, THE PASSIVE STATEMENT IS RENDERED BY:

*ngan-du diva huma*

### DOUBTFUL someone/somebody

*KJV Somebody ...*

Tkld *wagulu ...*

one-ERG ...

### WHO / SOMEONE

It is normal in Australian languages to encounter a set of forms that can have indefinite or interrogative force. There is generally one form that can be used

### WHO / SOMEONE

### 11.4 Indefinite-interrogative pronouns

Australian languages generally have a set of forms that can have indefinite or interrogative sense (or both). Bilingual informants will often translate a sentence with, say, the ergative of

*ngaan-*, as 'someone hit me — who did it?', the translation indicating that this is simultaneous



# PRONOUNS

## 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 CASE

KJV *himself*  
 Tkld **nyuwuwabu**  
 he-EMPH  
 COMMENT: NOMinative ERROR  
 FOR ACCusative. PERHAPS:  
**ngigung-bu**  
 ... him-EMPH  
 ...*himself*

## PRONOUN IRREGULARITIES

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

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

## nyuwuwa ba / nyuwuwa-bu

*niuwoa ba*

**niuwoa ba** OR **niuwoa bo**  
**niuwoa ba**: he- DONE (8) [= 'himself']  
**niuwoa bo** he-EMPH (17) [= 'himself']  
 ANY DIFFERENCE BETWEEN THE TWO  
 FORMS WOULD SEEM TO BE MINOR

### MS ERROR: him / thee

**ngigung-...i**: him-...  
 MS ERROR FOR  
**ngirung-...i**: thee-...

## RELATIVE PRONOUNS

who, whom, which, whose,  
 that  
*this is the cat that killed the  
 rat*  
 THIS THAT  
**ngali** this **ngala** that  
**ani** this **anuwa** that  
 what = 'that which'  
**anduwa** that  
**anang** that  
**ngaluwa** that  
**nginuwa** that

PERHAPS: **ngalabu**

## RELATIVE PRONOUNS

THIS THAT  
**ngali** this **ngala** that  
**ani** this **anuwa** that  
 what = 'that which'  
**anduwa** that  
**anang** that  
**ngaluwa** that  
**nginuwa** that

PERHAPS: **ngalabu ngalabu**

## DEMONSTRATIVE pronouns/adjectives

this, that, these, those, neither,  
 none, any, some  
*this dog, that, cat,  
 neither is my pet*  
 THIS THAT  
**ngali** this **ngala** that  
**ani** this **anuwa** that  
**anduwa** that  
**anang** that  
**ngaluwa** that  
**nginuwa** that

### PERHAPS

**ngara-li-gurin nuwa uba-li-dwara-gani**  
 understand-ing-lacking he do-ing-done-to-  
 entity  
*he (is) not understanding the achievement  
 [i.e. how it was done]*

## CONJOINED

### CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/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	.....	<b>bi diya</b>	[ <b>nu diya</b> ]	[ <b>duwa diya</b> ]
THEE	<b>ba bin</b>	.....	[ <b>nu bin</b> ]	[ <b>duwa bin</b> ]
HIM	[ <b>ba bun</b> ]	[ <b>bi bun</b> ]	[ <b>nu bun</b> ]	[ <b>duwa bun</b> ]
HER	[ <b>ba nuwan</b> ]	[ <b>bi nuwan</b> ]	[ <b>nu nuwan</b> ]	[ <b>duwa nuwan</b> ]

### CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/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**)

## PRONOUN CASE

NOM/ERG		ACC
<b>ngaduwa</b>	<b>bang</b>	<b>diya</b>
<b>nginduwa</b>	<b>bi</b>	<b>bin</b>
<b>nyuwuwa</b>	<b>nuwa</b>	<b>bun</b>
	<b>ngiyin</b>	
	<b>nura</b>	<b>nurun</b>
	<b>bara</b>	<b>barun</b>

## CONJOINED SINGULAR PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:  
 I thee **ba-nung** she thee **bin-toa**  
 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	.....	<b>bi diya</b>	[ <b>nu diya</b> ]	[ <b>duwa diya</b> ]
THEE	<b>ba bin</b>	.....	[ <b>nu bin</b> ]	[ <b>duwa bin</b> ]
HIM	[ <b>ba bun</b> ]	[ <b>bi bun</b> ]	[ <b>nu bun</b> ]	[ <b>duwa bun</b> ]
HER	[ <b>ba nuwan</b> ]	[ <b>bi nuwan</b> ]	[ <b>nu nuwan</b> ]	[ <b>duwa nuwan</b> ]

# Tkld DOUBTFUL EXAMPLES

## MYSTERY WORD & OMISSION

KJV *he entered*  
Tkld **gurira**  
1. NO OTHER EXAMPLES OF A WORD LIKE gurira.

## DOUBTFUL WORD

KJV *troubles*  
Tkld **yaragayi ganan dara**  
bad be-will PLUR  
-dara: A PLURALISING SUFFIX  
EITHER: INSTANCE OF LANGUAGE FLUIDITY (SUFFIX-NOUN SEPARATION) OR MS ERROR FOR:

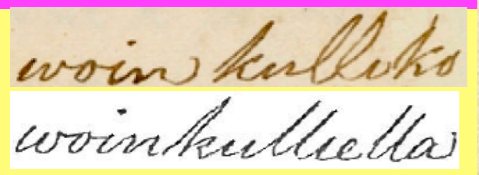
## DOUBTFUL WORD

'to blindfold' MIGHT HAVE BEEN:  
**manmin-ma**  
blind make

## DOUBTFUL WORD: gayi 'come'

**gayi** = 'come!' AS AN INTERJECTION IT IS INVARIABLE  
IT

## SPECIAL WORD: stoop



THERE ARE 4 INSTANCES OF **wuwin...** 'stoop', SIMILAR TO **wun-Ga-li-gu** 'deposit', 'abandon', 'put'

PERHAPS Tkld MEANT THIS EXAMPLE TO BE **wuwin** stoop'

## DOUBTFUL Tkld TRANSLATION

ANGLICISM MEANING 'he spoke to himself', OR SIMPLY 'he thought'  
Tkld ATTEMPTED A LITERAL TRANSLATION *he, emphatically he, was speaking at the inside* WHICH IT IS DOUBTFUL IF IT WOULD HAVE BEEN UNDERSTOOD

## DOUBTFUL Tkld TRANSLATION

KJV *I thank thee*  
Tkld **gawa diya yandi**  
be-IMP! [yes] me thus  
INCONGRUENT TRANSLATION.  
THERE ARE NO COURTESY TERMS

## 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

## buy / sell

7 INCONSISTENT 'buy' [3] and 'sell' [4] EXAMPLES  
buy: **ngu-gi-li-gu** give-be-ing/RECIP-for  
sell: SAME AS FOR 'buy', except for:  
**ngu-ba-yi-la** give-do-back-IMP!  
COMMENT:  
'buying' IS giving RECIPROCALLY (money for goods)  
'selling' IS giving BACK (goods (for money))

## see / SEEK

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'seek'  
**na-gi-li-gu** see (see-be-ing-for)  
**diwa-li-gu** seek (search-ing-for)  
**dyuwa-li-gu** seek (search-ing-for)  
**waba-li-gu** seek (search-ing-for)  
**girawa-li-gu** seek/find (...-ing-for)

## see / FIND

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'  
**na-gi-li-gu** see (see-be-ing-for)  
**bami-li-gu** seek (search-ing-for)  
**girawa-li-gu** seek/find (...-ing-for)  
**dungGa-mali-gu** find (show-make...)

## TRANSLATION COMMENT

'or not' IS AN ENGLISH WAY OF EXPRESSING THE IDEA OF CONTRASTING POSSIBILITY. PERHAPS IT WOULD HAVE BEEN OMITTED, OR EXPRESSED DIFFERENTLY, AS e.g.  
Is it straight — OR BAD — (that) we are ...  
**wiya dulaawa da yaragayi da ngugiligu ngiyarun dalugan ngigungGin CAESARgin**  
QUESTION straight AFFirm **bad AFFirm** give-be-ing-for us-all hold-BEness [property] him-to CAESAR-to  
QUERY: *Is it straight, aye, bad, aye, for us for giving property to him, Caesar?*

# INTERROGATIVES

## 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)

## minaring: INTERROGATIVE

**minarang** INTERROGATIVE — NOT RELATIVE PRONOUN  
**minaring** what? what object? RELATIVE PRONOUN [refers back to a noun]  
*who, whom, whose, which, that*

## minang: INTERROGATIVE

**minang** INTERROGATIVE — NOT RELATIVE PRONOUN  
INTERROGATIVES  
**min** what? which

## minang: INTERROGATIVE

**minang** INTERROGATIVE — NOT RELATIVE PRONOUN  
**minang** what? what object?

## 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**

## yaguwayi: HOW

INTERROGATIVE 'how': **yaguwayi** ENGLISH **how** HAS SEVERAL MEANINGS, e.g.:  
—interrogative 'How does it work?'  
—in what manner 'I don't know how to do it'  
—what quality 'How was the movie today?'  
—modifier 'How funny that is'  
— = 'what' 'How about some dinner?'  
**yaguwayi**: PROBABLY FIRST MEANING

PERHAPS: **anangGu anangGu** that [i.e. what]-using that-using

## yaguwayi: BEWARE

**yaguwayi**: 'how' ALSO MEANS 'beware'

**SPECIAL WORDS**

**SPECIAL WORD: about**

about to move **uwa-gulang**  
 about three **maga nguru**  
 because of **-din -gayi**  
**a-bu**  
**a-bu**

**MYSTERY WORD: amaze**

**biya-** WORDS USED FOR

**MYSTERY WORD: badi**

**badi**

**DOUBTFUL badu 'water'**

**badu**

**badu** IS THE SYDNEY LANGUAGE WORD FOR WATER

**IDIOM ban Gura**

**ban Gura**

**MYSTERY WORD: biba**

**biba**

**MYSTERY WORD: binuma**

**binuma**

**SPECIAL WORD: chief priest**

THERE ARE 37 INSTANCES OF 'chief priest'

**biriwal-guba: KINGDOM**

MAINLY ADOPTED **biriwal-guba**

**MYSTERY WORD: bundi...**

bundi... fall 35  
 bunda mistake 6

**POSSIBLE WORD: council**

SPECULATIVE SUGGESTION:

**SPECIAL WORD: dalu- 'hold'**

'hold by the hands' *clasp*  
 'catch any thing thrown' *clasp*  
 CONCEPTS FROM THESE

**MYSTERY WORD: darin**

VERY SIGNIFICANCE —EXAMPLES:

**gawal daring** many things

**urin-darin** think-lacking xxx  
**darin** timber-xxx

**MYSTERY WORD: danda...**

THERE ARE 4 EXAMPLES OF **danda...** POSSIBLY MEANING

**MYSTERY WORD: didi**

KJV *nor ... gather they*

**MYSTERY WORD: dimbayi**

Tkld USED **dimbayi** for 'avenge'  
 dim- WORDS INCLUDE:

**MYSTERY WORD: dugul**

**dugul** = 'big' [8 instances]  
 IN Gdg, Wnra, Wrmi,

**MYSTERY WORD: dunGa...**

**dunGa(n)** mother (thumb) 54 (2)

**MYSTERY WORD: duwing**

**dun / duwing**

**DOUBTFUL WORD: gayi 'come'**

**SPECIAL WORD: gan: INDEED**

**gan:** goodness knows  
 Tkld STATES **gan** TO BE AN

**ANGLICISM gudi 'own'**

'own' IS AN IDIOMATIC INTENSIFIER

**MYSTERY WORD: gnash**

SPECULATIVE **durngadbandan:**

**MYSTERY WORD: guragal**

**guragal:** USUALLY MEANS old-belong,

**SPECIAL WORD: gugira**

MS VARIANT: **hut-at**

**gugira** PROPERLY IS 'house', 'hut'  
 Tkld ALSO USED IT FOR 'town'  
 IN Mark HE USED 7 **gugiridin**

**MYSTERY WORD: guragal**

**giriba**  
**giraga(ba)**  
**igira**

**MYSTERY WORD: guribibi**

**MYSTERY WORD: kara**

S GIVEN ARE

**MYSTERY WORD: nayi**

*Nai,*

FAMILY RELATION TERMS CAN SOMETIMES BE USED RECIPROCALLY, AS grandfather / grandson

**nga MEANINGS**

**nga** = or/nor/neither 69  
**nga** = be (it is) (alternative to **ga**) 21  
**nga** = see (alternative to **na**)  
 OFTEN UNCLEAR WHICH ME

**MYSTERY WORD: nginguwa**

**nginguwa** SEEMS TO

**MYSTERY WORD: ngura**

**ngu-ra:** face/camp/give/hear: POSSIBLY give-URG

**MYSTERY WORD: shining**

**gili:** light. spark  
**gili-bin-bin:** shining  
 ANALYSIS UNCERTAIN.  
 PERHAPS:

**light-do-now/do-now**  
**shine-INTNS-INTNS**

36 EXAMPLES OF 'shine', 'shining'  
 ALL BUT 3 are **gilibinbin**

**SPECIAL WORD: tempt/touch/ try/teach**

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2

**SPECIAL STEM: yu-**

nu		ENGLISH	examples
nu	(yu) ba/bi	do	267
nu	yu bi	send	2
nu	yu di	guide	34

**UNIDENTIFIED TERMS**

begin	INCHOative / INCEptive
under	
until	
having	PROPriative

**MYSTERY WORD: wayidi / wadi**

**wayi-di-ma-n** dog-AFF-make-now *despise*  
**wayi** dog  
**wayi** strife  
**wayi-bi-li-gu** strife-di-ing-for *wrestle*

**MYSTERY WORD: waran**

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

**MYSTERY WORD: widi**

**widi-...** build 22  
**widi-...** achieve 8

**MYSTERY WORD: wura ...**

**wura:** descend [?] [L 05.04]  
**wura-wil:** descend-might [L 12.17]  
**wura wura:** net [?] [descend-]

**MYSTERY WORD: wura**

*Wura*

**DOUBTFUL WORD**

THIS I  
 IT ME/  
 'descel  
 POSSI  
**yaki yagi now**  
 WI POSSIBLE wrong word choic

**MYSTERY WORD: yarang**

**yarang** turn / return [?]  
**yarang** hunger  
**yirang** role  
**yuring** go away

**SPECIAL PREFIX: yu- elsewhere**

yu	bi	send	1
yu	di	guide	32
yu	ga	send	62
yu	gi	send	10

**UNIDENTIFIED TERMS**

begin	INCHOative / INCEptive
could	<b>gayu-gan, gayu-gurin</b>
having	PROPriative
become	never
before	same

# Tkld DOUBTFUL

## DOUBTFUL Tkld TRANSLATION

Tkld DID NOT TRANSLATE 'had been the wife'. THIS CLAUSE MIGHT HAVE BEEN EXPRESSED IN TWO SENTENCES:

ngadun DAVID biriwal biyungbayiguba SOLOMON

danGan SOLOMON-umba gagalala da buriganbayi URIA-umba

AND DAVID chief father-of SOLOMON

## DOUBTFUL Tkld TRANSLATION

KJV shew thyself to the priest

Tkld dungGanbiligu nginduwabu PRIESTgu show-do-ing-for thou-EMPH PRIEST-to

## DOUBTFUL Tkld TRANSLATION

KJV sent unto him, calling him

Tkld yugiya ngigungGinGu wiyiliyila bun sent to him, speaking (to) him THE INTENDED MEANING IS NOT ABOUT sending anything, BUT seeking his attention.

## DOUBTFUL Tkld TRANSLATION

KJV were about four thousand:

Tkld THOUSAND da FOUR da gilua bara gagala AND not-now them-all eat-be-ing for gilua MAY BE A SUFFIX. PERHAPS:

THOUSANDgilua da FOURgilua da bara

## DOUBTFUL Tkld TRANSLATION

KJV which had a steward;

Tkld manGiligan biriwal ngigumba take-be-ing-agent chief him-of THIS TRANSLATES AS:

## DOUBTFUL WORD

'to blindfold' MIGHT HAVE BEEN:

manmin-ma

blind-make

wudi-li-gu ngayigang

cover-ing-for eye(s)

# Tkld DOUBTFUL

## ALTERNATIVE TRANSLATION

KJV that thou torment me not

Tkld yari bi diya biralbang ngunan stop thou me hard-do-ness give-will

POSSIBLE ALTERNATIVES

yari ngu-gi-la-gura bi diya girin

stop give-be-not thou me pain

## DOUBTFUL Tkld TRANSLATION

KJV that they may go into the country

Tkld bara barayigulang

they-all earth-towards

PERHAPS A WORD MISSING

uwa-wil-uwa bara baraviulana

## DOUBTFUL Tkld TRANSLATION

KJV and having nothing to eat

Tkld ngadun giyawaran barun dagiligu

AND not-now them-all eat-be-ing for

PERHAPS:

## DOUBTFUL Tkld TRANSLATION

KJV fowls ... came

Tkld tibbin to ... uwa bird-ERG ... move-PH

## DOUBTFUL Tkld TRANSLATION

KJV how they might destroy him

Tkld's USE OF minang 'what' AND

yaguwayi 'how' DO NOT SOUND RIGHT. PERHAPS SOMETHING LIKE:

anangGu didiwilguwa bara didibariligu bun

what-using dead-might-having they-all dead-do-INSTR-ing-for him

what might they be using for dead-doing, for dead-doing him

## DOUBTFUL SUFFIX: -dagu

-gagu / -dagu ARE ALLative: 'to' HERE THE MEANING IS INSTRUMENTAL 'using'

## DOUBTFUL TRANSLATION

THIS BACK-TRANSLATION IS SPECULATIVE AND DOUBTFUL

# AGREEMENT [??]

## DOUBTFUL AGREEMENT

PERHAPS SIMPLY

maruringGulang gwiyang

## DOUBTFUL AGREEMENT

PERHAPS SIMPLY

wada uwa migandabirang barun yandin depart move-PH in front-away from them-all all

## DOUBTFUL AGREEMENT

KJV of Abiathar the high priest

Tkld ABIATHAR-of PRIEST-of chief-of PERHAPS BETTER REPRESENTED BY:

## DOUBTFUL AGREEMENT

KJV in the days of Herod the king,

PERHAPS BETTER REPRESENTED BY:

bariyangGa da HERODumba biriwal

## DOUBTFUL AGREEMENT

KJV of his servant

Tkld ngigumba manGiligan him-of take-be-ing-agent NOUN-ADJECTIVE AGREEMENT REQUIRED.

## DOUBTFUL AGREEMENT

KJV the son of peace

Tkld yinalguba bidalguba ADJECTIVES AGREE WITH NOUNS. NOT NOUNS ~ NOUNS. PERHAPS:

## DOUBTFUL AGREEMENT

KJV with Mary his mother,

Tkld buwanuwanGaduwa MARYduwa danGangGuwa ngigumba PERHAPS BETTER REPRESENTED BY:

buwanuwanGaduwa MARY danGang ngigumba

## DOUBTFUL AGREEMENT

KJV with his teeth

Tkld diragu ngigumbagu tooth-using him-of-using PERHAPS BETTER AS::

diragu ngigumba tooth-using him-of

# DOUBTFUL AGREEMENT

KJV Jesus Christ

Tkld JESUumba CHRISTguba PERHAPS BETTER REPRESENTED BY: Jesu-umba-Krist

## DOUBTFUL AGREEMENT

KJV sons of men

Tkld yinalguba guriguba PERHAPS BETTER REPRESENTED BY: yinal guriguba son man-of

## DOUBTFUL AGREEMENT

UNCLEAR WHETHER SUFFIXES ON ADJECTIVES SHOULD AGREE WITH NOUNS

## AGREEMENT: adjective~noun

ADJECTIVES AGREE WITH NOUNS

NOUNS DO NOT AGREE WITH NOUNS

## DOUBTFUL Tkld CASE

KJV with him

Tkld nyuwuwagaduwa he-in company with COMMENT: NOMinative ERROR FOR ACCusative. PERHAPS:

ngigung-Gaduwa

him-in company with with him

## CASE AGREEMENT

buwanuwan-Gin ngigumba-ga danGanda

NOTE LOCative CASE AGREEMENTS: ...-kin ...-ka ...-ta

## Tkld TRANSLATION GOOD

'away from' — OR 'towards' [?]:

'away from' BECAUSE his elect ARE GATHERED from SOMEWHERE, AND NONE ARE TAKEN to ANYWHERE

# MISSING

## MISSING TRANSLATION

Tkld DID NOT TRANSLATE THE PHRASE 'at the door'.

PERHAPS:

*gawu-ma-li-yan bulung-ba-li-ngil-([]aba* were gather-making at the enter-doing-place were gathering at the door.

## MISSING TRANSLATION

Tkld DID NOT TRANSLATE THE PHRASE:

'... having had perfect understanding of all things from the very first ...'.

PERHAPS:

## MISSING TRANSLATION

*KJV apart into a desert place*

Tkld DID NOT TRANSLATE 'apart'

PERHAPS:

*dulung* apart

## WORD OMITTED

Tkld HAS OMITTED:

'they': *bara*

## MISSING TRANSLATION

AS Tkld DID NOT PROVIDE A TRANSLATION ,

**THIS WORDING**

IS PROPOSED.

## WORD MISSING [?]

"Yakita ngaiya uwā yantin Jerusalem-kul": WORD MISSING? "[5] Then went out to him Jerusalem,": PERHAPS

*nyagida ngaya uwa ngigungGinGu /*

## WORD MISSING eighth

ELSEWHERE Tkld USES ENGLISH FOR 'eighty', 'eighteen', HENCE HERE:

## WORD MISSING: when

*KJV when they heard ...*

PERHAPS:

*ngara bara ba ...*

hear-PH they-all WHEN/if ... when they heard ...

# DOUBTFUL MS

## DOUBTFUL Tkld MS

*koūn ka tā la kan*

THE INSERTION OF *ga-da-la* [be-AFF-

## DOUBTFUL Tkld /n/, /ng/

*nadun*

WITH THIS ENTRY, Tkld INTRODUCES THE SPELLING

## MS VARIANT

VERSIONS OF 'long':

## TRANSCRIPTION Devil-lo

ASSUME -lo- IS ATTACHED TO THE FOREIGN WORD (IN INSTANCES AS ABOVE) NOT AS A SUFFIX BUT TO TO PROVIDE

## SYDNEY WORDS: mari nawi

*mari nawi*: big canoe SYDNEY LANGUAGE WORDS USED BY THE SYDNEY PEOPLE

## MARGINAL NOTE illegible



TWO TEXTUAL NOTE INDICATORS [x] ARE FOR POSSESSIVE SUFFIXES, THE SECOND BEING -*umba* FOR A PROPER NAME, AND THE MARGINAL NOTE FOR THE FIRST LOOKING LIKE ENDING ... *lo*, BUT COULD POSSIBLY BE THE POSSESSIVE SUFFIX [-gu]*ba* OR [-um]*ba*, WHICH SEEMS LIKELY.

## Tkld MS

Tkld PROVIDED TWO VERSIONS OF THIS VERSE

# MS ERROR [?]

*biriwal-ou*: chief-ERG

## MS ERROR [?]

## MS ERROR: open [?]

'open' : Tkld USED THE FOLLOWING:

*bamba...* / *bangba* 8 times  
*warangGa...* 3 times

## MS ERROR

*KJV for he taught them*  
*Tkld gala nuwa wiya bun*  
because he speak-PH him

MS ERROR FOR

## MS ERROR

## MS ERROR [?]

## MS ERROR [?]

*kirun*

all

MS ERROR FOR

*gurun* = 'quiet' [?]

## UNUSUAL WORD: na-wil-ya

THIS IS THE ONLY EXAMPLE OF *nawilya* : see-might-IMP!  
THIS ANALYSIS IS SPECULATIVE

# MS ERROR [?]

*bidal-gan-du*

joy-agent-ERG/using BUT THIS IS PROBABLY NOT INTENDED AS *joy-agent* BUT RATHER AS JUST *joy*, OR *joy-BEness*, WHICH SHOULD BE RENDERED:

*bidal-gang*

"pittullāng"

*bidal-[]ang*

"it rejoices, or is happy"

joy-ness

Tkld AWA Ke 1850 [K:23:1 [Awa]

"pulelag"

*bali-lang*

"salt, saline; [Lag denotes quality]"

salt-ness

HALE pace THRELKELD [502:10] [AW

## MS ERROR [?]

*mikan ka*

SHOULD BE *migan-da*: -da AFTER /n/

## Tkld TRANSLATIO

I think this should be *Kaiyu kan wal bi ku [wiabi] wiya bi ba* & because the leper do doubt the ability

## MS DOUBT

*bugira*

-ir- PRONOUNCED AS IN 'bird', 'thirst', HENCE

*balgara*: hill(s)

## POSSIBLE ADJUSTMENT [?]

*marayi-gan-GU yiri yirigan-GU*  
spirit-agent-OPP sacred-agent-OPP

## POSSIBLE ADJUSTMENT

*gandu-guwa barun daguligu*  
VEGfood -having them-all  
them having bread

## POSSIBLE ADJUSTMENT [?]

*yinal-GU guriguba*  
SON-OPP man-of

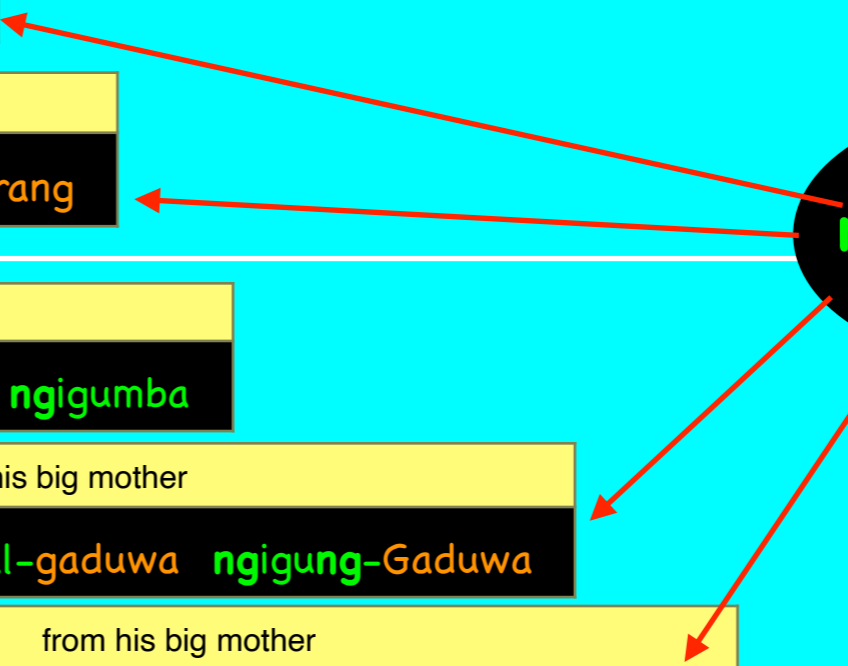
his mother	of his mother
dunGan ngigumba	dunGan-Guba ngigumba

with mother	with his mother
dunGan-Gaduwa	dunGan-Gaduwa ngigung-Gaduwa

from mother	from his mother
dunGan-Ga-birang	dunGan-Ga-birang ngigung-Gin-birang

**AGREEMENT: adjective~noun**  
 ADJECTIVES AGREE WITH NOUNS  
 NOUNS DO NOT AGREE WITH NOUNS

**ngigumba [?]**



his big mother	of his big mother
dunGan gawal ngigumba	dunGan-Guba gawal-guba ngigumba

with big mother	with his big mother
dunGan-Gaduwa gawal-gaduwa	dunGan-Gaduwa gawal-gaduwa ngigung-Gaduwa

from big mother	from his big mother
dunGan-Ga-birang gawal-ga-birang	dunGan-Ga-birang gawal-ga-birang ngigung-Ga-birang

child of the mother	mother of the child
wanayi dunGan-Guba	dunGan wanayi-guba

big child of the mother	big mother of the child
wanayi gawal dunGan-Guba	dunGan Gawal wanayi-guba

with the child of the mother	with the mother of the child
wanayi-gaduwa dunGan-Guba	dunGan-Gaduwa wanayi-guba

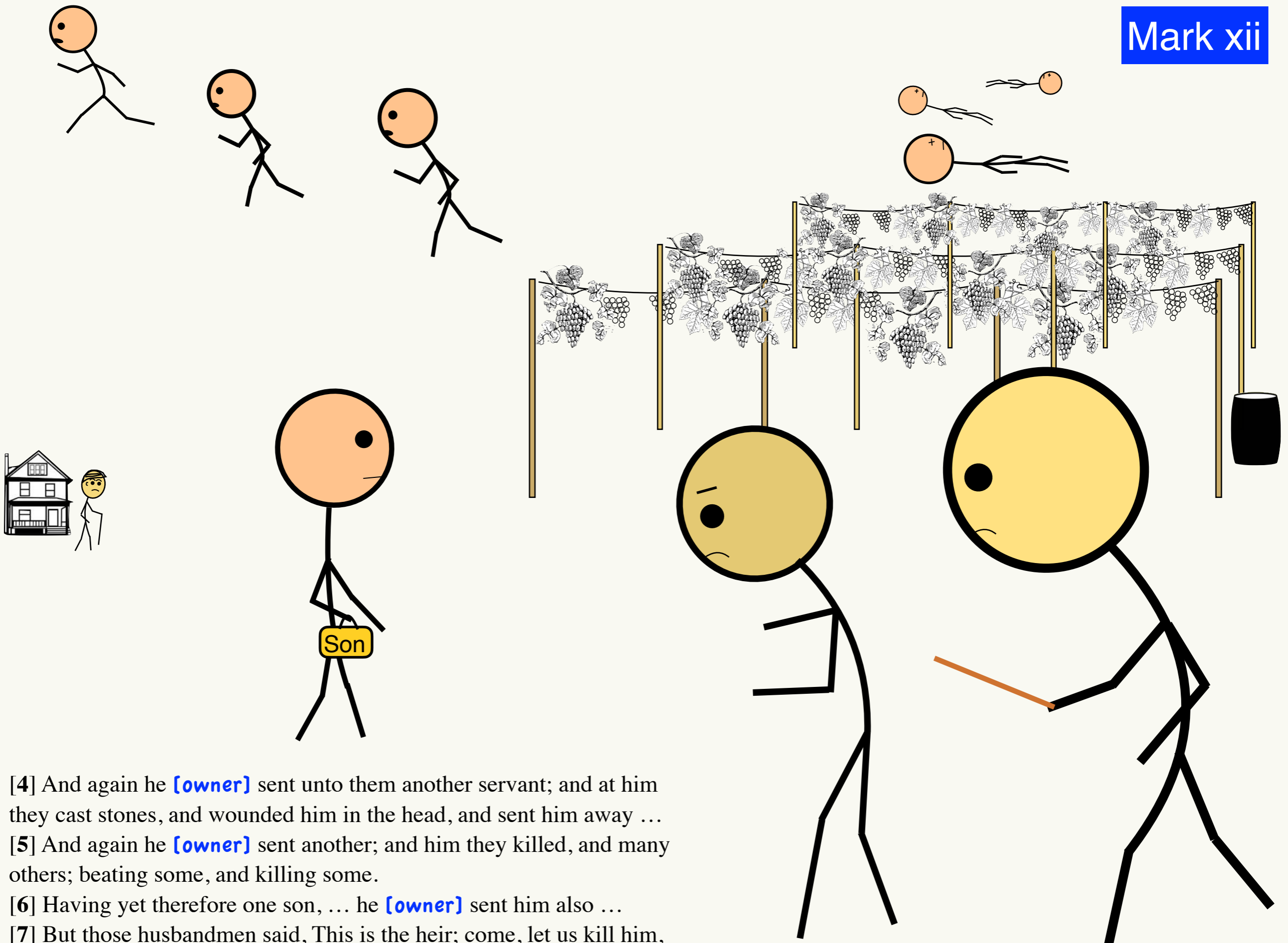
with the big child of the mother	with the big mother of the child
wanayi-gaduwa gawal-gaduwa dunGan-Guba	dunGan-Gaduwa gawal-Gaduwa wanayi-guba

from the child of the mother	from the mother of the child
wanayi-ga-birang dunGan-Guba	dunGan-Ga-birang wanayi-guba

of the child of the mother	of the mother of the child
wanayi-guba dunGan-Guba	dunGan-Guba wanayi-guba

the child of the mother	the mother of the child
wanayi dunGan-Guba	dunGan wanayi-guba

good child of bad mother
wanayi marurung dunGan-Guba yaragayi-guba



[4] And again he **owner** sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away ...

[5] And again he **owner** sent another; and him they killed, and many others; beating some, and killing some.

[6] Having yet therefore one son, ... he **owner** sent him also ...

[7] But those husbandmen said, This is the heir; come, let us kill him, and the inheritance shall be ours.

# Mark xii.01

*[(Ngatun noa barun wiyā \_\_\_\_\_ [began] Parabole)]*

*Ngatun \_\_\_x potopaiya wiyā ngaiya noa barun Parabole tara, [189]*

*Tarai kan to Kore ko Meapā Vinyard ngē[i]l la ngatun meapā wakōl Hedge karai karai unta ngatun pinnia wine ngēl la ko, ngatun witiā \or wittiā\ wakōl Tower, ngatun wūnkulla barun kin upullikan ta, ngatun waita uwā kalōng kolāng.*

**ngadun budubaya wiya ngaya nuwa barun PARABLEdara**

[1] And he began to speak unto them by parables.

A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

AND burst-do-PH speak-PH then he them-all PARABLE-PLUR

And then he burst [i.e. began to] speak (to) them parables: ...

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

*... Tarai kan to Kore ko Meapā Vinyard ngē[i]l la ...*

**darayigandu gurigu miyaba VINEYARDngila**

... A certain man planted a vineyard, ...

other-agent-ERG man-ERG plant-PH VINEYARD-place-at

... “(An)other-agent man [i.e. another man] [the vigneron] planted at the vineyard, ...

*... ngatun meapā wakōl Hedge karai karai unta ...*

**ngadun miyaba wagul HEDGE garayi garayi anda**

... and set an hedge about it, ...

AND plant-do-PH one HEDGE twist twist there

... and planted one hedge twist twist [i.e. around] there, ...

**wagul ARTICLE**

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkl'd's USE OF wagul 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION



[continues from previous frame]

... *ngatun pinnia wine ngēl la ko, ...*

**ngadun biniya WINEngilagu**

... and digged a place for the winefat, ...

AND dig-PH WINE-place-at-for

... and dug a wine-place at for (it), ...

... *ngatun wiṯā \or wittia\ wakōl Tower, ...*

**ngadun widiya wagul TOWER**

... and built a tower, ...

AND build-PH one TOWER

... and built one tower, ...

### MYSTERY WORD: *widi*

<b>widi</b> -...	build	22
<b>widi</b> -...	achieve	8
<b>widi</b> -...	sing	10
<b>widi</b> -...	fall	9
<b>widi</b> -...	gather	3
<b>widi</b> -...	search	3
<b>wi-di</b> -...	burn, smoke	2

COMMENT: 'build' AND 'achieve' are similar concepts

**wi**: INLAND WORD FOR 'fire'

### wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkl'd's USE OF wagul 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

[continues from previous frame]

*...ngatun wūnkulla barun kin upullikan ta, ...*

**ngadun wunGala barunGin ubaligan da**

... and let it out to husbandmen, ...

AND deposit-be-PH them-all-at do-ing-agent AFFirm

... and deposited [i.e. let (it)] at [i.e. to] them doing-agent(s) [i.e. husbandmen], aye, ...

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

*...ngatun waita uwā kalōng kolāng.*

**ngadun wada uwa galungGulang**

... and went into a far country.

AND depart move-PH distant-towards

... and depart-moved distant-towards [i.e. to a distant (place)].

## Mark xii.02

*Ngatun yakita ngaiya poaikulleen ba,*

*yuka noa bōn wakōl u[ɸ]mullikān barun kin upulli kan ta, nguwil  
koa bara bōn yeai Vineyard ngēl la birung.*

**ngadun yagida ngaya buwayigaliyan ba**

[2] And at the season

he sent to the husbandmen a servant, that  
he might receive from the husbandmen of  
the fruit of the vineyard.

AND now then grow-be-ing-did WHEN/if

“And now, then when (it was) growing (time), ...

*... yuka noa bōn wakōl u[ɸ]mullikān  
barun kin upulli kan ta, ...*

**yuga nuwa bun wagul  
umaligan barunGin ubaligan da**

... he sent to the husbandmen a servant, ...

send-PH he him one make-ing-agent  
them-all-at do-ing-agent AFFirm

... he [the vigneron] sent him, one making-  
agent [i.e. servant], at [i.e. to] them, the  
doing-agent(s) [i.e. husbandmen], aye, ...

### wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkld's USE OF wagul 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

### -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

[continues next frame]

[continues from previous frame]

... *nguwil koa bara bōn* ...

**nguwilguwa bara bun**

... that he might receive from the husbandmen ...

give-might-having they-all him

... (that) they [i.e. husbandmen] give-might-doing  
[i.e. that they might give] (to) him [to the vignerons] ...

... *yēai Vineyard ngēl la birung.*

**yiyayi VINEYARDngilabirang**

... of the fruit of the vineyard.

fruit VINEYARD-place-away from

... the fruit from the vineyard place.

## Mark xii.03

*Ngatun mānkulla bōn bara,*

*ngatun būnkulla bōn, ngatun yukā bōn waita  
kolāng yeai korien /or ngatirān/*

**ngadun manGala bun bara**

[3] And they caught him,  
and beat him, and sent him away empty.

AND take-be-PH him they-all

“And they [the husbandmen] took [i.e. caught] him [the servant], ...

*... ngatun būnkulla bōn, ...*

**ngadun bunGala bun**

... and beat him, ...

AND beat-be-PH him

... and beat him [the servant], ...

*...ngatun yukā bōn waita kolāng yeai korien /or ngatirān/*

**ngadun yuga bun wadaGulang yiyayigurin \OR ngadiran\**

... and sent him away empty.

AND send-PH him depart-towards fruit-lacking \ OR nothing-ness\

... and sent him [the servant] depart-towards fruit-lacking  
[i.e. away without any fruit] /OR (with) nothing.

# Mark xii.04

*Ngatun noa toenta yukēa kan barun kin*

*tarai kan umulli kān; ngatun ..... [cast stones] ngatun būnkulla bōn wollung ta, ngatun yuka bōn yarakai umatoara.*

**ngadun nuwa duwinda  
yugiyagan barunGin**

[4] And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

AND he afterwards send-again-now them-all-at

“And he [the vigneron] afterwards sent again at [i.e. to] them [the husbandmen] ...

... *tarai kan umulli kān; ...*

**darayigan umaligan**

... another servant; ...

other-agent make-ing-agent

... (an)other-agent making-agent [i.e. servant (#2)], ...

... *ngatun ..... [cast stones] ...*

**ngadun [daramaliyan bara  
dunung ngigungGin]**

... and at him they cast stones, ...

AND [throw-make-ing-did they-all stone him-at]

... and [they were throwing stone(s) at him [servant (#2)] ], ...

## MYSTERY WORD: *duwing*

**dun / duwing**

MEANINGS: exchange, count, preserve, divide, connect

DIFFERENT WORDS:

**duwanda / duwinda:** eventually, after

## TIME

**gabu** soon **yagida** now  
**ngaya** then **yugida** after  
**dangGa** before **gumba** tomorrow  
 ... until **wara** yesterday  
**yandi gadayi** always (*thus every*)  
**yaguwanda** when  
**duwanda** afterwards, future  
**bunin** beforehand  
**bangGayi** now

## -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**

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

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

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

## MISSING TRANSLATION

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

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

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

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

[continues from previous frame]

...ngatun b̄nkulla b̄n wollung ta, ...

ngadun bunGala bun walangda

... and wounded him in the head, ...

AND beat-be-PH him head-at

... and beat him [servant (#2)] at [i.e. on] the head, ...

...ngatun yuka b̄n yarakai umatoara.

ngadun yuga bun yaragayi umadwara

... and sent him away shamefully handled.

AND send-PH him bad make-done to

... and sent him [servant (#2)] (away) bad make-endowed [i.e. bad(ly) done by].

#### PASSIVE: -dwara

Tkld USED -dwara: done to  
TO REPRESENT PASSIVE FORMS, e.g.:

wiya-dwara	speak-done to	spoken
yuruba-dwara	hide-done to	hidden
ngu-dwara	give-done to	given

RENDERED: speak-, hide-, give-endowed

# Mark xii.05

*Ngatun noa toenta [bōn] barun kin tarai k̄an umullikan;*

*ngatun bōn bara tetti bungnga, ngatun kauwulkauwul bara tarai k̄an; b̄unkilliella barun tarai kan, ngatun tetti [191] bungngulliellio barun tarai kan.*

**ngadun nuwa duwinda [yugiyagan] barunGin darayigan umaligan**

[5] And again he sent another; and him they killed, and many others; beating some, and killing some.

AND he afterwards [send-again-now] them-all-at other-agent make-ing-agent

“And he [the vigneron] afterwards [again sent] (an)other-agent making-agent [i.e. servant #3] at [i.e. to] them [the husbandmen]; ...

*... ngatun bōn bara tetti bungnga, ...*

**ngadun bun bara didibangGa**

... and him they killed, ...

AND him they-all dead-do-compel-PH

... and they compelled him [servant #3] dead, ...

## MISSING TRANSLATION

Tkld DID NOT TRANSLATE:

*again he sent*

PERHAPS:

*yugi-yaga-n*

send-again-now

*he again sends [i.e. sent]*

## MYSTERY WORD: duwing

**dun / duwing**

MEANINGS: exchange, count, preserve, divide, connect

DIFFERENT WORDS:

**duwanda / duwinda**: eventually, after

## TIME

<b>gabu</b>	soon	<b>yagida</b>	now
<b>ngaya</b>	then	<b>yugida</b>	after
<b>dangGa</b>	before	<b>gumba</b>	tomorrow
...	until	<b>wara</b>	yesterday
<b>yandi gadayi</b>	always ( <i>thus every</i> )		
<b>yaguwanda</b>	when		
<b>duwanda</b>	afterwards, future		
<b>bunin</b>	beforehand		
<b>bangGayi</b>	now		

## -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**

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

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

	CAUS	LOC	ALL	PERL
	because	<b>at</b>	<b>to</b>	<b>thru/by</b>

<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5



[continues from previous frame]

...ngatun kauwulkauwul bara tarai k̄an; ...

ngadun gawal gawal bara darayigan

... and many others; ...

AND big big [many] they-all other-agent

... and they big-big [i.e. many] other-agent(s) [servant #4+]; ...

...būnkiliella barun tarai kan, ...

bunGiliyila barun darayigan

... beating some, ...

beat-be-ing-recently them-all other-agent

... were beating them other-agent(s) [servant #4+]; ...

...ngatun tetti [191] bungngulliellio barun tarai kan.

ngadun didibangGaliyila barun darayigan

... and killing some.

AND dead-do-compel-ing-recently them-all other-agent

... and were compelling them other-agent(s) [servant #4+] dead.

MS ERROR

bungngulliellio  
do-compel-ing-recently  
MS ERROR FOR  
bangGaliyila

# Mark xii.06

*Kakilliella [[ng[aiya] yināl pittul matoara wakōl bo ta ngikoumba  
yuka bōn noa willung ka barun kin, wiyelliella, ngurrunnun wal bara bōn yināl emmoumba.*

**gagiliyila ngaya yinal bidalwadwara  
wagulbu da ngigumba**

[6] Having yet therefore one son, his well-beloved,  
he sent him also last unto them, saying, They will reverence my son.

be-be-ing-recently [then] son joy-make-done to  
one-EMPH AFFirm him-of

“(There) was being then his [the vigneron’s] emphatically-  
one [i.e. only one], aye, joy-endowed [i.e. beloved] son, ...

**PASSIVE: -dwara**  
Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
RENDERED: speak-, hide-, give-endowed

**-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."  
[only]  
Tkld  
AWA  
Key  
1850  
[52:29 ]

*... yuka bōn noa willung ka barun kin, wiyelliella, ...*

**yuga bun nuwa wilangGa barunGin wiyiliyila**

.. he sent him also last unto them, saying, ...

send-PH him he behind-at them-all-at speak-ing-recently

... he [the vigneron] sent him [the son] at-behind [i.e. the last]  
at [i.e. to] them [the husbandmen], speaking: ...

**-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
<b>-gin</b>	5	93	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

*... ngurrunnun wal bara bōn yināl emmoumba.*

**ngaranan wal bara bun yinal imuwumba**

... They will reverence my son.

hear-will certainly they-all him son me-of

...“They [the husbandmen] will certainly hear [i.e. reverence] him, my son [the son]”.

## Mark xii.07

*Wonto ba bara wiyellileen [wiyillān] barabo barabo,*

*Unni ta Ungngurra pirriwul; kai ngeen buwil koa [...[o?]]mitted in L[uke] 20/14 bōn, ngatun ngaiya purai koa kauwil ngearun ba.*

wandu ba bara wiyililiyan [wiyilan] barabu barabu

[7] But those husbandmen said among themselves,

This is the heir; come, let us kill him, and the inheritance shall be ours.

Instead DONE they-all speak-ing-RECIP-did  
[speak-RECIP-now] they-all-EMPH they-all-EMPH

“Instead they [the husbandmen] were speaking emphatically-they  
emphatically-they [i.e. amongst themselves]: ...

*... Unni ta Ungngurra pirriwul; ...*

ani da wungGara biriwal

... This is the heir; ...

this AFFirm boy chief

... “This, aye, [i.e. is] the boy chief [i.e. heir] [the son]; ...

[continues next frame]

[continues from previous frame]

...*kai ngeen buwil koa* [[o]mitted in L[uke] 20/14] *bōn*, ...

**gayi ngiyin buwilguwa bun**

... come, let us kill him, ...

come we-all beat-might-having him

... come, (that) we [the husbandmen] beat-might-doing [i.e. kill] him [the son], ...

**LUKE comparison**  
AS Tkld INDICATED. **koa** IS OMITTED IN THE EQUIVALENT TEXT IN LUKE

"... kaai ngéen búwil bon, ..."	gayi ngiyin buwil bun	"... come, let us kill him, ..."	come we-all beat-might him	Tkld LUKE [XX:20:14::1 81:7.2]
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...*ngatun ngaiya purai koa kauwil ngearun ba.*

**ngadun ngaya barayiguwa gawil ngiyarunba**

... and the inheritance shall be ours.

AND then earth-having be-might us-all-of

... and then our [the husbandmen's] earth-having [i.e. inheritance] might be'.

**POSSESSIVE unattached**  
A POSSESSIVE SHOULD BE ATTACHED TO A NOUN IDIOMATIC EXPRESSION DOUBTFUL

KJV *the inheritance shall be ours*  
Tkld **barayiguwa gawil ngiyarunba**  
earth-having be-might us-all-of UNATTACHED POSSESSIVE. PERHAPS **barayi-guwa ga-wil ngiyarun-Gayi**  
earth-having be-might us-all-at *earth-having [i.e. inheritance] might be at us [i.e. in our possession]*

## Mark xii.08

*Ngatun mankulla bōn bara*

*ngatun tettibungnga ngaiya bōn, ngatun warikā  
bōn bara Vineyard ngēl la birung.*

**ngadun manGala bun bara**

[8] And they took him,  
and killed him, and cast him out of the  
vineyard.

AND take-be-PH him they-all

“And they [the husbandmen] took [i.e. caught] him [the son], ...

*... ngatun tettibungnga ngaiya bōn, ...*

**ngadun didibangGa ngaya bun**

... and killed him, ...

AND dead-do-compel-PH then him

... and then compelled him [the son] dead, ...

*...ngatun warikā bōn bara Vineyard ngēl la birung.*

**ngadun wariga bun bara VINEYARDngilabirang**

... and cast him out of the vineyard.

AND reject-PH him they-all VINEYARD-place-away from

... and they [the husbandmen] rejected him [the son] away from the vineyard place.

## Mark xii.09

*Minnung bunnun ngaiya noa Pirriwul lo? [barun]*

*Tanān wal noa uwonnun, ngatun tetti bunggunnun barun upullikan ta, ngatun ngunun wal noa Vineyard ngēl la barun tarai kan ko.*

**minang banan ngaya nuwa biriwalu**

[9] What shall therefore the lord of the vineyard do?

he will come and destroy the husbandmen, and will give the vineyard unto others.

what do-will then he chief-ERG

“What then will he, the chief, [the vigneron] do? ...

... *Tanān wal noa uwonnun, ...*

**danan wal nuwa uwanan**

... he will come ...

approach certainly he move-will

... He [the vigneron] will certainly approach-move, ...

[continues next frame]

[continues from previous frame]

*...ngatun tetti bungngunnun barun upullikan ta, ...*

**ngadun didibangGanan barun ubaligan da**

... and destroy the husbandmen, ...

AND dead-do-compel-will them-all do-ing-agent AFFirm

... and will dead-compel [i.e. kill] them, the doing-agents [the husbandmen], aye, ...

*...ngatun ngunun wal noa Vineyard ngēl la barun tarai kan ko.*

**ngadun ngunan wal nuwa**

**VINEYARDngila barun darayiganGu**

... and will give the vineyard unto others.

AND give-will certainly he VINEYARD-place-at them-all other-agent-to

... and he [the vigneron] will certainly give the vineyard (to) them, to other-agent(s).

#### DOUBTFUL TkId TRANSLATION

KJV *the vineyard*

TkId **VINEYARDngila**

VINEYARD-place-at

ACCusative, NOT LOCative. PERHAPS:

**VINEYARD-ngil**

VINEYARD-place

# Mark xii.10

*Ngatun wiyā \or wiā\ nura wiyalān [unnōa-?] unni ta upatoara Scripture.*

*Tunūng ta warikā wittilli kān to unnoa ta katea kān[~~unn~~] wokka ka waiyakān ta wollung:*

**ngadun wiya nura wiyalan ani da ubadwara SCRIPTURE**

[10] And have ye not read this scripture;

The stone which the builders rejected is become the head of the corner:

**AND QUESTION you-all speak-persist-now  
this AFFirm do-done to SCRIPTURE**

“AND QUERY Did you speak [i.e. read] this, aye, do-endowed [i.e. written] scripture [i.e. did you read this scripture]? ...

**PASSIVE: -dwara**

TkId USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:

<b>wiya-dwara</b>	speak-done to	spoken
<b>yuruba-dwara</b>	hide-done to	hidden
<b>ngu-dwara</b>	give-done to	given

RENDERED: speak-, hide-, give-endowed

*... Tunūng ta warikā wittilli kān to ...*

**dunung da wariga widiligandu**

... The stone which the builders rejected ...

**stone AFFirm reject-PH build-ing-agent-ERG**

... The stone, aye, the builder(s) rejected — ...

**MYSTERY WORD: widi**

<b>widi-...</b>	build	22
<b>widi-...</b>	achieve	8
<b>widi-...</b>	sing	10
<b>widi-...</b>	fall	9
<b>widi-...</b>	gather	3
<b>widi-...</b>	search	3
<b>wi-di-...</b>	burn, smoke	2

COMMENT: ‘build’ AND ‘achieve’ are similar concepts  
**wi**: INLAND WORD FOR ‘fire’

*... unnoa ta katea kān[~~unn~~] wokka ka waiyakān ta wollung:*

**anuwa da gadiyagan wagaga wayaganda walang**

... is become the head of the corner:

**that AFFirm be-AFF-again-now high-at room-at head**

... that, aye, became again at-high at the room, aye, head [i.e. the rejected stone became the head-stone, the capstone, the cornerstone, of the room].

**-yaga: ‘again’ / ‘lest’**

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

189	<b>present</b> tense: <b>-n</b>
57	<b>future</b> tense: <b>-nan</b>
37	<b>past historic</b> PH and IMP!: <b>-∅</b>
0	<b>past</b> tense: <b>-yan</b>



# Mark xii.11

*Unni ta ngali noa Pirriwul lo uma.*

*ngatun [193] (It is marvellous in our Eyes? Biyung kang ngaikung ko ngearun ba?)*

ani da ngali nuwa biriwalu uma

[11] This was the Lord's doing,  
and it is marvellous in our eyes?

this AFFirm this he chief-ERG make-PH

“This, aye, this he, the chief, made, ...

*... ngatun [193] (It is marvellous in our Eyes?*

*Biyung kang ngaikung ko ngearun ba?)*

ngadun (biyangGang  
ngayigungGu ngiyarunba)

... and it is marvellous in our eyes?

AND amaze-BEness eye-using us-all-of

... and our eyes (did) amazement.”

### MYSTERY WORD: amaze

**biya-** WORDS USED FOR 'father' AND 'amaze' SIMILAR father-like WORD FOR surprise FOUND IN THE SYDNEY LANGUAGE

"ela-beára"	yila biyara	"of wonder, surprise, astonishment"	ho amaze	Tkld/Frsr AWA 1892 [46:29] [Awa]
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### -gan / -gan(g)

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

# Mark xii.12

*Ngatun **kuta** [[so]ught] bara bon mankilliko,  
wonto ba bara kinta lang barun **kin** [kai] Kore tin; kulla bara ngurrā wiyā noa ba  
unni Parable barun kin: ngatun warikā bara bōn, ngatun waita bara uwā.*

## ngadun guda bara bun manGiligu

[12] And they sought to lay hold on him,  
but feared the people: for they knew that he had spoken the parable  
against them: and they left him, and went their way.

AND think-PH they-all him take-be-ing-for

And they thought [i.e. sought] for taking (hold of) him, ...

... *wonto ba bara kinta lang  
barun **kin** [kai] Kore tin; ...*

## wandu ba bara gindalang barunGin [barunGayi] guridin

... but feared the people: ...

instead DONE they-all fear-ness  
them-all-because man-because

... instead they (were) fearness [i.e.  
fearful] at [because of] them, the men; ...

### 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**

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

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

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

### TIME

**gabu** soon **yagida** now  
**ngaya** then **yugida** after  
**dangGa** before **gumba** tomorrow  
... until **wara** yesterday  
**yandi gadayi** always (*thus every*)  
**yaguwanda** when  
**duwanda** afterwards, future  
**bunin** beforehand  
**bangGayi** now

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

[continues from previous frame]

*...kulla bara ngurrā wiyā noa ba unni Parabole barun kin: ...*

**gala bara ngara wiya nuwa ba ani PARABLE barunGin**

... for they knew that he had spoken the parable against them: ...

because they-all hear-PH speak-PH he DONE this PARABLE them-all-at

... because they heard [i.e. knew] he >done<-spoke  
this parable at [i.e. against] them: ...

## -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

*...ngatun warikā bara bōn, ...*

**ngadun wariga bara bun**

... and they left him, ...

AND reject-PH they-all him

... and they rejected [i.e. left] him, ...

*...ngatun waita bara uwā.*

**ngadun wada bara uwa**

... and went their way.

AND depart they-all move-PH

... and they depart-moved.

# Mark xii.13

*f Ngatun yuka bara barun tarai kan Pharisee X* [[um/gu]ba [?]]  
*ngatun barun Herod X ūmba ngikoung kin ngurrulli ko wiyelli ta ngikoumba.*

**ngadun yuga bara barun darayigan PHARISEE** [[gu]ba [?]]

[13] And they send unto him certain of the Pharisees  
 and of the Herodians, to catch him in his words.

AND send-PH they-all them-all other-agent PHARISEE

AND they sent them other-agent(s) of the Pharisees ...

## MARGINAL NOTE illegible



TWO TEXTUAL NOTE INDICATORS [x] ARE FOR POSSESSIVE SUFFIXES, THE SECOND BEING **-umba** FOR A PROPER NAME, AND THE MARGINAL NOTE FOR THE FIRST LOOKING LIKE ENDING ... **lo**, BUT COULD POSSIBLY BE THE POSSESSIVE SUFFIX **[-gu]ba** OR **[-um]ba**, WHICH SEEMS LIKELY.

*... ngatun barun Herod X ūmba ngikoung kin ...*

**ngadun barun HERODumba ngigungGin**

... and of the Herodians, ...

AND them-all HEROD-of him-at

... and them of Herod, at [i.e. to] him, ...

## POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN  
 IDIOMATIC EXPRESSION  
 DOUBTFUL

WORD UNATTACHED. PERHAPS  
**HEROD-din**  
 HEROD-at  
*[and them] at [i.e. allied to] HEROD*

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

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

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

*...ngurrulli ko wiyelli ta ngikoumba.*

**ngaraligu wiyili da ngigumba**

... to catch him in his words.

hear-ing-for speak-ing ABSTR him-of

... for hearing his abstract-speaking [i.e. words].

# Mark xii.14

*Ngatun tanān uwā bara ba,*

*wiyā bara bōn, Ella, Pirriwul, <sup>1</sup>yuna bo ta wal <sup>2</sup>Tuloa ta bi kuttān, ngatun kinta kora lang bi tarai kore nung, kulla keawarān bi ngurra pa barun mikan ka kore koba; wonto ba bi upān yanti Eloī koba tuloa ta: wiā ~~tu~~lōa [murrōng] ta ngukilli ko ngukilli kan ne ngala ko [ngikoung kin] K[€]aisaro ko [[ki]n [?]], nga keawai?*

**ngadun danan uwa bara ba**

[14] And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?

AND approach move-PH they-all WHEN/if

And when they approach-moved, ...

... *wiyā bara bōn, ...*

**wiya bara bun**

.. they say unto him, ...

Speak-PH they-all him

... they spoke (to) him: ...

... *Ella, Pirriwul, <sup>1</sup>yuna bo ta wal <sup>2</sup>Tuloa ta bi kuttān, ...*

**yila biriwal yunabu da wal duluwa da bi gadan**

... Master, we know that thou art true, ...

ho chief true-EMPH AFFirm certainly straight AFFirm thou be-AFF-now

... "Hey chief, (it is) certainly emphatically-true, aye, [i.e. correct] (that) you are straight, aye [i.e. true], ...

**-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."

[only]

Tkld AWA Key 1850 [52:29 □]

[continues from previous frame]

... ngatun kinta kora lang bi tarai kore nung, ...

ngadun ginda guralang bi darayi gurinung

... and carest for no man: ...

AND fear-not-ness thou other man-ACC

... and you (have) no fear-ness (for) other men, ...

**-gan / -gan(g): BEness**

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

... kulla keawarān bi ngurra pa barun mikan ka kore koba; ...

gala giyawarān bi ngara BA barun miganGa guriguba

... for thou regardest not the person of men, ...

but not-now thou hear NEG them-all in front-at man-of

... because you (do) not <not> hear [i.e. regard] them (who are) at [i.e. in] front of men; ...

**ba FUNCTIONS**

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

**DOUBLE NEGATIVE**

- DOUBLE NEGATIVES OCCUR IN THE FORMS:
- no ... [the item or action]-lacking  
giyawayi na-gurin not seeing William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
  - ALSO no + NEGative clitic ba
  - ALSO no + NEGative gura

... wonto ba bi upān yanti Eloī koba tuloa ta: ...

wandu ba bi uban yandi ELOI guba duluwa da

... but teachest the way of God in truth: ...

instead DONE thou do-now thus GOD-of straight ABSTR

... instead you now do [i.e. teach] thus, of God, truth: ...

**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 from previous frame]

... *wià tulœa [murrorōng] ta ngukilli ko ...*

**wiya marurung da ngugiligu**

... Is it lawful to give ...

QUESTION [good] AFFirm give-be-ing-for

... QUERY (is it) good [i.e. lawful], aye, for giving [i.e. is it lawful for giving], ...

... *ngukilli kan ne ngala ko [ngikoung kin] K[€]aisaro ko [[ki]n [?]], ...*

**ngugiligani ngalagu [ngigungGin] CAESARUgu [gin]**

... tribute to Caesar, ...

give-be-ing-entity that-for [him-at] CAESAR-for [at]

... the giving-entity [i.e. tribute] [at [i.e. to] him] for [i.e. to] that-fellow for [i.e. to (at)] Caesar [i.e. tribute to him, that fellow Caesar], ...

**-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
<b>-gin</b>	5	93	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

... *nga keawai?*

**nga giyawayi**

... or not?

OR no

... or not?"

**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]

# Mark xii.15

**Wiā ngeen ngunun,**

*nga wiā ngeen ngu korien? Wonto  
ba noa ngurrulliella ngakoiyelli  
[...la] ta barun ba, wiyā barun,  
Minnaring [[Ya]koai] tin nura tia  
numān? [195] Marabunbilla wakōl  
Dinari emmoung nauwil koa bāng.*

**wiya ngiyin ngunan**

[15] Shall we give,  
or shall we not give? But he,  
knowing their hypocrisy, said unto  
them, Why tempt ye me? bring me  
a penny, that I may see it.

**QUESTION we-all give-will**

**QUERY Shall we give ...**

*... nga wiā ngeen ngu korien? ...*

**nga wiya ngiyin ngugurin**

*... or shall we not give? ...*

**OR QUESTION we-all give-lacking**

**... OR QUERY we give-lacking? ...**

## DOUBTFUL Conjunctions

**nga** = or 69

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

**ngadun** = and

### CONJUNCTIONS UNUSUAL

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

[continues next frame]



[continues from previous frame]

... *Wonto ba noa ngurrulliella ngakoiyelli [...la] ta barun ba, ...*

wandu ba nuwa ngaraliyila ngaguwiyili da barunba

... But he, knowing their hypocrisy, ...

Instead DONE hear-ing-recently fib-speak-ing ABSTR them-all-of

... Instead he, recently hearing [i.e. knowing] their fibbing, ...

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**

... *wiyā barun, ...*

wiya barun

... said unto them, ...

speak-PH them-all

... spoke (to) them: ...

[continues next frame]

[continues from previous frame]

... *Minnaring* [[Ya]koai] tin nura tia numān? [195] ...

**minaring** [yaguwayi] din nura diya numan

... Why tempt ye me? ...

why [how]-because you-all me tempt-now

... “What-because [How] [i.e. why] (do) you tempt me? ...

**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)

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

**yaguwayi: HOW**

INTERROGATIVE ‘how’: **yaguwayi** ENGLISH **how** HAS SEVERAL MEANINGS, e.g.:  
 – interrogative ‘How does it work?’  
 – in what manner ‘I don’t know how to do it’  
 – what quality ‘How was the movie today?’  
 – modifier ‘How funny that is’  
 – = ‘what’ ‘How about some dinner?’  
**yaguwayi**: PROBABLY FIRST MEANING

**SPECIAL WORD: tempt/touch/ try/teach**

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

... *Marabunbilla wakōl Dinari emmoung nauwil koa bāng.*

**marabanbila wagul PENNY imuwung nawilguwa bang**

... bring me a penny, that I may see it.

take-URG-permit-IMP! one PENNY me see-might-having I

... (You) must permit take [i.e. bring] one penny (to) me (that) I see-might-doing [i.e. might see] it”.

**wagul ARTICLE**

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkld’s USE OF wagul ‘one’ FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

## Mark xii.16

*Ngatun bara mankulla yanti:*

*Ngatun noa barun wiyā Ngān killoa unni ta, ngatun  
Ngan ūmba unni ta upatoara? Ngatun bara bōn wiyā  
Kaisaro-ūmba ta.*

**ngadun bara manGala yandi**

[16] And they brought it.

And he saith unto them, Whose is this image  
and superscription? And they said unto him,  
Caesar's.

AND they-all take-be-PH thus

And they took [i.e. brought] thus: ...

*... Ngatun noa barun wiyā ...*

**ngadun nuwa barun wiya**

... And he saith unto them, ...

AND he them-all speak-PH

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

*...Ngān killoa unni ta, ...*

**nganGiluwa ani da**

... Whose is this image ...

who-like this AFFirm

... “Who-like [i.e. whose image] (is) this, aye, ...

**-giluwa: -LIKE**

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

[continues from previous frame]

*...ngatun Ngan ūmba unni ta upatoara? ...*

**ngadun nganumba ani da ubadwara**

... and superscription? ...

AND who-of this AFFirm do-done to

... and whose (is) this, aye, do-endowed [i.e. superscription]?" ...

---

*...Ngatun bara bōn wiyā Kaisaro-ūmba ta.*

**ngadun bara bun wiya CAESARumba da**

... And they said unto him, Caesar's.

AND they-all him speak-PH CAESAR-of AFFirm

... And they spoke (to) him: "(It is) Caesar's, aye".

---

# Mark xii.17

*Ngatun wiyayaleen noa Jesu ko barun, wiyā,  
Nguwa unnoa tara Kaisaro-kin ko Kaīsar-umba ta, ngatun Eloī kin ko unnoa tara  
Eloī-ūmba. Ngatun bara kōttelliella ngikoung kai.*

**ngadun wiyayaliyan nuwa JESUSgu barun wiya**

[17] And Jesus answering said unto them,  
Render to Caesar the things that are Caesar's, and to God the things that are  
God's. And they marvelled at him.

**AND speak-back-ing-did he JESUS-ERG them-all speak-PH**

**And he, Jesus, was speaking-back [i.e. answering] them, spoke: ...**

*... Nguwa unnoa tara Kaisaro-kin ko Kaīsar-umba ta, ...*

**nguwa anuwadara CAESARginGu CAESARumba da**

... Render to Caesar the things that are Caesar's, ...

**give-IMP! that-PLUR CAESAR-to CAESAR-of AFFirm**

**... “(You) must give those things of Caesar, aye, to Caesar; ...**

here / there // this / that			
Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:			
	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

[continues next frame]

[continues from previous frame]

*...ngatun Eloi kin ko unnoa tara Eloi-ūmba. ...*

**ngadun ELOIginGu anuwadara ELOIumba**

... and to God the things that are God's. ...

AND GOD-to that-PLUR GOD-of

... and those things of God to God". ...

**here / there // this / that**

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

*...Ngatun bara kōttelliella ngikoung kai.*

**ngadun bara gudiliyila ngigungGayi**

... And they marvelled at him.

AND they-all think-ing-recently him-because

... And they were thinking [i.e. marvelling] because of him.

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

# Mark xii.18

*J Tanān Uwā ngaiya bara Sadoukai*

*wiyān bāra keawai wāl morōn katēa kunnun tetti ka birung; ka ki korien; ngatun wiyā bara bōn, wiyelliella,*

**danan uwa ngaya bara SADDUCEE**

[18] Then come unto him the Sadducees,  
which say there is no resurrection; and they asked him, saying,

approach move-PH then they-all SADDUCEE

Then they, the Sadducee(s), approach-moved, ...

*... wiyān bāra keawai wāl morōn katēa kunnun tetti ka birung; ka ki korien; ...*

**wiyan bara giyawayi wal murun  
gadiyaganan didigabirang [[didi]gagigurin]**

... which say there is no resurrection; ...

speak-now they-all no certainly life be-again-will  
dead-away from [[dead]-be-be-lacking]

... they speak [i.e. say] (there is) certainly no life (that) will be again  
from-the-dead [dead-be-lacking] [i.e. there will be no resurrection]; ...

**-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**

*...ngatun wiyā bara bōn, wiyelliella,*

**ngadun wiya bara bun wiyiliyila**

... and they asked him, saying,

AND speak-PH they-all him speak-ing-recently

... and they spoke (to) him, speaking-recently,

# Mark xii.19

*Ella, Pirriwul, Mose-to noa upā ngearun,*

*Tarai-kan-ko ba ba [tetti] kōtti tetti kunnun ba, Porikunbai ngikoumba kakulla unta, ngatun wonnai korien /kān [\_\_\_/] Mara bunbilla ngikoumba koti bounnoun Porikikan bai ngikoumba, [ngatun] kauwil koa wonnai ngikoumba kōtti ko ba.*

yila biriwal MOSESdu nuwa uba ngiyarun

[19] Master, Moses wrote unto us,

If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

ho chief MOSES-ERG he do-PH us-all

“Hey chief, he, Moses, did [i.e. wrote] (to) us: ...

*... Tarai-kan-ko ba ba [tetti] kōtti tetti kunnun ba, ...*

darayiganGuba ba gudi didi ganan ba

... If a man's brother die, ...

other-agent-of WHEN-if kinsman dead be-will DONE

... ‘If the kinsman [i.e. brother, A] of (an)other-agent [i.e. of someone, B] will be >done<-dead, ...

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

*... Porikunbai ngikoumba kakulla unta, ...*

buriganbayi ngigumba gagala anda

... and leave his wife behind him, ...

wife-agent-[f]-ITEM him-of be-be-PH there

... his [A's] wife were [i.e. would be] there ...

**-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]

...ngatun wannai korien /kān / ...

ngadun wanayigurin \ gan\

... and leave no children, ...

AND child-lacking \ BEness\

... and child-lacking(-ness)  
[i.e. without child], ...

**-gan / -gan(g): BEness**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

**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]

...Mara bunbilla ngikoumba koti bounnoun  
Porikikan bai ngikoumba, [~~ngatun~~] ...

marabanbila ngigumba gudi  
buwanuwan buriganbayi ngigumba

... that his brother should take his wife, ...

take-URG-permit-IMP! him-of kinsman  
her wife-agent-[f]-ITEM him-of

... (someone) must permit his [A's]  
kinsman [B] (to) take her, his [A's] wife, ...

**DOUBTFUL Tkld TRANSLATION**

KJV *that his brother should take ...*  
Tkld **marabanbila ngigumba gudi**  
take-URG-permit-IMP! him-of  
kinsman ...

(someone) must permit his kinsman (to)  
take

Tkld: TROUBLE WITH 'should'. PERHAPS:

**ma-wil-guwa gudi-gu ngigumba-gu**  
take-might-having kinsman-ERG him-of-  
ERG

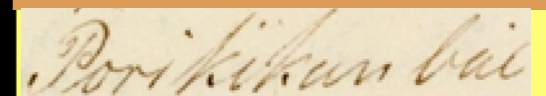
*his brother might take-doing ...*

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	—	—	3
<b>-dayi</b>	—	—	2
<b>-wayi</b>	—	—	4

**MS ERROR**



**burigigan-bayi**  
MS ERROR FOR

**burigan-bayi**: wife-agent-f]-ITEM

[continues next frame]

[continues from previous frame]

*...kauwil koa wonnai ngikoumba kōtti ko ba.*

**gawilguwa wanayi ngigumba gudiguba**

... and raise up seed unto his brother.

be-might-having child him-of kinsman-of

... (so that) be-might-doing his [**B's**] child of his kinsman [*i.e.* **brother, A**] [*i.e.* so **B** might have child(ren) on **A's** behalf].’ “

# Mark xii.20

*Yakita kakulla bara Seven ta kōtti ta;*

*Ngatun kurri birung ko pumbea [took [m]ankulla] Porikunbai kakilli ko, [197] ngatun, tetti kakulla wonnai korien.*

yagida gagala bara SEVEN da gudi da

[20] Now there were seven brethren:

and the first took a wife, and dying left no seed.

now be-be-PH they-all SEVEN AFFirm kinsmen ABSTR

Now were they, seven, aye, kinsmen; ...

*... Ngatun kurri birung ko pumbea [took [m]ankulla] Porikunbai kakilli ko, [197] ...*

ngadun garibirangGu bumbiya [manGala] buriganbaya gagiligu

... and the first took a wife, ...

AND first-away from-ERG marry-PH [take-be-PH] wife-agent-[f]-ITEM be-be-ing-for

... and the first from (these) married [took] (someone) for being wife, ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-baya</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

*...ngatun, tetti kakulla wonnai korien.*

ngadun didi gagala wanayigurin

... and dying left no seed.

AND dead be-be-PH child-lacking

... and dead did [i.e. died] child-lacking.

# Mark xii.21

*f Ngatun willung ka ba ko Second-to*

*bumbēa bounnoun Porikunbai kakilli ko, ngatun tetti kakulla, ngatun keawa[i]rān wonnai ngikoumba kakulla: ngatun willi ka ba ko Third-to yanti ba /or bo/. or yaki bo*

**ngadun wilangGabagu SECONdu**

[21] And the second

took her, and died, neither left he any seed: and the third likewise.

AND behind-at-ERG SECOND-ERG

And the at-behind [i.e. the next], the second, ...

**-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 PURPosive (for)

*... bumbēa bounnoun Porikunbai kakilli ko,*

**bumbiya buwanuwan buriganbayi gagiligu**

... took her, ...

marry-PH her wife-agent-[f]-ITEM be-be-ing-for

... married her, for being wife, ...

**-gayi / --bayi: because, at, ITEM**  
IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY,  
about (concerning) **because** **at** **ITEM**

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

*... ngatun tetti kakulla, ...*

**ngadun didi gagala**

... and died, ...

AND dead be-be-PH

... and dead did [i.e. died], ...

[continues from previous frame]

...ngatun keawa[ɛ]rān wonnai ngikoumba kakulla: ...

ngadun giyawaran wanayi ngigumba gagala

... neither left he any seed: ...

AND not-now child him-of be-be-PH

... and (there) was not a child of his; ...

...ngatun willi ka ba ko Third-to yanti ba /or bo/. or yaki bo/

ngadun wiligabagu THIRDDu yandi ba  
 \ OR yandibu \ OR yagibu/

... and the third likewise.

AND middle-at-ERG THIRD-ERG thus DONE

\ OR thus-EMPH \ OR now-EMPH\

... and the middle (one), the third, thus-done [i.e. likewise] \  
 OR emphatically-thus \ OR emphatically-now]\.

**-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)

## Mark xii.22

*Ngatun barā Seven-to bumbea bounnoun,*  
*ngatun bara keawai wūnba wonnai: willung ta [P] tetti ba bountoa [P] unnoa*  
*napāl.*

**ngadun bara SEVENdu bumbiya buwanuwan**

[22] And the seven had her,  
and left no seed: last of all the woman died also.

AND they-all SEVEN-ERG marry-PH her

And they, the seven, married her, ...

*... ngatun bara keawai wūnba wonnai: ...*

**ngadun bara giyawayi wunba wanayi**

... and left no seed: ...

AND they-all no deposit-do-PH child

... and they deposited [i.e. bore] no child; ...

*... willung ta [P] tetti ba bountoa [P] unnoa napāl.*

**wilang da didiba buwanduwa anuwa nabal**

... last of all the woman died also.

behind AFFirm dead-do-PH she that woman

... behind [i.e. at last], aye, she, that woman, died.

### here / there // this / that

Adverbs / demonstratives RELATED  
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

# Mark xii.23

*Unta tin morōn ba katea kunnun tetti ka birung,  
boungkalinnun bara ba, Ngān-ūmba Porikunbai kunnun bountoa kakilli ko barun kin ba?  
Kulla wal bara Seven-to būmbea bounnoun Porikun bai katālla. [...i] or kuttāl la*

andadin murun ba  
gadiyaganan didigabirang

[23] In the resurrection therefore,  
when they shall rise, whose wife shall she be of them? for  
the seven had her to wife.

there-at life WHEN/if be-AFF-again-will  
dead-away from

When, at-there, life will be again from the  
dead [i.e. When, in the resurrection], ...

### -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

### -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**

... *boungkalinnun bara ba, ...*

bungGalinan bara ba

... when they shall rise, ...

rise-be-ing-will they-all WHEN/if

... when they will be rising, ...

[continues next frame]

[continues from previous frame]

*...Ngān-ūmba Porikunbai kunnun bountoa kakilli ko barun kin ba? ...*

**nganumba buriganbayi ganan  
buwanduwa gagiligu barunGinba**

... whose wife shall she be of them? ...

who-of wife-agent-[f]-ITEM be-will she be-be-ing-for them-all-at

... whose wife for being will she be at them  
[i.e. of them all, whose wife will she be]? ...

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

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

	because	at	ITEM
<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

*...Kulla wal bara Seven-to būmbea bounnoun  
Porikun bai katālla. [...i] or kuttāl la*

**gala wal bara SEVENdu bumbiya  
buwanuwan buriganbayi gadala**

... for the seven had her to wife.

because certainly they-all SEVEN-ERG marry-PH  
her wife-agent-[f]-ITEM be-AFF-PH

... Because certainly they, the seven, married her;  
(she) affirmatively-was wife.

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

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

	because	at	ITEM
<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4



# Mark xii.24

*Ngatun Jesu ko noa wiyayalleen, wiyā barun,*  
*[Punta-lang-nura] wiā nura punta lang ngali tin ngurrā korien nura Skriptūr ta,*  
*nga kaiyu kan to ke Eloī-umba?*

**ngadun JESUSgu nuwa wiyayaliyan wiya barun**

[24] And Jesus answering said unto them,  
 Do ye not therefore err, because ye know not the scriptures, neither the  
 power of God?

**AND JESUS-ERG he speak-back-ing-did speak-PH them-all**

And he, Jesus, was speaking-back [i.e. answering], spoke (to) them: ...

... *wiā nura punta lang ngali tin ...*

**wiya nura bandalang ngalidin**

.. Do ye not therefore err, ...

**QUESTION you-all mistake-ness this-because**

... “QUERY (do) you mistake-ness  
 because (of) this, ...

**but / because / therefore**

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

**-gan / -gan(g): BEness**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

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

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

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

**MYSTERY WORD: bandi...**

<b>bandi...</b>	fall	35
<b>banda</b>	mistake	6
<b>bandi...</b>	pretend	5
<b>bunda...</b>	depart [?]	1
<b>bandimayi</b>	messenger	16

[continues from previous frame]

... *ngurrā korien nura Skriptūr ta, ...*

**ngaragurin nura SCRIPTURE da**

... because ye know not the scriptures, ...

hear-PH-lacking you-all SCRIPTURE AFFirm

... you heard-lacking [i.e. did not understand] the scriptures, aye, ...

... *nga kaiyu kan to ke Eloī-umba?*

**nga gayugandu gi ELOIumba**

... neither the power of God?

OR able-BEness-ERG be GOD-of

... nor the able-ness [i.e. power] be [i.e. that is] of God?"

**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]

**VERB ‘to be’**

ACCORDING TO R.M.W. DIXON, “Most Australian languages lack any verb ‘to be’” [Dixon 1980 491:12]

IF THIS IS THE CASE FOR Awabakal, **ga** / **gi** ‘be’ WOULD BE A TklD INVENTION.

**-gan / -gan(g)**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

## Mark xii.25

***Kulla bara ba boungkullinnun ba tetti ka birung***

*keawai bara bumbillinnun ngaiya, keawai ngukilinnun bumbilliko; wonto ba bara kunnun kakilli ko yanti bara Angel kuttan Moroko ka ba. [199]*

**gala bara ba bungGalinan ba didigabirang**

[25] For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

because they-all DONE rise-be-ing-will WHEN/if dead-away from

Because when they will be rising from the dead, ...

### but / because / therefore

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

*... keawai bara bumbillinnun ngaiya, ...*

**giyawayi bara bumbilinan ngaya**

... they neither marry, ...

no they-all marry-ing-will then

... they will not then be marrying, ...

[continues next frame]

[continues from previous frame]

...*keawai ngukilinnun bumbilliko; ...*

*giyawayi ngugilinan bumbiligu*

... nor are given in marriage; ...

no give-be-ing-will marry-ing-for

... (and) will not be giving for marrying; ...

...*wonto ba bara kunnun kakilli ko yanti bara Angel kuttan Moroko ka ba. [199]*

*wandu ba bara ganan gagiligu yandi bara ANGEL gadan murugugaba*

... but are as the angels which are in heaven.

instead DONE they-all be-will be-be-ing-for thus they-all ANGEL be-AFF-now sky-at

... instead they will be for being thus [i.e. being as] they, the angel(s), are at [i.e. in] the sky [i.e. in heaven].

# Mark xii.26

*Ngatun barun kai tetti tin,  
boungkullinnun; wiā nura nakulla Būk-ka  
Mose-ūmba, yanti unta tin kolai tārīn Eloi-to  
noa bōn wiyā, wiyelliella, Ngatoa Eloi ta kuttān  
Abraham-koba or ūmba, ngatun Eloi ta Isaac-  
\_\_\_\_\_ ngatun Eloi ta Jacob-\_\_\_\_\_?*

**ngadun barunGayi dididin**

[26] And as touching the dead,  
that they rise: have ye not read in the book of Moses, how  
in the bush God spake unto him, saying, I am the God of  
Abraham, and the God of Isaac, and the God of Jacob?

AND them-all-because dead-because

And because of them, the dead, ...

... *boungkullinnun; ...*

**bungGalinan**

... that they rise: ...

rise-be-ing-will

... (they) will be rising: ...

... *wiā nura nakulla Būk-ka Mose-ūmba, ...*

**wiya nura nagala BOOKga MOSESumba**

... have ye not read in the book of Moses, ...

QUESTION you-all see-be-PH BOOK-at MOSES-of

... QUERY: (Did) you see [i.e. read] at [i.e. in] the book of Moses, ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

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

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

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

[continues from previous frame]

...yanti unta tin kolai tārin ...

yandi andadin gulayidarin

... how in the bush ...

thus there-at timber-at-at [?]

... thus [i.e. the manner in which] at-there at [i.e. in] the timber [i.e. how in the bush], ...

**-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
<b>-gin</b>	5	<b>93</b>	46	—
<b>-din</b>	168	25	—	8
<b>-lin</b>	12	—	—	—
<b>-rin</b>	2	—	—	5

**MYSTERY WORD: darin**

MYSTERY SIGNIFICANCE — EXAMPLES:

<b>guruwa daring</b>	sea coast
<b>guruwa darin</b>	sea coast
<b>mani-gan-darin</b>	ill-agent-xxx
<b>wiyi-li-da-rin</b>	speak-ing ABSTR-by
<b>gulayi-darin</b>	timber-xxx
<b>guda-gurin-darin</b>	think-lacking xxx
<b>ngala-darin</b>	that-PLUR-AFF-because [?]
<b>gawal gawal daring</b>	many things
<b>ngara-ma-yinga-li-darin</b>	hear-make-almost-ing-AFF-because [?]

...Eloi-to noa bōn wiyā, wiyelliella, ...

ELOIdu nuwa bun wiya wiyiliyila

... God spake unto him, saying, ...

GOD-ERG he him speak-PH speak-ing-recently

... he, God, spoke (to) him, speaking: ...

...Ngatoa Eloi ta kuttān Abraham-koba or ūmba, ...

ngaduwa ELOI da gadan ABRAHAMguba OR ABRAHAMumba

... I am the God of Abraham, ...

I GOD AFFirm be-AFF-now ABRAHAM-of

... “I be God, aye, of Abraham, ...

**SUFFIX: -umba / -guba**

POSSessive

**-guba** things

**-umba** people, proper nouns

24 ELOI**umba**

76 ELOI**guba**

[continues from previous frame]

...ngatun Eloi ta Isaac- \_\_\_\_\_ ...

ngadun ELOI da ISAACguba OR ISAACumba

... and the God of Isaac, ...

AND GOD AFFirm ISAAC-of

... and God, aye, of Isaac, ...

SUFFIX: -umba / -guba

POSSessive

-guba things

-umba people, proper nouns

24 ELOIumba

76 ELOIguba

...ngatun Eloi ta Jacob- \_\_\_\_\_?

ngadun ELOI da JACOBguba OR JACOBumba

... and the God of Jacob?

AND GOD AFFirm JACOB-of

... and God, aye, of Jacob?"

SUFFIX: -umba / -guba

POSSessive

-guba things

-umba people, proper nouns

24 ELOIumba

76 ELOIguba

# Mark xii.27

*Keawai wal noa Eloī ta barun ba tetti tetti koba,  
wonto ba noa Eloī ta barun ba morōn kuttan, Punta lāng kauwul nura kauwā ngali  
tin. or yanti.*

giyawayi wal nuwa ELOI da barunba didi didiguba

[27] He is not the God of the dead,  
but the God of the living: ye therefore do greatly err.

no certainly he GOD AFFirm them-all-of dead dead-of

He certainly (is) not God, aye, of them, of the dead, ...

*... wonto ba noa Eloī ta barun ba morōn kuttan, ...*

wandu ba nuwa ELOI da barunba murun gadan

... but the God of the living: ...

instead DONE he GOD AFFirm them-all-of alive be-AFF-now

... instead he be God, aye, of them alive: ...

## 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]

*...Punta lāng kauwul nura  
kauwā ngali tin. or yanti.*

**bandalang** gawal nura  
gawa **ngalidin OR yandi**

... ye therefore do greatly err.

mistake-ness big you-all be-IMP!  
this-because *OR* thus

... you must be big mistake-ness  
because of [i.e. about] this [*OR* thus].

### MYSTERY WORD: *bandi...*

<b>bandi...</b>	fall	35
<b>banda</b>	mistake	6
<b>bandi...</b>	pretend	5
<b>bunda...</b>	depart [?]	1
<b>bandimayi</b>	messenger	16

### but / because / therefore

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

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

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

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

## Mark xii.28

*Ɔ Ngatun wakōl lo Grammateu-ūmba tanan uwa noa;  
ngatun ngurrulleen noa barun wiyayelliella bara bo bara bo, ngatun ngurrān noa yanti murrorōng  
noa wiyā barun, wiya noa bōn, Minnaring ke wiyatoara kurrikurri ka yantīn ta birung?*

**ngadun wagulu SCRIBEumba danan uwa nuwa**

[28] And one of the scribes came,  
and having heard them reasoning together, and perceiving that  
he had answered them well, asked him, Which is the first  
commandment of all?

AND one-ERG SCRIBE-of approach move-PH he

And he, one of the scribes, approach-moved; ...

### DOUBTFUL Tkld TRANSLATION

KJV *one of the scribes*  
Tkld **wagulu SCRIBEumba**  
one-ERG SCRIBE-of  
UNATTACHED ADJECTIVE. PERHAPS:  
**wagulu SCRIBE-ga-birang**  
one-ERG SCRIBE-away from  
*one from [i.e. out of] the scribes*  
[Tkld TEXT IS PROBABLY OK]

*... ngatun ngurrulleen noa barun wiyayelliella bara bo bara bo, ...*

**ngadun ngaraliyan nuwa barun wiyayiliyila barabu barabu**

... and having heard them reasoning together, ...

AND hear-ing-did he them-all speak-back-ing-recently they-all-EMPH they-all-EMPH

... and he was hearing them speaking back emphatically-they  
emphatically-they [i.e. amongst themselves], ...

*...ngatun ngurrān noa yanti murrorōng noa wiyā barun, ...*

**ngadun ngaran nuwa yandi marurung nuwa wiya barun**

... and perceiving that he had answered them well, ...

AND hear-now he thus good he speak-PH them-all

... and he hears [i.e. perceives] thus he spoke good [i.e. well] (to) them: ...

[continues from previous frame]

... *wiya noa bōn*, ...

*wiya nuwa bun*

... asked him, ...

... speak-PH he him

... he spoke (to) him: ...

... *Minnaring ke wiyatoara kurrikurri ka yantīn ta birung?*

*minaring Gi wiyadwara  
gari gariga yandindabirang*

... Which is the first commandment of all?

what be speak-done to first-at all-away from

... “What-because [i.e. what] be the speak-endowed [i.e. commandment] at-first away from all [i.e. what is the first commandment of all]?”

**VERB ‘to be’**

ACCORDING TO R.M.W. DIXON, “Most Australian languages lack any verb ‘to be’ ” [Dixon 1980 491:12] IF THIS IS THE CASE FOR Awabakal, **ga / gi** ‘be’ WOULD BE A Tkld INVENTION.

**ANGLICISM ‘of all’**

THE IDIOMATIC EXPRESSION ‘of all’ IS AN EMPHATIC, RATHER THAN A LITERAL DESCRIPTION, AS IN first ..., last ..., best ... (of all). PERHAPS:  
*wiya-dwara gali-bu gali-bu*  
speak- done to first-EMPH first-EMPH  
*very first commandment*

## Mark xii.29

*Ngatun Jesu ko noa bōn wiyā,*

*Kurri kurri ta yantīn ta birung wiyatoara ka birung unni ta, Ngurrulla nura Israel; Pirriwul ta Eloī ta ngearun ba wakōl bo ta Pirriwul kuttan: (or ka ta)*

**ngadun JESUSgu nuwa bun wiya**

[29] And Jesus answered him,

The first of all the commandments is, Hear, O Israel;  
The Lord our God is one Lord:

**AND JESUS-ERG he him speak-PH**

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

*... Kurri kurri ta yantīn ta birung wiyatoara ka birung unni ta, ...*

**gari gari da yandindabirang wiyadwaragabirang ani da**

... The first of all the commandments is, ...

**first AFFirm all-away from speak-done to-away from this AFFirm**

... “The first, aye, away from [i.e. of] all the speak-done to [i.e. commandments] (is) this, aye: ...

[continues next frame]

[continues from previous frame]

...*Ngurrulla nura Israel; ...*

**ngarala nura ISRAEL**

... Hear, O Israel; ...

hear-IMP! you-all ISRAEL

... 'You must hear, Israel!; ...

...*Pirriwul ta Eloī ta ngearun ba wakōl bo ta*  
*Pirriwul kuttan: (or ka ta)*

**biriwal da ELOI da ngiyarunba**  
**wagulbu da biriwal gadan (OR ga da)**

... The Lord our God is one Lord:

chief AFFirm GOD AFFirm us-all-of one-EMPH  
AFFirm chief be-AFF-now (*OR* be AFFirm)

... The chief, aye, our God, aye,  
is emphatically-one, aye, chief'."

**-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."

[only]

Tkld  
AWA  
Key  
1850  
[52:29 □]

**ka ta / -ka ta**

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

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

**VERB 'to be'**

ACCORDING TO R.M.W. DIXON,  
"Most Australian languages lack  
any verb 'to be'" [Dixon 1980  
491:12]  
IF THIS IS THE CASE FOR  
Awabakal, **ga / gi** 'be'  
WOULD BE A Tkld INVENTION.

# Mark xii.30

*Ngatun Pittul mulla binūng Pirriwul Eloi- [sic] [201] Eloi-nung ngiroumba,*

*yanṯin-to būlbūllo ngiroumba ko, ngatun yanṯin-to marai to ngi[κ]roumba ko, ngatun yanṯin-to kōttelli to [[mi]nd] ngi[κ]roumba ko, ngatun yanṯin-to kaiyu ko ngiroumba-ko. Unni ta kurri kurri ka ta wiyatoara ta.*

**ngadun bidalmala bi nung biriwal ELOInung ngirumba**

[30] And thou shalt love the Lord thy God

with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

AND joy-make-IMP! thou-him chief GOD-ACC thee-of

And you must joy-make [i.e. love] him, your chief, God, ...

## CONJOINED PRONOUNS: Tkld

‘Conjoined pronouns’: Tkld/Fraser p.17:

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

*... yanṯin-to būlbūllo ngiroumba ko, ...*

**yandindu bulbulu ngirumbagu**

... with all thy heart, ...

all-using heart-using thee-of-using

... using all your heart, ...

## ‘heart’ METAPHOR

KJV *with all thy heart*

Tkld **yandindu bulbulu ngirumbagu**

all-using heart-using thee-of-using  
‘heart’: English (European?) CONCEPT OF ‘LOCUS OF SINCERITY’ UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS:

**yandin-du minGi-gu ngirumba-gu**

all-using **emotion**-using thee-of-using  
*using all your emotion*

*...ngatun yanṯin-to marai to ngi[κ]roumba ko, ...*

**ngadun yandindu marayidu ngirumbagu**

... and with all thy soul, ...

AND all-using spirit-using thee-of-using

... and using all your spirit, ...

[continues from previous frame]

*...ngatun yant̄n-to kōttelli to [[mi]nd] ngi[k]roumba ko, ...*

**ngadun yandindu gudilidu ngirumbagu**

... and with all thy mind, ...

AND all-using think-ing-using thee-of-using

... and using all your thinking [i.e. mind], ...

*...ngatun yant̄n-to kaiyu ko ngiroumba-ko. ...*

**ngadun yandindu gayugu ngirumbagu**

... and with all thy strength: ...

AND all-using able-using thee-of-using

... and using all your able [i.e. strength]. ...

*...Unni ta kurri kurri ka ta wiyatoara ta.*

**ani da gari gariga da wiyadwara da**

... this is the first commandment.

this AFFirm first-at AFFirm speak-done to AFFirm

... This, aye, the first, aye, speak-endowed [i.e. commandment], aye.

**ka ta / -ka ta**

SOME 80 INSTANCES OF

**ka ta:** ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

**da FUNCTIONS**

<b>da</b>	AFFirm
<b>da</b>	ABSTR
<b>-da</b>	LOCative
<b>da</b>	.....

# Mark xii.31

*Ngatun [~~unni~~] unni ta Second ta yanti killoa ngiakai,  
Pittulmulla binūng kōtti ta ngiroumba yanti ngintoa ba. /or kauwa bi nung pittul kakilli ko &c/  
Keawarān wal tarai ta wiyatoara murrorōng killoa yanti buloara kiloa.*

ngadun ani da SECOND da  
yandigiluwa ngiyagayi

[31] And the second is like, namely this,  
Thou shalt love thy neighbour as thyself. There is none other  
commandment greater than these.

AND this AFFirm SECOND AFFirm thus-like like this

“And this, aye, second, aye, (is)  
thus-like [i.e. likewise] like this: ...

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

**yandi gadayi / galayi / giluwā**  
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*]

*... Pittulmulla binūng kōtti ta  
ngiroumba yanti ngintoa ba....*

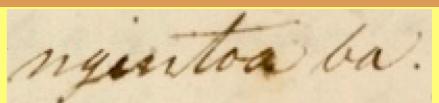
bidalmala bi nung gudi da  
ngirumba yandi nginduwa ba

... Thou shalt love thy neighbour as thyself. ...

joy-make-IMP! thou-him kinsman ABSTR  
thee-of thus thou DONE

... ‘You must joy-make [i.e. love] him, your  
kinsman, aye, thus, you-done [i.e. you must  
love your brother as you have done]. ...

**CONJOINED PRONOUNS: Tkld**  
‘Conjoined pronouns’: Tkld/Fraser p.17:  
I thee **ba-nung** she thee **bin-toa**  
I her **ba-noun**  
thou me **bi-tia** thou her **bi-noun**  
thou him **bi-nung**  
he thee **bi-loa** (he me **tia-loa**

**MS ERROR [?]**  
  
**nginduwa ba:** thou DONE  
PERHAPS INTENDED:  
**nginduwa bu**  
thou-EMPH  
thyself



[continues from previous frame]

... /or kauwa binung pittul kakilli ko &c/ ...

\ OR gawa bi nung bidal gagiligu &c\

... Thou shalt love thy neighbour as thyself. ...

\ OR be-IMP! [yes] thou-him joy be-be-ing-for  
(kinsman ABSTR thee-of thus thou DONE)

... \OR you must be joy for being him  
(your kinsman, aye, thus, you-done.)

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/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	.....	<b>bi diya</b>	[ <b>nu diya</b> ]	[ <b>duwa diya</b> ]
THE E	<b>ba bin</b>	.....	[ <b>nu bin</b> ]	[ <b>duwa bin</b> ]
HIM	[ <b>ba bun</b> ]	[ <b>bi bun</b> ]	[ <b>nu bun</b> ]	[ <b>duwa bun</b> ]
HER	[ <b>ba nuwan</b> ]	[ <b>bi nuwan</b> ]	[ <b>nu nuwan</b> ]	[ <b>duwa nuwan</b> ]

...Keawarān wal tarai ta wiyatoara murrorōng killoa yanti buloara kiloa.

giyawaran wal darayi da wiyadwara  
marurung Giluwa yandi bulwaragiluwa

... There is none other commandment greater than these.

not-now certainly other AFFirm speak-done to good-like thus two-like

... (There is) certainly no other, aye, speak-  
endowed [i.e. commandment] good like thus two”.

-giluwa: -LIKE

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

## Mark xii.32

*Ngatun noa Grammateu-to wiyā bōn,  
Ella Pirriwul murrorōng ta bi wiyā tuloa:*

*Kulla wakōl bo ta Eloī ta; ngatun keawai wal tarai ta niuwoa bo ta wal:*

**ngadun nuwa SCRIBEdu wiya bun**

[32] And the scribe said unto him,  
Well, Master, thou hast said the truth:

for there is one God; and there is none other but he:

**AND he SCRIBE-ERG speak-PH him**

And he, the scribe, spoke (to) him: ...

---

*... Ella Pirriwul murrorōng ta bi wiyā tuloa: ...*

**yila biriwal marurung da bi wiya duluwa**

... Well, Master, thou hast said the truth: ...

**ho chief good AFFirm thou speak-PH straight**

... 'Hey chief, (it is) good, aye, you spoke straight: ...

---

[continues from previous frame]

...*Kulla wakōl bo ta Eloī ta; ...*

*gala wagulbu da ELOI da*

... for there is one God; ...

because one-EMPH AFFirm GOD AFFirm

... because (there is) emphatically-one [i.e. only one], aye, God, aye; ...

**-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."

[only]

Tkld AWA Key 1850 [52:29]

...*ngatun keawai wal tarai ta niuwoa bo ta wal:*

*ngadun giyawayi wal darayi da nyuwuwabu da wal*

... and there is none other but he:

AND no certainly other AFFirm he-EMPH AFFirm certainly

... and (there is) certainly no other, aye, (than) emphatically-he, aye, certainly".

**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

**-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."

[only]

Tkld AWA Key 1850 [52:29]

## Mark xii.33

*Ngatun pittul [ʰ]mulli ko bōn yant̄into būlbūl lo,*  
*ngatun yant̄in to Ngurrulli to [understanding], ngatun yant̄in to marai to, ngatun yant̄in to*  
*kaiyu ko, ngatun pittulmulliko kōtti nung yanti niuwoa ba [bu?], kauwullan ta murrorōng*  
*unni keawai yantin killoa ngupatoara-winnatoara, ngatun [203] tara Sacrafice.*

**ngadun bidalmaligu bun yandindu bulbulu**

[33] And to love him with all the heart,  
and with all the understanding, and with all the soul, and with all the  
strength, and to love his neighbour as himself, is more than all whole  
burnt offerings and sacrifices.

AND joy-make-ing-for him all-using heart-using

And for joy making [i.e. loving] him using all the heart, ...

### 'heart' METAPHOR

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

yandindu bulbulu

... *ngatun yant̄in to Ngurrulli to [understanding], ...*

**ngadun yandindu ngaralidu**

... and with all the understanding, ...

AND all-using hear-ing-using

... and using all the hearing [i.e. understanding], ...

... *ngatun yant̄in to marai to, ...*

**ngadun yandindu marayidu**

.. and with all the soul, ...

AND all-using spirit-using

... and using all the spirit, ...

[continues from previous frame]

...ngatun yant̄n to kaiyu ko, ...

ngadun yandindu gayugu

... and with all the strength, ...

AND all-using able-using

... and using all the able [i.e. strength], ...

...ngatun pittulmulliko kōtti nung yanti niuwoa ba [bu?], ...

ngadun bidalmaligu gudinung yandi nyuwuwabu

... and to love his neighbour as himself, ...

AND joy-make-ing-for kinsman-ACC thus he-EMPH

... and for joy-making [i.e. loving] the kinsman  
thus emphatically he [i.e. as himself], ...

#### DOUBTFUL TkId TRANSLATION

*KJV as himself*

TkId **yandi nyuwuwabu**  
thus he-EMPH

PERHAPS:

**yandi-gilawa ngigung gudi-bu**  
thus-like him self-EMPH

OR PERHAPS:

**yandi ngigung-bu**  
thus emphatically-him

...kauwullan ta murrorōng ...

gawalan da marurung

... is more ...

big-persist-now AFFirm good

... is persistently big, aye, good — ...

[continues next frame]

[continues from previous frame]

... *unni keawai yantin killoa ngupatoara-winnatoara, ...*

**ani giyawayi yandin Giluwa ngubadwara-winadwara**

... than all whole burnt offerings ...

this no all-like give-do-done to burn-done to

... this not like all the give-burn-endowed(s) [i.e. burnt offerings], ...

... *ngatun [203] tara Sacrafice.*

**ngadun dara SACRIFICE**

... and sacrifices.

**AND PLUR SACRIFICE**

... and, aye, sacrifices.

DOUBTFUL Tkld MS

dara SACRIFICE

THIS SHOULD PROBABLY BE :

SACRIFICE *dara*

SACRIFICE-PLUR

## Mark xii.34

*Ngatun noa ba Jesu ko ngurrā,*

*tuloa ta noa wiyayalleen, wiyā noa bōn, keawarān bi kalōng ka ba unta birung Pirriwul koba Eloī-koba ta birung. Ngatun keawai wal tarai to kore ko wiyelli ko bōn [wiye] unta birung.*

**ngadun nuwa ba JESUSgu ngara**

[34] And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

AND he WHEN/if JESUS-ERG hear-PH

And when he, Jesus, heard (that), ...

*... tuloa ta noa wiyayalleen, ...*

**duluwa da nuwa wiyayaliyan**

... he answered discreetly, ...

straight AFFirm he speak-back-ing-did

... he was speaking back [i.e. answering] straight, aye; ...

*... wiyā noa bōn, ...*

**wiya nuwa bun**

... he said unto him, ...

speak-PH he him

... he spoke (to) him: ...

[continues next frame]

*...keawarān bi kalōng ka ba unta birung  
Pirriwul koba Eloī-koba ta birung. ...*

**giyawaran bi galungGaba andabirang  
biriwalguba ELOIgubadabirang**

... Thou art not far from the kingdom of God. ...

not-now thou distant-at there-away from  
chief-of (kingdom) God-of-away from

... “You (are) not at-distant away from  
there, from the kingdom of God”. ...

**Tkld INVENTIONS:**  
property / town / kingdom

Tkld coined the following terms:

property:	<b>dalugang</b>	hold-BE-ness
town	<b>gugiri garing</b>	hut all
kingdom	<b>biriwal-guba</b>	chief-of [kingdom]

*...Ngatun keawai wal tarai to kore ko wiyelli ko bōn [~~wiye~~] unta birung.*

**ngadun giyawayi wal darayidu gurigu wiyiligu bun andabirang**

... And no man after that durst ask him any question.

AND no certainly other-ERG man-ERG speak-ing-for him there-away from

... And certainly (there was) no other man for speaking  
(to) [i.e. asking] him away from there [i.e. after that].



## Mark xii.35

*Ɔ Ngatun noa Jesu ko wiyayaleen,  
ngatun wiyelliella wiyelliyella noa ba Temple-la, yakoi bara  
Grammateu-to wiyā ngiakai niuwoa Christ ta yināl ta noa  
David ūmba ta?*

**ngadun nuwa JESUSgu wiyayaliyan**

[35] And Jesus answered

and said, while he taught in the temple, How  
say the scribes that Christ is the Son of David?

AND he JESUS-ERG speak-back-ing-did

And he, Jesus, was speaking back [i.e. answering], ...

*... ngatun wiyelliella ...*

**ngadun wiyaliyila**

... and said, ...

AND speak-ing-recently

... and was speaking, ...

*... wiyelliyella noa ba Temple-la, ...*

**wiyaliyila nuwa ba TEMPLEla**

...while he taught in the temple, ...

speak-ing-recently he WHEN/if TEMPLE-at

... when he was speaking at [i.e. in] the temple: ...

[continues from previous frame]

...*yakoi bara Grammateu-to wiyā ngiakai ...*

**yaguwi bara SCRIBEdu wiya ngiyagayi**

... How say the scribes ...

how they-all SCRIBE-ERG speak like this

... “How [i.e. in what way] did they, the scribes, speak like this ...

## yaguwayi: HOW

INTERROGATIVE ‘how’: **yaguwayi**  
ENGLISH **how** HAS SEVERAL  
MEANINGS, e.g.:

- interrogative ‘How does it work?’
- in what manner ‘I don’t know how to do it’
- what quality ‘How was the movie today?’
- modifier ‘How funny that is’
- = ‘what’ ‘How about some dinner?’

**yaguwayi**: PROBABLY FIRST MEANING

PERHAPS: **anangGu**  
that [i.e. what]-using

...*niuwoa Christ ta yināl ta noa David ūmba ta?*

**nyuwuwa CHRIST da yinal da nuwa DAVIDumba da**

... that Christ is the Son of David?

he CHRIST AFFirm son AFFirm he DAVID-of AFFirm

... (that) he, Christ, aye, (is) the son, aye, he, of David, aye?”

# Mark xii.36

*Kulla noa David-to niuwoa bo  
 wiyā Marai-to [yiryi] yirri yirri-ko,  
 Wiyā -a noa [should it be ngalooa [?]] bōn Pirriwul [t̪a]-lo  
 Pirriwul-lung emmoumba, yellawolla bi unt̪i [—?] t̪ūng kang  
 kerī ka emmoung kin, umauwil koa bang barun bukka k̪ān  
 ngikoumba yulo ngēl ko kakilli ko ngikoung.*

gala nuwa DAVIDdu nyuwuwabu  
 wiya marayidu yiri yirigu

[36] For David himself  
 said by the Holy Ghost,  
 The Lord said to my Lord, Sit thou on my  
 right hand, till I make thine enemies thy  
 footstool.

because he DAVID-ERG he-EMPH  
 speak-PH spirit-using sacred-using

Because he, David, emphatically he [i.e. himself],  
 spoke using [i.e. by] the sacred spirit [i.e. Holy Ghost]: ...

**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

... *Wiyā -a noa [should it be ngalooa] bōn Pirriwul [t̪a]-lo Pirriwul-lung emmoumba, ...*

wiya nuwa [ngaluwa] bun biriwalu biriwalung imuwumba

... The Lord said to my Lord, ...

speak-PH he [this-fellow] him chief-ERG chief-ACC me-of

... “He, [OR this fellow] the chief, spoke (to) him, my chief, ...

[continues from previous frame]

...yellawolla bi unti [—?] *tūng kang kerī ka emmoung kin, ...*

yilawala bi andi

**dungGangGiriga imuwungGin**

... Sit thou on my right hand, ...

sit-IMP! thou here right-(hand)(side)-at me-at

... “You must sit here, at [i.e. on] my right hand, ...

MYSTERY WORD: *dunGa...*

<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	marrow	2

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

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

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

...*umauwil koa bang barun bukka kān ngikoumba ...*

**umawilguwa bang barun bagagan ngigumba**

... till I make thine enemies ...

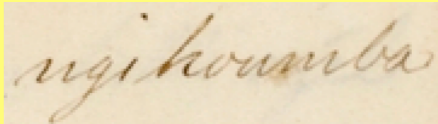
make-might-having I them-all anger-agent him-of

... (until) I make-might-doing them, his [i.e. your] anger-agent(s) [i.e. enemies] ...

UNIDENTIFIED TERMS

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

MS ERROR



**ngikoumba** him-of  
MS ERROR FOR  
**ngirumba**: thee-of

[continues next frame]

[continues from previous frame]

...yulo ngēl ko kakilli ko ngikoung.

yulungilgu gagiligu ngigung

... thy footstool.

foot-place-PURP be-be-ing-for him

... be for being for a foot-place [i.e. footstool] for him [i.e. for your]”.

## DOUBTFUL Tkld MS & TRANSLATION

*yulo ngēl ko kakilli ko ngikoung.*

1. “ngikoung”: ‘him’ MS ERROR FOR  
ngiroung: ‘thee’
2. KJV *till I make thine enemies thy footstool*  
Tkld **umawilguwa bang ... yulungilgu  
gagiligu ngigung**  
‘footstool’ IS ACCusative: BUT **yulo ngēl ko**  
IF “ko” IS ERG OR INSTR, IT SHOULD BE  
**yulu-ngil-lu**, NOT **yulu-ngil-gu**.  
**yulo ngēl ke** INTENDED [?] — UNLIKELY.  
POSSIBLE REVISED TRANSLATION:  
**uma-wil-guwa bang ... yulu-ngil-nung gagiligu  
ngirung**  
make-might-having I ... foot-place-ACC be-be-  
ing-for thee-for  
*I make-might-doing footstool for being for thee*

# Mark xii.37

*Niuwoa bo David-to noa bōn wiyā yitirra [\_\_] Pirriwul;  
yakoi [\_\_] birung noa Pirriwul ngikoumba? Ngatun bara bōn yantin to kore ko ngurrā pittul [ti] ka  
killi ko. or Pirun ko [\_\_]*

nyuwuwabu DAVIDdu nuwa bun wiya yidara biriwal

[37] David therefore himself calleth him Lord;  
and whence is he then his son? And the common people heard him gladly.

he-EMPH DAVID-ERG he him speak-PH name chief

Emphatically-he, David, he spoke (to) [i.e. called] him [christ] the name 'chief'; ...

... yakoi [\_\_] birung noa Pirriwul ngikoumba? ...

yaguwibirang nuwa biriwal ngigumba

... and whence is he then his son? ...

how-away from he chief him-of

... from-how [i.e. how could it be]  
he [christ] (is) his chief [son?]? ...

### yaguwayi: HOW

INTERROGATIVE 'how': **yaguwayi**  
ENGLISH **how** HAS SEVERAL  
MEANINGS, e.g.:  
— interrogative 'How does it work?'  
— in what manner 'I don't know how to do it'  
— what quality 'How was the movie today?'  
— modifier 'How funny that is'  
— = 'what' 'How about some dinner?'  
**yaguwayi**: PROBABLY FIRST MEANING

### MS ERROR

KJV *whence is he then his son?*  
Tkld **yaguwibirang nuwa biriwal  
ngigumba**  
how-away from he **chief** him-of  
Tkld HAS 'chief', NOT 'son'  
PERHAPS:  
**yaguwibirang nuwa yinal ngigumba**  
how-away from he **son** him-of  
*how can he be his son?*

...Ngatun bara bōn yantin to kore ko ngurrā pittul [ti] ka killi ko. or Pirun ko [\_\_]

ngadun bara bun yandindu gurigu ngara bidal gagiligu \ OR birunGu\

... And the common people heard him gladly

AND they-all him all-ERG man-ERG hear-PH joy be-ing-for [using?] \ OR glad-for [using?]\

... And they, all the men [i.e. people], heard him, being-joy(ful)-using \ OR glad-using.

# Mark xii.38

*¶ Ngatun noa wiyā barun,  
wiyellielli ta ko ngikoumba ko,  
yakoi nura barun kai Gram[205] mateu tin, /pirun/ or /  
pittul koa bara uwauwil kurrawitai kan, ngatun  
murrorōng koa wiyauwil ngu killi ngēl la ba ko, [ngatun]*

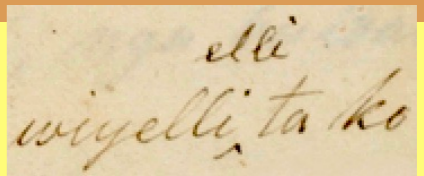
**ngadun nuwa wiya barun  
wiyiliyili da gu ngigumbagu**

[38] And he said unto them in his doctrine,  
Beware of the scribes, which love to go in long clothing, and love salutations

AND he speak-PH them-all speak-ing-ing ABSTR-using  
him-of-using

And he spoke (to) them using his word(s) [i.e. doctrine]: ...

**MS DOUBT**



**wiyi-li-yili da gu**  
INSERTED **elli yili** DOUBTFUL  
**wiyi-li- da gu**  
speak-ing ABSTR -using  
using [his] speaking  
[i.e. doctrine]

*... yakoi nura barun kai  
Gram[205] mateu tin, ...*

**yaguwi nura barunGayi  
SCRIBEdin**

... Beware of the scribes, ...

beware you-all them-all-because  
SCRIBE-because

... “You must beware because of them,  
the scribes, ...

**yaguwayi: BEWARE**

**yaguwayi: ‘how’  
ALSO MEANS ‘beware’**

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

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

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

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

[continues from previous frame]

*.../pirun/ or /pittul koa bara uwauwil kurrawitai kan, ...*

**\birunGuwa \ OR bidalguwa bara uwawil garawidayigan**

... which love to go in long clothing, ...

glad-having \ OR joy-having they-all  
move-might long-ITEM [clothing]-agent

... they glad/joy-having [i.e. they love OR like]  
(that they) might move long-clothing-agent(s)  
[i.e. they love moving about in long robes], ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

*...ngatun murrorōng koa wiyauwil  
ngu killi ngēl la ba ko, [ngatun]*

**ngadun marurungGuwa  
wiyawil ngugilingilabagu**

... and love salutations in the marketplaces,

AND good-having speak-might  
give-be-ing-place-at-for

... and good-having might-speak  
at for the giving-place [i.e. enjoy  
salutations in the market-place(s)]'.

**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

**-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 PURPosive (for)



## Mark xii.39

*[Pirriwul] Ngatun yellowolli ngēl la  
Pirriwul koba Sunagog ka ba,  
ngatun wokka ngēl la [\_\_] Takilli ngēl la ba;*

**ngadun yilawalingila biriwalguba SYNAGOGUEgaba**

[39] And the chief seats in the synagogues,  
and the uppermost rooms at feasts:

**AND sit-ing-place-at chief-of SYNAGOGUE-at**

And at [i.e. in] the sitting-place(s) [i.e. seats]  
of the chief at [i.e. in] the synagogue, ...

*... ngatun wokka ngēl la [\_\_] Takilli ngēl la ba;*

**ngadun wagangila dagilingilaba**

... and the uppermost rooms at feasts:

**AND high-place-at eat-be-ing-place-at**

... and at [i.e. in] the high-place [i.e. upper] eating-place(s) [i.e. dining rooms];

### DOUBTFUL Tkld TRANSLATION

*KJV chief seats in the synagogues*

Tkld **yilawalingila biriwalguba SYNAGOGUEgaba**  
sit-ing-place-at chief-of SYNAGOGUE-at

Tkld VERSION BACK-TRANSLATES AS:

in the seats of the chief in the synagogue

COMMENTS:

1. **biriwal** USED TO CONVEY 'main', 'principal',  
'most important' IS UNLIKELY TO HAVE BEEN SO  
UNDERSTOOD BY LOCAL INHABITANTS.  
'chief' IS A PERSON'S RANK, NOT THE STATUS OF  
A CHAIR.

2. POSSessive **-guba** DOUBTFUL.

AGREEMENT: 'in chief seats' WOULD REQUIRE:

**yilawa-li-ngil-[l]a biriwal-[l]a[ba]**

sit-ing-place-at chief-at

PERHAPS MORE SIMPLY:

**yilawali-ngil gawal SYNAGOGUEgaba**

sit-ing-place big SYNAGOGUE-at

*big seat in the synagogue*

## Mark xii.40

*Māntān bara kokirā ba barun ba Mabo-ngun koba,*

*ngatun nga koyelli ko wiyennun /or umunnun/ wiyelli kan ne kurrauwei tūngunbilli ko: yaki tin bara[†] ngali kunnun kauwul tetti kakilli ko.*

**mandan bara gugira ba barunba mabunganGuba**

[40] Which devour widows' houses,  
and for a pretence make long prayers: these shall receive greater  
damnation.

take-AFF-now they-all hut WHEN/IF them-all-of widow-of

When [i.e. which. who], they, take the house(s) of them, of the widows, ...

*... ngatun nga koyelli ko wiyennun /or umunnun/ wiyelli kan ne ...*

**ngadun ngaguwiyiligu wiyinan \ OR umanan\ wiyiligani**

... and for a pretence make long prayers: ...

AND fib-speak-ing-for speak-will \ OR make-will \ speak-ing-entity

... and for fib-speaking [i.e. pretending] will speak  
[i.e. will say OR will make] speakings [i.e. prayers] ...

[continues next frame]

[continues from previous frame]

...*kurrauwai tūngunbilli ko: ...*

*garawayi dunganbiligu*

... [ long prayers: ] ...

long-ITEM show-do-ing-for

... (that are) long for showing [i.e. a visible pretences at saying long prayers], ...

**DOUBTFUL WORD dunganbiligu**

**dunganbiligu:** for showing  
 THIS EXAMPLE HAS NOTHING TO DO WITH 'showing'.  
 'Prayers', HOWEVER, ARE SUPPLICATIONS, AND SO PERHAPS, 'crying'.  
 THE FORM BELOW IS SPECULATIVE  
*dungGa-nbi-li-gu*  
 cry-do-ing-for

**MYSTERY WORD: *dunGa...***

<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	marrow	2

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

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

	because	at	ITEM
<b>-gayi</b>	42	41	12
<b>-bayi</b>	-	-	3
<b>-dayi</b>	-	-	2
<b>-wayi</b>	-	-	4

...*yaki tin bara[n] ngali kunnun kauwul tetti kakilli ko.*

*yagidin bara ngali ganan gawal didi gagiligu*

... these shall receive greater damnation.

now-because [therefore] they-all this be-will big dead-be-be-ing-for

... now-because [i.e. therefore] they will be [i.e. receive] this big dead for-being-dead [i.e. greater damnation].

**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

**OBSCURE TRANSLATION**

OBSCURE CONCEPT  
 OBSCURE TkId TRANSLATION

**-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
<b>-gin</b>	5	93	46	-
<b>-din</b>	168	25	-	8
<b>-lin</b>	12	-	-	-
<b>-rin</b>	2	-	-	5

## Mark xii.41

*Ŷ Ngatun noa Jesu yellowā kaiyen ta ba wūnkilli ngēl la ba,  
ngatun nakulla [bæ] noa barun kore ko wūnkilliella ba bara Money murraring ka ko [\_\_\_] wūnkilli ngēl la ko  
[\_\_\_]; ngatun kauwul kauwul bara pōrōl kān wūnkulla bara kauwul.*

**ngadun nuwa JESUS yilawa gayindaba wunGilingilaba**

[41] And Jesus sat over against the treasury,  
and beheld how the people cast money into the treasury: and many that were  
rich cast in much.

AND he JESUS sit-PH side-at deposit-be-ing-place [treasury]-at

And he, Jesus, sat side-at [i.e. beside] at the depositing place [i.e. treasury], ...

*... ngatun nakulla [bæ] noa barun kore ko ...*

**ngadun nagala nuwa barun gurigu**

... and beheld how the people ...

AND see-be-PH he them-all man-ERG

... and he saw them, the men, ...

*... wūnkilliella ba bara Money murraring ka ko [\_\_\_] wūnkilli ngēl la ko [\_\_\_]; ...*

**wunGiliyila ba bara MONEY mararingGagu wunGilingilagu**

... cast money into the treasury: ...

deposit-be-ing-recently WHEN/if they-all MONEY inside-to deposit-ing-place-to

... when they were depositing money at-into at-to the depositing place [i.e. into the treasury]; ...

[continues from previous frame]

*...ngatun kauwul kauwul bara pōrōl kān ...*

**ngadun gawal gawal bara burulgan**

... and many that were rich ...

AND big big [many] they-all heavy-agent [rich man]

... and they, big-big heavy-agent(s) [i.e. many rich men], ...

#### Tkld INVENTIONS:

rich man / crucify / argue

Tkld coined the following terms:

rich man **burul-gan** heavy agent

crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...

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

*...wūnkulla bara kauwul.*

**wunGala bara gawal**

... cast in much.

deposit-be-PH they-all big

... they deposited big [i.e. a lot].

# Mark xii.42

*Ngatun tanān uwā tarai kan Mabō [kæŋ] -ngun mirrul kan,  
ngatun bountoa wūnkulla buloara ta Mito ta, nga buloara ta wakōl bo ta Farthing ta.*

**ngadun danan uwa darayigan mabungan miralgan**

[42] And there came a certain poor widow,  
and she threw in two mites, which make a farthing.

AND approach move-PH other-agent widow poor-agent

And (an)other-agent poor-agent widow approach-moved, ...

*... ngatun bountoa wūnkulla buloara ta Mito ta, ...*

**ngadun buwanduwa wunGala bulwara da MITE da**

... and she threw in two mites, ...

AND she deposit-be-PH two AFFirm MITE AFFirm

... and she deposited two, aye, mite(s), aye, ...

*... nga buloara ta wakōl bo ta Farthing ta.*

**nga bulwara da wagulbu da  
FARTHING da**

... which make a farthing.

be (it is) two AFFirm one-EMPH  
AFFirm FARTHING AFFirm

... it is two, aye, (which makes) emphatically-  
one [i.e. only one], aye, farthing, aye.

## DOUBTFUL Conjunctions

nga = or 69

nga = be (alternative to ga) 12

ngadun = and

CONJUNCTIONS UNUSUAL

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

## nga MEANINGS

nga = or/nor/neither 69

nga = be (it is) (alternative to ga) 21

nga = see (alternative to na)

OFTEN UNCLEAR WHICH  
MEANING TkId INTENDED

## -bu da: EMPHatic AFFirm

TkId 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."

[only]

TkId  
AWA  
Key  
1850  
[52:29 []

# Mark xii.43

*Ngatun noa barun wirrobulli  
kan ngiko-[207]umba wiyā,  
ngatun wiyelliella noa barun, Tokōl bo ta bāng wiyān  
nurun, Ngali bountoa Mabongun mirrul kān wūnkeen  
[ ] ta bountoa kauwal lān murraring wūnkilli ngēl la  
ba yantin ngala [ ] bara wūnkilli kan keawarān:*

**ngadun nuwa barun wirubaligan ngigumba wiya**

[43] And he called unto him his disciples,  
and saith unto them, Verily I say unto you, That this poor widow hath cast  
more in, than all they which have cast into the treasury:

AND he them-all follow-ing-agent him-of speak-PH

And he spoke (to) them, 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

*... ngatun wiyelliella noa barun, ...*

**ngadun wiyiliyila nuwa barun**

... and saith unto them, ...

AND speak-ing-recently he them-all

... and he was speaking (to) them: ...

*... Tokōl bo ta bāng wiyān nurun, ...*

**dugulbu da bang wiyan nurun**

... Verily I say unto you, ...

true-EMPH AFFirm I speak-now ye-all

... "I speak emphatically-straight, aye, (to) you, ...

**MYSTERY WORD: dugul**

IN Gdg, Wnra, Wrmi,  
**dugal** = 'big' [8 instances]  
IN Awa,  
**dugul** = 'true', 'straight' [8]

**-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."	[only]	Tkld AWA Key 1850 [52:29 ]
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[continues from previous frame]

...*Ngali bountoa Mabongun mirrul kān ...*

**ngali buwanduwa mabungan miralgan**

... That this poor widow ...

this she widow poor-agent

... this wench, she, the poor-agent widow, ...

...*wūnkeen [\_\_] ta bountoa kauwal lān murraring wūnkilli ngēl la ba ...*

**wunGiyān da buwanduwa gawalan mararing wunGilingilaba**

... hath cast more in, ...

deposit-be-did AFFirm she big-ness inside deposit-be-ing-place-at

... she deposited, aye, big-ness [i.e. more]  
inside at the deposition-place [i.e. treasury] ...

-gan / -gan(g): BEness				
<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

...*yantin ngala [\_\_] bara wūnkilli kan keawarān:*

**yandin ngala bara wunGiligan giyawaran**

... than all they which have cast into the treasury:

all that they-all deposit-be-ing-agent not-now

... (than) not all that [i.e. those fellows] they, the  
depositing-agents [i.e. than all those depositors did]”.



# Mark xii.44

*Kulla yantīn ngala wūnkulla bara tullokāng barun ba kauwul la birung;*

*wonto bountoa ba wūnkulla yantīn bounnoun ba mirrul la birung, kauwā yantin ta tullokāng bounnoun ba.*

**gala yandin ngala wunGala bara  
dalugang barunba gawalabirang**

[44] For all they did cast in of their abundance;

because all that deposit-be-PH they-all hold-BEness  
[property] them-all-of big-away from

“Because all that [i.e. those fellows], they  
deposited from their big property; ...

**Tkld INVENTIONS:**  
property / town / kingdom

Tkld coined the following terms:

property:	<b>dalugang</b>	hold-BE-ness
town	<b>gugiri garing</b>	hut all
kingdom	<b>biriwal-guba</b>	chief-of [kingdom]

*... wonto bountoa ba wūnkulla yantīn bounnoun ba mirrul la birung, ...*

**wandu buwanduwa ba wunGala  
yandin buwanuwanba mirulabirang**

.. but she of her want did cast in all that she had, ...

instead she DONE deposit-be-PH all her-of poor-away from

... instead she >done<-deposited all from her poverty, ...

**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**

*...kauwā yantin ta tullokāng bounnoun ba.*

**gawa yandin da dalugang buwanuwanba**

... even all her living.

be-IMP! [yes] all AFFirm hold-BEness [property] her-of

... yes all, aye, of her property.”

**Tkld INVENTIONS:**  
property / town / kingdom

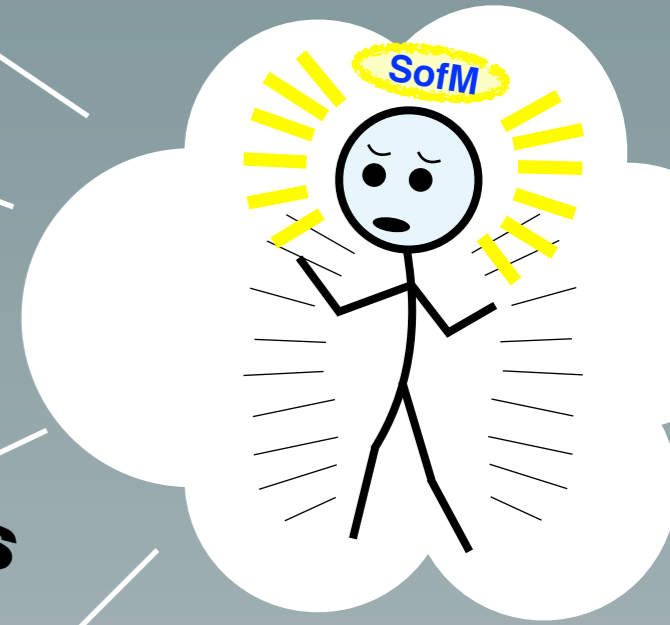
Tkld coined the following terms:

property:	<b>dalugang</b>	hold-BE-ness
town	<b>gugiri garing</b>	hut all
kingdom	<b>biriwal-guba</b>	chief-of [kingdom]

stars fail

no moonlight

sun darkened



nation against nation

kingdom against kingdom

abominations

rumours of wars

wars

children against parents

[26] And then shall they see the Son of man coming in the clouds with great power and glory.

tribulation

affliction

brother betray brother

woe to with child

sorrows

troubles

father betray son

ye shall be hated

In the name of Jesus

famines

desolation

put to death

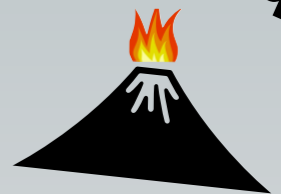
earthquakes

James<Z

Andrew

John~Jms

Simon Peter



[13] And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

# Mark xiii.01

## Ngatun uwolliella noa ba

*unta birung Temple la birung warai kolang [out]  
wīyā bōn noa wakōl lo wirrobulli kan ngikoumba  
ko, Ella, Pirriwul, nauwā unni tara tunūng  
biyung kang ngatun unni tara wittimatoara!*

## ngadun uwaliyila nuwa ba

[1] And as he went

out of the temple, one of his  
disciples saith unto him, Master,  
see what manner of stones and  
what buildings are here!

AND move-ing-recently he WHEN/if

And when he was moving ...

**DOUBTFUL Tkld TRANSLATION**

*KJV as he went out of the temple*  
 Tkld **uwaliyila nuwa ba andabirang**  
**TEMPLElabirang warayigulang**  
 move-ing-recently he WHEN/if there-away  
 from TEMPLE-away from outside-towards  
 'go out' = 'exit', WITHOUT 'out'. PERHAPS:  
*wada uwa-li-yila nuwa ba TEMPLE-la-birang*  
 depart move-ing-recently he WHEN/if TEMPLE-  
 away from  
*when he was depart-moving from the temple*

*... unta birung Temple la birung warai kolang [out] ...*

## andabirang TEMPLElabirang warayigulang

... out of the temple, ...

there-away from TEMPLE-away from outside-towards

... away from there, from the temple, towards-outside, ...

**OUTSIDE: warayi / waraba**

Tkld GENERALLY USED **warayi**  
 FOR 'outside', BUT ON ABOUT 4  
 OCCASIONS USED **waraba**  
 OTHER USE: **wara-ba**: fill-PH

**ANGLICISM warayi 'out'**

Tkld TRANSLATED ENGLISH  
 IDIOMATIC 'out' LITERALLY IN  
 SUCH INSTANCES AS: pluck out,.  
 THIS IS AN ENGLISH IDIOM  
 ELABORATING ON 'pluck'; IT DOES  
 NOT MEAN 'pluck outside' THE 'out'  
 IS PERHAPS A MILD EMPHATIC]

[continues from previous frame]

... *wīyā bōn noa wakōl lo wirrobulli kan ngikoumba ko, Ella, Pirriwul, ...*

**wiya bun nuwa wagulu wirubaligan ngigumbagu yila biriwal**

... one of his disciples saith unto him, Master, ...

speak-PH him he one-ERG follow-ing-agent him-of-ERG ho chief

... he, one of his following agents [i.e. disciples], spoke (to) him: "Hey, chief, ...

**Tkld INVENTIONS:**  
disciple / passover / generation

Tkld coined the following terms:

disciple	<b>wiruba-li-gan</b>	following agent
Passover	<b>gawi-dwara</b>	come-done to
generation	<b>wilang-NGil</b>	behind/past place

... *nauwā unni tara tunūng biyung kang ...*

**nawa anidara dunung biyangGang**

... see what manner of stones ...

see-IMP! this-PLUR stone amaze-BEness

... (you) must see these amaze-ness [i.e. amazing] stones ...

**MYSTERY WORD: amaze**

**biya-** WORDS USED FOR 'father' AND 'amaze' SIMILAR father-like WORD FOR surprise FOUND IN THE SYDNEY LANGUAGE

"ela-beára"	yila biyara	"of wonder, surprise, astonishment"	ho amaze	Tkld/Frsr AWA 1892 [46:29] [Awa]
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**-gan / -gan(g)**

ga	ba	ma	ra	la
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

... *ngatun unni tara wittimatoara!*

**ngadun anidara widimadwara**

... and what buildings are here!

AND this-PLUR build-make-done to

... and these build make-endowed(s) [i.e. buildings]!"

**MYSTERY WORD: widi**

<b>widi-...</b>	build	22
<b>widi-...</b>	achieve	8
<b>widi-...</b>	sing	10
<b>widi-...</b>	fall	9
<b>widi-...</b>	gather	3
<b>widi-...</b>	search	3
<b>wi-di-...</b>	burn, smoke	2

COMMENT: 'build' AND 'achieve' are similar concepts  
**wi:** INLAND WORD FOR 'fire'

# Mark xiii.02

*Ngatun Jesu ko noa wiyayaleen wiyelliella bōn,*

*natān bi unni tara wittimatoara kauwul tara? keawai wal wūnnun /or wūntoara kunnun/ unti kul tūnnung wokka ka wokka ka tarai ka ta, wonto ba [209] warikullinnun wal karing barān.*

**ngadun JESUSgu nuwa wiyayaliyan wiyiliyila bun**

[2] And Jesus answering said unto him,

Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

AND JESUS-ERG he speak-back-ing-did speak-ing recently him

And he, Jesus, was speaking-back [i.e. answering], speaking (to) him: ...

*... natān bi unni tara wittimatoara kauwul tara? ...*

**nadan bi anidara widimadwara gawaldara**

... Seest thou these great buildings? ...

see-AFF-now thou this-PLUR build-make-done to big-PLUR

... “You see these big build-make-endowed(s) [i.e. buildings]? ...

### MYSTERY WORD: *widi*

<i>widi</i> -...	build	22
<i>widi</i> -...	achieve	8
<i>widi</i> -...	sing	10
<i>widi</i> -...	fall	9
<i>widi</i> -...	gather	3
<i>widi</i> -...	search	3
<i>wi-di</i> -...	burn, smoke	2

COMMENT: ‘build’ AND ‘achieve’ are similar concepts

**wi:** INLAND WORD FOR ‘fire’

*... keawai wal wūnnun /or wūntoara kunnun/ ...*

**giyawayi wal wunan \ OR wundwara ganān \**

... there shall not be left ...

no certainly deposit-will \ OR deposit-done to be-will \ ...

... Certainly (someone) will not deposit [i.e. leave] [OR will be deposit-endowed] [i.e. be left] ...

### 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]

... *unti kul tūnung wokka ka wokka ka tarai ka ta, ...*

**andigal dunang wagaga wagaga darayiga da**

... there shall not be left one stone upon another, ...

here-belong stone high-at high-at other-at AFFirm

... here-belong stone at-high at-(an)other, aye, at-high [i.e. on top of one another], ...

**DOUBTFUL TkId TRANSLATION**

KJV *there shall not be left one stone upon another*

TkId **andigal dunang wagaga wagaga darayiga da**

here-belong stone high-at high-at other-at AFFirm

PERHAPS:

**giyawayi andigal dunang wagaga darayiga dunungGa**

no here-belong stone high-at other-at stone-at *here no stone on another stone.*

OR

**giyawayi andigal dunungGurinGa wagaga dunung**

no here-belong stone-lacking-at high-at stone *there is not stone upon stone*

**ka ta / -ka ta**

SOME 80 INSTANCES OF

**ka ta**: ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

... *wonto ba [209] warikullinnun wal karing barān.*

**wandu ba warigalanan wal garing baran**

... that shall not be thrown down.

instead DONE reject-ing-will certainly all DOWN

... instead (someone) will certainly be rejecting [i.e. throwing] all down.”

**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...)*

**ANGLICISM 'down': baran**

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

9	<b>sit</b> <i>down</i>	<i>rest</i>
3	<b>cut, hew,</b> <i>down</i>	<i>fell</i>
9	<b>fall</b> <i>down</i>	<i>collapse</i>
5	<b>put, lay, let</b>	<i>deposit</i>
	<b>come, go,</b> <i>down</i>	<i>descend</i>
	<b>take, let,</b> <i>down</i>	<i>lower</i>
	<b>pull</b> <i>down</i>	<i>demolish</i>

Also 'down' in:  
**run, hurry, take, bow, kneel, stoop, press, pour, cast,** etc.

**wandu ba: whereas / INSTEAD**

**wandu ba**  
TkId: "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**

**DOUBTFUL TkId TRANSLATION**

PERHAPS:

**wandu ba ngan wariga-li-nan wal**  
instead DONE who/someone reject-ing-will certainly  
*but someone will demolish.*

# Mark xiii.03

*Ngatun yelliwoliella noa ba wokka ka*

*Bulkurrā Olive ka ta kiyēn ka ta Temple la ta wiyā bōn bara \_\_\_\_\_  
[privately] Petero, ngatun Jakobo, ngatun Andrew,*

**ngadun yiliwaliyila nuwa ba wagaga**

[3] And as he sat upon

the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

AND sit-ing-recently he WHEN/if high-at

And when he was sitting at-high ...

*... Bulkurrā Olive ka ta kiyēn ka ta Temple la ta ...*

**balgara OLIVEga da giyinGa da TEMPLEla da**

... the mount of Olives over against the temple, ...

hill-at OLIVE-at AFFirm side-at AFFirm TEMPLE-at AFFirm

... at the Hill at-Olives, aye, at the side, aye, at [i.e. of] the temple, aye, ...

**ka ta / -ka ta**

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

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

*... wiyā bōn bara \_\_\_\_\_ [privately] Petero, ngatun Jakobo, ngatun Andrew,*

**wiya bun bara [gara] PETERu ngadun**

**JAMES ngadun ANDREW**

... Peter and James and John and Andrew asked him privately,

speak-PH him they-all [**secret**]  
PETER AND JACOB AND ANDREW

... they spoke (to) him secret(ly),  
Peter, and James and Andrew,

**MISSING TRANSLATION**

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

# Mark xiii.04

## Wiyellia bi ngearun

*yakounta ke unni tara ngali kunnun?  
Ngatun minnaring ke  
tūngngunbinnun ngali ko unni tara  
karing ngaiya kunnun?*

## wiyiliya bi ngiyarun

[4] Tell us,  
when shall these things be? and what shall be  
the sign when all these things shall be fulfilled?

speaking-IMP! thou us-all

You must be speaking (to) us, ...

... *yakounta ke unni tara ngali kunnun?* ...

## yagunda gi anidara ngali ganan

... when shall these things be? ...

when be this-PLUR this be-will

... when be will these things be? ...

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

**VERB 'to be'**

ACCORDING TO R.M.W. DIXON,  
 "Most Australian languages lack  
 any verb 'to be'" [Dixon 1980  
 491:12]  
 IF THIS IS THE CASE FOR  
 Awabakal, **ga / gi** 'be'  
 WOULD BE A Tkld INVENTION.

[continues next frame]



[continues from previous frame]

... *Ngatun minnaring ke  
tūngngunbinnun ngali ko ...*

**ngadun minaring Gi  
dungGanbinan ngaligu**

... and what shall be the sign ...

**AND what be show-do-will this-for**

... And what will be show-will  
[i.e. the mark] for this, ...

#### VERB 'to be'

ACCORDING TO R.M.W. DIXON,  
"Most Australian languages lack  
any verb 'to be' " [Dixon 1980  
491:12]  
IF THIS IS THE CASE FOR  
Awabakal, **ga / gi** 'be'  
WOULD BE A Tkld INVENTION.

#### MYSTERY WORD: *dunGa...*

<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	marrow	2

... *unni tara karing ngaiya kunnun?*

**anidara garing ngaya ganan**

... when all these things shall be fulfilled?

**this-PLUR all then be-will**

... then [i.e. when] all these things will be (fulfilled)?

## Mark xiii.05

*Ngatun noa Jesu ko barun wiyayalleen,*

*ngiakai wiyelliella, Yakoai nura, ngakoi /katea/ [bunggea] kun koa  
nurun tarai to;*

**ngadun nuwa JESUSgu barun wiyayaliyan**

[5] And Jesus answering them

began to say, Take heed lest any man deceive you:

**AND he JESUS-ERG them-all speak-back-ing-did**

And he, Jesus was speaking back [i.e. answering] them, ...

*... ngiakai wiyelliella, ...*

**ngiyagayi wiyiliyila**

... began to say, ...

**like this speak-ing-recently**

... speaking like this: ...

### UNIDENTIFIED TERMS

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

[continues next frame]

[continues from previous frame]

... *Yakoai nura*, ...

yaguwayi nura

... Take heed ...

beware you-all

... “You beware, ...

yaguwayi: BEWARE

yaguwayi: ‘how’  
ALSO MEANS ‘beware’

... *ngakoi /katea/ [bungnea] kun koa nurun tarai to;*

ngaguwigadiyaganGuwa \  
ngaguwibangGiyaganGuwa \ nurun darayidu

... lest any man deceive you:

fib-speak-be-AFF-lest-now-having  
\ fib-speak-do-compel-lest-now-having \ ye-all other-ERG

... lest (an)other be fib-speak-doing [i.e. deceiving] you”.

DOUBTFUL WORD

ngagu-wi-ga-di-yaga-n-Guwa  
DOUBTFUL VERB FORMATION,  
AND OF DOUBTFUL MEANING

-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 xiii.06

*Kulla kauwul kauwullo tanān wal uwonnun yitirrin emmoumba tin, wiyellinnun ngaiya ngiakai Ngatoa bo Christ ta, ngatun ngakombinnun wal barun kauwul kauwul.*

**gala gawal gawalu danan wal uwanan yidarín imuwumbadin**

[6] For many shall come in my name, saying, I am Christ; and shall deceive many.

because big big [many]-ERG approach certainly move-will name-at me-of-at

“Because big-big [i.e. many] will certainly approach-move [i.e. come] at [i.e. in] my name, ...

## -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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

... *wiyellinnun ngaiya ngiakai* ...

**wiyilinan ngaya ngiyagayi**

... saying, ...

speaking-will then like this

... then (they) will be speaking like this: ...

[continues from previous frame]

... *Ngatoa bo Christ ta, ...*

**ngaduwabu CHRIST da**

... I am Christ; ...

I-EMPH CHRIST AFFirm

... 'Emphatically-I [i.e. I myself] (am) Christ, aye', ...

---

... *ngatun ngakombinnun wal barun kauwul kauwul.*

**ngadun ngagumbinan wal barun gawal gawal**

... and shall deceive many.

AND fib-do-will certainly them-all big-big [many]

... and will certainly fib-do [i.e. deceive] them big-big [i.e. many].'

---

# Mark xiii.07

*Ngatun ngurrunnun nura ba ngala tara wuruwai,*

*ngatun tōttōng ngala tarin wuruwai tin, kinta ngaiya [~] ban kora; kulla unta tara kunnun wal kakilli ko; wonto ba wirān keawai kunnun yakita bo. [211]*

**ngadun ngaranan nura ba ngaladara wuruwayi**

[7] And when ye shall hear of wars

and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

AND hear-will you-all WHEN/if that-PLUR fight

And when you will hear (of) those things, fight-ITEM(s) [i.e. wars], ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-baya</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

... *ngatun tōttōng ngala tarin wuruwai tin, ...*

**ngadun dudung**

**ngaladarin wuruwayidin**

... and rumours of wars, ...

AND [good] news that-PLUR-because fight-because

... and news because of those things, because of war(s), ...

**MYSTERY WORD: *darin***

MYSTERY SIGNIFICANCE — EXAMPLES:

- gawal gawal daring** many things
- guda-gurin-darin** think-lacking xxx
- gulayi-darin** timber-xxx
- guruwa daring** sea coast
- guruwa darin** sea coast
- mani-gan-darin** ill-agent-xxx
- ngala-darin** that-PLUR-because [?]
- ngara-ma-yinga-li-darin** hear-make-almost-ing-AFF-because [?]
- wiyi-li-da-rin** speak-ing ABSTR-by

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

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

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

... *kinta ngaiya [~] ban kora; ...*

**ginda ngaya ban Gura**

... be ye not troubled: ...

fear then do-now not

... then do not fear; ...

**IDIOM ban Gura**

**ban Gura**  
do-now not  
*don't do*

THIS EXPRESSION OCCURS ABOUT 30 TIMES IN THE RECORDS

[continues from previous frame]

...*kulla unta tara kunnun wal kakilli ko; ...*  
*gala andadara ganan wal gagiligu*

... for such things must needs be; ...

because there-PLUR be-will certainly be-be-ing-for

... because those things will certainly be for being; ...

...*wonto ba wirān keawai kunnun*  
*yakita bo. [211]*

*wandu ba wiran giyawayi*  
*ganan yagidabu*

... but the end shall not be yet.

instead DONE end no be-will now-EMPH

... instead the end will not be  
 emphatically-now.

#### 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**

#### DOUBTFUL WORD wiran

##### wiran

**wiran** MEANS 'branch' AND ALSO  
 'end'  
 WERE *branches* PERCEIVED AS  
 'ends' ON TREES?  
 WAS 'end' PHYSICAL RATHER  
 THAN ABSTRACT AS IN 'the end  
 of time', 'this is the end' [?]

#### DOUBTFUL Tkld TRANSLATION

*KJV the end shall not be yet*

Tkld **wiran giyawayi ganan yagida bu**  
 end no be-will now-EMPH

DOUBTFUL IF THIS ABSTRACT USE OF  
**wiran** 'end' WOULD BE USED.

SPECULATIVE ALTERNATIVE:

**giyawaran ga BA ngulawin-Garin**  
 not-now be NEG finish-lacking  
*the finish is not now*

# Mark xiii.08

*Wonto ba bara kore ko /karing ko/  
wuruwai wal kunnun barun kore ko,  
ngatun bara Pirriwul [tə] koba ko, barun Pirriwul koba ko; ngatun  
purai ta ko pūllul pūllul kunnun tara winta ka ko, ngatun kunto  
korien ta ko, ngatun yarakai kunnun tara: ngali tara kurrikurri  
kunnun ta yarakai ka killiko. [sorrows]*

wandu ba bara gurigu \garingGu\  
wuruwayi wal ganan barun gurigu

[8] For nation shall rise against nation,  
and kingdom against kingdom: and there shall be earthquakes in divers places,  
and there shall be famines and troubles: these are the beginnings of sorrows.

instead DONE they-all man-ERG \ all-ERG\  
fight-ITEM certainly be-will them-all man-OPP

Instead they, all men, will certainly be fight-item  
them [i.e. will fight them], against men, ...

**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**

**-gu FUNCTIONS: ERG/PURP/INSTR/OPP**

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.  
-gu **PUR**Positive ‘for’ / -gu **DAT**ive ‘to’  
-gu **INSTR**umental ‘using’  
-gu **OPP**ose ‘against’ [RARELY]

-gu	<b>ERG</b> (many)	<b>DAT/ PURP</b> (many)	<b>INSTR</b> using (many)	<b>OPP</b> against 14 appx.
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**-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 bara Pirriwul [tə] koba ko,  
barun Pirriwul koba ko; ...*

ngadun bara biriwalgubagu  
barun biriwalgubagu

... and kingdom against kingdom: ...

AND they-all chief-of (kingdom)-OPP  
them-all chief-of-OPP

... and they of the kingdom (fight)  
against them of the kingdom; ...

**Tkld INVENTIONS:**  
property / town / kingdom

Tkld coined the following terms:  
property: **dalugang** hold-BE-ness  
town **gugiri garing** hut all  
kingdom **biriwal-guba** chief-of [kingdom]

**-gu FUNCTIONS: ERG/PURP/INSTR/OPP**

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.  
-gu **PUR**Positive ‘for’ / -gu **DAT**ive ‘to’  
-gu **INSTR**umental ‘using’  
-gu **OPP**ose ‘against’ [RARELY]

-gu	<b>ERG</b> (many)	<b>DAT/ PURP</b> (many)	<b>INSTR</b> using (many)	<b>OPP</b> against 14 appx.
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[continues from previous frame]

... *ngatun purai ta ko pūllul pūllul kunnun tara winta ka ko, ...*

**ngadun barayidagu bulul bulul ganan dara windagagu**

... and there shall be earthquakes in divers places, ...

AND earth-AFFirm-ERG tremble tremble be-will PLUR part-at-ERG

... and at-part(s) earth trembles, aye, [i.e. diverse earthquakes] (there) will be ...

**MS ERROR [?] Clitic da**  
**da** AFFirm (aye)  
 PERHAPS **da**: ISOLATED, AT THE END [?]  
*cf Dixon:*  
 "Most Australian languages have a small set of **clitics**. These can be added to any type of word and always follow the final inflection; ..." [Dixon 1980 284:22]

**-dagu / -gagu / -laqu / raqu**  
**-@agu**: ALLative 'to'  
 Tkld SOMETIMES APPEARS TO USE THIS SUFFIX AS 'entity' OR AS AN ABSTRACTIFIER

**DOUBTFUL Tkld COMPETENCE**  
*KJV there shall be earthquakes in divers places*  
 Tkld **barayidagu bulul bulul ganan dara windagagu ngadun gandugurindagu**  
 earth-to tremble tremble be-will PLUR part-to AND VEGfood-lacking-to  
 THIS SENTENCE GIVES CAUSE TO CONSIDER WHETHER Tkld's TRANSLATIONS ARE OFTEN SUSPECT.  
 • IT CONTAINS THREE WORDS WITH THE SUFFIX **-[t]a ko**, WHICH IS ALLative *-to*.  
 • BUT THE FUNCTIONS ARE DIFFERENT, AND CANNOT BE INTERPRETED AS *-to*.  
 PERHAPS INSTEAD:  
*barayi-dara bulul bulul-dara ngadun gandu-gurin-dara ga-ga-li-nan darayi-gaba ngura-gaba*  
 earth-PLUR tremble-tremble-PLUR AND VEGfood-lacking-PLUR be-be-ing-will other-at place-at  
*earthquakes and families will be at [i.e. in] various places*  
 INTRANSITIVE, HENCE NO ERGative SUFFIXES. AND NO **-gagu**  
 =====  
 ANALYSIS AMENDED to AFFirm-ERG 20 Sep. 2020

"... ngatun purai ta ko pūllul pūllul kunnun tara winta ka ko, ..."	<b>ngadun barayidagu bulul bulul ganan dara windagagu</b>	"... and there shall be earthquakes in divers places, ..."	AND earth-AFFirm-ERG tremble tremble be-will PLURal part-at-ERG	Tkld MARK [XIII:13:08::211:5] [Awa]
"... ngatun kunto korien ta ko, ..."	<b>ngadun gandugurindagu</b>	"... and there shall be famines ..."	AND VEGfood-lacking-AFFirm-ERG	Tkld MARK [XIII:13:08::211:6] [Awa]
"Ġatun purrai tako pulululu kakilliko winta kako, ġatun kunto korien ta ko, ..."	<b>ngadun barayidagu bulululu gagiligu windagagu / ngadun gandugurindagu ...</b>	"[11] And great earthquakes shall be in divers places, and famines, ..."	AND earth-AFFirm-ERG tremble be-be-ing-for part-at-ERG / AND VEGfood-lacking-AFFirm-ERG ...	Tkld LUKE [xxi:21:11::183:30.1] [Awa]

... *ngatun kunto korien ta ko, ...*

**ngadun gandugurindagu**

... and there shall be famines ...

AND VEGfood-lacking-AFFirm-ERG

... and food-lacking [i.e. famine], aye, ...

**MS ERROR [?] Clitic da**  
**da** AFFirm (aye)  
 PERHAPS **da**: ISOLATED, AT THE END [?]  
*cf Dixon:*  
 "Most Australian languages have a small set of **clitics**. These can be added to any type of word and always follow the final inflection; ..." [Dixon 1980 284:22]

**-dagu / -gagu / -laqu / raqu**  
**-@agu**: ALLative 'to'  
 Tkld SOMETIMES APPEARS TO USE THIS SUFFIX AS 'entity' OR AS AN ABSTRACTIFIER

[continues next frame]

[continues from previous frame]

...ngatun yarakai kunnun tara: ...

ngadun yaragayi ganan dara

... and troubles: ...

AND bad be-will PLUR

... and (there) will be bad(s), aye: ...

**DOUBTFUL WORD: dara**

KJV *troubles*

Tkld yaragayi ganan dara

bad be-will PLUR

**-dara**: A PLURALISING SUFFIX

EITHER: INSTANCE OF LANGUAGE

FLUIDITY (SUFFIX-NOUN SEPARATION)

OR MS ERROR FOR:

yaragayi-dara ganan

...ngali tara kurrikurri kunnun ta yarakai ka killiko. [sorrows]

ngalidara gari gari ganan da yaragayi gagiligu

... these are the beginnings of sorrows.

this-PLUR first be-will AFFirm bad be-be-ing-for

... these things will be first, aye, (of) bad for being [i.e. sorrows].

# Mark xiii.09

***/Yakoi nura/ or /Wonto ba nura yakoi:***

*kulla wal bara nurun wūnnun or/ mānnun mikan ta ko ~~ta-ka~~ [?] / wiyelli kan ko ba [ka] ta ko /or Council/ ngatun būnnun wal nurun Sunagog ka: ngatun yemmamunnun wal nurun mikan ta ko barun kai wiyelli kan ta ko ngatun Piriwul [yitirrin-emmoumba-tin] la ko emmoung kai, tungngunbilli ko kunnun ka killiko barun kai.*

**\ yaguwi nura \ OR wandu ba nura yaguwi**

[9] But take heed to yourselves:

for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

**beware you-all \ OR instead DONE you-all beware**

**You must beware \ OR instead you beware ...**

***... kulla wal bara nurun wūnnun or/ mānnun ...***

**gala wal bara nurun wunan \ OR manan**

... for they shall deliver you ...

**because certainly they-all ye-all deposit-will \ OR take-will**

**... because certainly they will deposit [i.e. deliver] you \ OR will take ...**

**yaguwayi: BEWARE**

**yaguwayi: 'how'  
ALSO MEANS 'beware'**

**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 from previous frame]

... mikan ta ko [tə-kə [?]] / wiyelli kan ko ba [kə] ta ko /or Council/ ...

**migandagu wiyiliganGubadagu**

... up to councils; ...

in front-to speak-ing-agent-of-to

... to in-front / of the speaking-agent(s) [i.e. Councils],

**-dagu / -gagu / -lagu / ragu**

**-@agu:** ALLative 'to'  
Tkld SOMETIMES APPEARS TO USE THIS SUFFIX AS 'entity' OR AS AN ABSTRACTIFIER

**POSSIBLE WORD: council**

SPECULATIVE SUGGESTION:  
**gawu-wiyi-li-gani-gal-[l]agu**  
gather-speak-ing-entity-belong-to  
to the council

...ngatun būnnun wal nurun Sunagog ka: ...

**ngadun bunan wal nurun SYNAGOGUEga**

... and in the synagogues ye shall be beaten: ...

AND beat-will certainly ye-all SYNAGOGUE-at

... and (someone) will certainly beat you at [i.e. in] the Synagogue(s); ...

**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...)

...ngatun yemmamunnun wal nurun ...

**ngadun yimamanan wal nurun**

... and ye shall be brought ...

AND lead-make-will certainly ye-all

... and (someone) will certainly make-lead you ...

**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]

...mikan ta ko barun kai wiyelli kan ta ko ...

**migandagu barunGayi wiyiligandagu**

... before rulers ...

in front-to them-all-at speak-ing-agent-to

... to in-front at [i.e. of] them to the speaking-agents  
[i.e. in front of them, the rulers], ...

**-dagu / -gagu / -lagu / ragu**

-@agu: ALLative 'to'  
Tklid SOMETIMES APPEARS  
TO USE THIS SUFFIX AS  
'entity' OR AS AN  
ABSTRACTIFIER

**-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 Piriwul [~~yitirrin emmoumba tin~~]

la ko emmoung kai, ...

**ngadun biriwalagu imuwungGayi**

... and kings for my sake,...

AND chief-to me-because

... and to the chief(s) because of me [i.e. for my sake], ...

**-dagu / -gagu / -lagu / ragu**

-@agu: ALLative 'to'  
Tklid SOMETIMES APPEARS  
TO USE THIS SUFFIX AS  
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-gayi	42	41	12
-bayi	-	-	3
-dayi	-	-	2
-wayi	-	-	4

...tungngunbilli ko kunnun ka killiko barun kai.

**dungGanbiligu ganagan gagiligu barunGayi**

... for a testimony against them.

show-do-ing-for be-will be-be-ing-for them-all-at

... for showing [i.e. for a testimony]  
(that) will be for-being because of them  
[i.e. for a testimony against them].

**MYSTERY WORD: dunGa...**

dunGan(g)	mother (thumb)	54 (2)
dung(G)i	cry	44
dungGa...	show	57
dungGang	big	26
dungGangGiri	right(hand)	26
dangGa	before	18
dangGa	shoe/foundation	9
dungGa	find	3
dung dung	marrow	2

**-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

# Mark xiii.10

## Ngatun Evangelion bonēn

*marōng koyennun [publish] wal barun kin ko yan̄n Kore ka ko.*

## ngadun GOSPEL bunin

[10] And the gospel must first be published among all nations.

AND GOSPEL beforehand

And the gospel beforehand ...

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

... *marōng koyennun [publish] wal barun kin ko yan̄n Kore ka ko.*

**marung Guwiyinan wal barunGinGu yandin gurigagu**

... be published among all nations.

good murmur-will certainly them-all-to all man-to

... will certainly speak for good [i.e. be published] to all men

## Mark xiii.11

*Wonto ba bara yemmamunnun nurun ba,*

*ngatun wūnnun nurun ba, kotti yikora [213] bonēn minnaring nura wiyennun, yari nura kōttinnun bōnēn; kulla yanti ngupatoara /wiyelli ko/ nurun untoa kal bo, yanti ngaiya nura wiyella: kulla keawai nura wiya bunnun, wonto ba Marai to yirriyirri to wiyennun wal.*

wandu ba bara yimamanan nurun ba

[11] But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

instead DONE they-all lead-make-will ye-all WHEN/if

Instead when they will lead you, ...

*... ngatun wūnnun nurun ba, ...*

ngadun wunan nurun ba

... and deliver you up, ...

AND deposit-will ye-all DONE

... and will deposit [i.e. deliver] you-done, ...

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]

...kotti yikora [213] bonēn  
minnaring nura wiyennun, ...

gudigura bunin  
minaring nura wiyinan

... take no thought beforehand  
what ye shall speak, ...

think-not beforehand  
what you-all speak-will

... (do) not think beforehand  
WHAT you will speak, ...

**-yi-gura MISCONCEPTION**

yikora OCCURS 120 TIMES  
 83 PRECEDED by -i-  
 36 PRECEDED by -a- (8 wiya (yi)gura)  
 3 PRECEDED BY -n-  
 PERHAPS THIS WAS A MIS-HEARING  
 AND INCORRECT ANALYSIS, AND  
 THAT THE NEGATIVE IS SIMPLY gura

**minaring: INTERROGATIVE**

minarang INTERROGATIVE—NOT  
 RELATIVE PRONOUN

minaring what? what object?  
 RELATIVE PRONOUN [refers back  
 to a noun]  
 who, whom, whose, which, that

**RELATIVE PRONOUNS**

THIS	THAT	
ngali this	ngala that	
ani this	anuwa that	
what = 'that which'	anduwa that	
	anang that	
	ngaluwa that	
	nginuwa that	

**TIME**

gabu soon	yagida now
ngaya then	yugida after
dangGa before	gumba tomorrow
...	wara yesterday
yandi gadayi	always (thus every)
yaguwanda	when
duwanda	afterwards, future
bunin	beforehand
bangGayi	now

...yari nura kōttinnun bōnēn; ...

yari nura gudinan bunin

... neither do ye premeditate: ...

stop you-all think-will beforehand

... you will stop think(ing) beforehand; ...

**TIME**

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

...kulla yanti ngupatoara /wiyelli ko/ nurun untoa kal bo, ...

gala yandi ngubadwara \ wiyiligu \ nurun anduwagalbu

... but whatsoever shall be given you in that hour, ...

because thus give-do-done to \ speak-ing-for \ ye-all there-belong-EMPH

... because thus give-endowed, \ for speaking\ (to) you (of) emphatically-  
that-belong [i.e. because what is given to you at that very time], ...

**ba FUNCTIONS**

-ba-	do
ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

**OBSCURE TRANSLATION**

OBSCURE CONCEPT  
 OBSCURE TkId TRANSLATION



[continues from previous frame]

*...yanti ngaiya nura wiyella: ...*

yandi **ngaya nura wiyila**

... that speak ye: ...

thus then you-all speak-IMP!

... thus [i.e. of it] then you must speak; ...

*...kulla keawai nura wiya bunnun, ...*

gala **giyawayi nura wiyabanan**

...: for it is not ye that speak, ...

because no you-all speak-do-will

... because (it is) not you (who) will-do-speak, ...

*...wonto ba Marai to yirriyirri to wiyennun wal.*

wandu **ba marayidu yiri yiridu wiyinan wal**

... but the Holy Ghost.

instead DONE spirit-ERG sacred-ERG speak-will certainly

... instead certainly the sacred spirit [i.e. Holy Ghost] will speak.

**wandu ba: whereas / INSTEAD**

**wandu ba**

TkId: "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 xiii.12

*Ngatun ngakōmbinnun wal kōtti to kōtti ta tetti bungngulli ko, ngatun Biyung-bai to yinal ta; ngatun boungkullinnun wal wokka bara [y] wonnai tārro barun Biyung-bai barun ba, ngatun tetti burrinnun wal barun tetti burril li ko.*

**ngadun ngagumbinan wal gudidu**

[12] Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

AND fib-do-will certainly kinsman-ERG

And the kinsman will certainly fib-do [i.e. deceive] ...

*... kōtti ta tetti bungngulli ko, ...*

**gudi da didibangGaligu**

... the brother to death,

kinsman ABSTR dead-do-compel-ing-for

... the kinsman for compelling dead, ...

*... ngatun Biyung-bai to yinal ta; ...*

**ngadun biyangbayidu yinal da**

... and the father the son; ...

AND father-ITEM-ERG son AFFirm

... and the father the son, aye; ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

[continues from previous frame]

*...ngatun boungkullinnun wal wokka bara [y]  
wonnai tārro barun Biyung-bai barun ba, ...*

**ngadun bungGalinan wal waga bara  
wanayidaru barun biyangbayi barunba**

... and children shall rise up against their parents, ...

AND rise-be-ing-will certainly  
high they-all child-PLUR-ERG  
them-all father-ITEM them-all-of

... and they, the children, will certainly be  
rising high (against) them their fathers, ...

*...ngatun tetti burrinnun wal barun tetti burril li ko.*

**ngadun didibarinan wal barun didibariligu**

... and shall cause them to be put to death.

AND dead-do-INSTR-will certainly them-all dead-do-INSTR-ing-for

... and will certainly dead-do-instrumentally them for dead-for-  
doing-instrumentally [i.e. cause them to be put to death].

**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

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

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

	because	at	ITEM
<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	-	-	3
<b>-dayi</b>	-	-	2
<b>-wayi</b>	-	-	4

# Mark xiii.13

*Ngatun nurun yarakai umunnun yantin to kore ko 2emmoumba tin 1yitirrin:*

*Wonto ba noa kakillinnun wal [yanti] wiran ka ko. moron kunnun wal ngaiya noa.*

**ngadun nurun yaragayi umanan  
yandindu gurigu yidarin imuwumbadin**

[13] And ye shall be hated of all men for my name's sake:

AND ye-all bad make-will all-ERG man-ERG  
name-because me-of-because

And all men with make you bad [i.e. will hate you] because of my name: ...

### -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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

*... Wonto ba noa kakillinnun wal [yanti] wiran ka ko. ...*

**wandu ba nuwa gagilinan wal wiranGagu**

... but he that shall endure unto the end, ...

instead DONE he be-be-ing-will certainly end-to

... instead he will-be-being certainly to the end, ...

### 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**

### DOUBTFUL WORD wiran

#### wiran

**wiran** MEANS 'branch' AND ALSO 'end'

WERE *branches* PERCEIVED AS 'ends' ON TREES?

WAS 'end' PHYSICAL RATHER THAN ABSTRACT AS IN 'the end of time', 'this is the end' [?]

*...moron kunnun wal ngaiya noa.*

**murun ganan wal ngaya nuwa**

... the same shall be saved.

life be-will certainly then he

... life [i.e. alive] he will then certainly be.

# Mark xiii.14

## *f Wonto nanun nura ba*

*unnoa yaraikai ta Mirrul ko-ba [wiyatoara] / or warriwarri kulli ta koba/ Ð wiyatoara ngala ko Daniel lo Prophet ta ko, boungkillinnun unta ta keawaran wal murrorōng boungkilli ko unta ta [215] (Ngurrurbunbilla bōn niuwoa natān unti) tulbullin [nnun-?] ngaiya noa yellawolli kān Judea ka birung ka-ba waita untoa kolang bulkirrir kolang:*

## wandu nanan nura ba

[14] But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

Instead see-will you-all WHEN/if

Instead when you will see ...

*... unnoa yaraikai ta Mirrul ko-ba [wiyatoara] / or warriwarri kulli ta koba/ Ð ...*

## anuwa yaragayi da mirulguba \ OR wari warigalidaguba \

... the abomination of desolation, ...

that bad ABSTR poor-of \ OR reject-reject [scatter]-ing-ABSTR-of \

... that bad-ness of poor \ OR of scattering-ness \ ...

## wandu ba: whereas / INSTEAD

### wandu ba

TkId: “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 from previous frame]

... *wiyatoara ngala ko Daniel lo Prophet ta ko, ...*

**wiyadwara ngalagu DANIELu PROPHETdagu**

... spoken of by Daniel the prophet, ...

Speak-done to that-ERG DANIEL-ERG PROPHET-AFFirm-ERG

... that-fellow Daniel the prophet, aye, speak-endowed [i.e. (has) spoken of], ...

**PASSIVE: -dwara**

Tkld USED **-dwara**: done to  
 TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
 RENDERED: speak-, hide-, give-endowed

**MS ERROR [?] Clitic da**

**da** AFFirm (aye)  
 PERHAPS **da**: ISOLATED, AT THE END [?]  
*cf Dixon:*  
 "Most Australian languages have a small set of **clitics**. These can be added to any type of word and always follow the final inflection; ..." [Dixon 1980 284:22]

... *boungkillinnun unta ta keawaran wal murrorōng boungkilli ko unta ta [215] ...*

**bungGilinan anda da giyawaran wal marurung bungGiligu anda da**

... standing where it ought not, ...

rise-be-ing-will there AFFirm not-now  
 certainly good rise-be-ing-for there AFFirm

... (that) will be rising [i.e. standing] there, aye, (where it is) certainly not good for rising [i.e. standing] there, aye ...

[continues next frame]

[continues from previous frame]

...(Ngurrurbunbilla bōn niuwoa natān unti) ...

(ngarabanbila bun nyuwuwa nadan andi)

... (let him that readeth understand,) ...

(hear-permit-IMP! him he see-AFF-now here)

... ((someone) must permit him (to) hear [i.e. understand], he (who) sees this), ...

...tulbullin [~~nun~~ [?]] ngaiya noa yellawolli kān

Judea ka birung ka-ba waita untoa kolang bulkirrir kolang:

dalbalin ngaya nuwa yilawaligan

JUDAEAGaba wada

anduwagulang balgaragulang

... then let them that be in Judaea flee to the mountains:

flee-ing-now then he sit-ing-agent JUDAEA-away from-at  
depart there-towards hill-PLUR-towards

... then he is fleeing, the sitting-agent [i.e. he who stays],  
at from Judaea, depart towards there, towards the hills.

INCONGRUENT TRANSLATION

KJV then let them that be in Judaea flee to the mountains

Tkld Tkld TRANSLATION INCONGRUENT

PERHAPS:

[ngan-du] dalba-banbi-la yilawaligan ngali-dara ngaya

JUDAEAGaba anduwa-ga-birang balgara-gulang

someone/who-ERG flee-permit-IMP! sit-ing-agent this-PLUR

then JUDAES-at there-away from hill-PLUR-towards

[someone] must permit (to) flee then those staying at [i.e. in]

JUDAEA from there to the mountains

# Mark xiii.15

*Ngatun noa wokka ka ba kokirā ta*

*uwa bunbi yikora bōn barān kolāng murraring kolang kokirā kolāng, yanoa pulōng [pulōng] bun bi yikora untaring mankilli ko minnungbo untoa ka birung kokirā birung ngikoumba ta birung:*

**ngadun nuwa wagagaba gugira da**

[15] And let him that is on the housetop

not go down into the house, neither enter therein, to take any thing out of his house:

AND he high-at hut-at AFFirm

And he at [i.e. on] high on the house, aye, ...

### MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld

7 **gugiridin**

2 **gugiriba**

2 **gugiraga(ba)**

20 **gugira**

... *uwa bunbi yikora bōn* ...

**uwabanbigura bun**

... not go...

move-permit-not him

... (do) not permit him (to) move ...

### -yi-gura MISCONCEPTION

**yikora** OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

... *barān kolāng murraring kolang kokirā kolāng,* ...

**baranGulang mararingGulang gugiragulang**

... down into the house, ...

down-towards inside-towards hut-towards

... towards-down towards the inside towards the house, ...

### 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.



[continues from previous frame]

...*yanoa pulōng [pulōng] bun bi yikora untaring ...*

**yanuwa bulungbanbigura andaring**

... neither enter therein, ...

let-it-be enter-permit-not there-to

... Desist! (do) not permit (to) enter to-there, ...

**-yi-gura MISCONCEPTION**

**yikora** OCCURS 120 TIMES  
 83 PRECEDED by -i-  
 36 PRECEDED by -a- (8 **wiya (yi)gura**)  
 3 PRECEDED BY -n-  
 PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

**-ring: TOWARDS**

WITH SOME WORDS, THE SUFFIX **-ring** APPEARS TO MEAN **towards**.  
 WITH OTHER WORDS, e.g.  
**minaring**: what  
**mararing**: inside  
**yuring**: go away  
 IT DOES NOT

...*mankilli ko minnungbo untoa ka birung kokirrā birung ngikoumba ta birung:*

**manGiligu minangbu anduwagabirang gugirabirang ngigumbadabirang**

... to take any thing out of his house:

take-be-ing-for what-EMPH there-away from hut-away from him-of-away from

... for taking emphatically-what [i.e. whatever] away from there, away from his house.

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
 —NOT RELATIVE PRONOUN  
 INTERROGATIVES  
**min** what? which  
**minang** what? what object?  
**minaring** what is it?  
**minan** how many?  
**RELATIVE PRONOUN** [refers back to a noun]  
*who, whom, whose, which, that*  
**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

**RELATIVE PRONOUNS**

THIS	THAT
<b>ngali</b> this	<b>ngala</b> that
<b>ani</b> this	<b>anuwa</b> that
what = 'that which'	<b>anduwa</b> that
	<b>anang</b> that
	<b>ngaluwa</b> that
	<b>nginuwa</b> that

PERHAPS: **ngalabu**

# Mark xiii.16

*Ngatun [ngaiya] ngaiya noa kuttān upullingēl la ba [wə]*

*uwa bunbi yikora bōn willung kolang mankilli ko wurubil ko ngikoumba ko.*

**ngadun ngaya nuwa gadan ubalingilaba**

[16] And let him that is in the field

not turn back again for to take up his garment.

AND then he be-AFF-now do-ing-place-at

And then he be at [i.e. in] the doing-place [i.e. field], ...

*... uwa bunbi yikora bōn willung kolang ...*

**uwabanbigura bun wilangGulang**

... not turn back again ...

move-permit-not him return-towards

... (do) not permit him (to) move towards-return [i.e. again], ...

### -yi-gura MISCONCEPTION

**yikora** OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

*... mankilli ko wurubil ko ngikoumba ko.*

**manGiligu wurubilgu ngigumbagu**

... for to take up his garment.

take-be-ing-for blanket-for him-of-for

... for taking for his blanket.

### DOUBTFUL SUFFIXES

KJV *for to take up his garment*

Tkld **manGiligu wurubilgu**

**ngigumbagu**

take-be-ing-for blanket-for

him-of-for

PERHAPS SIMPLY:

**manGiligu wurubil ngigumba**

take-be-ing-for blanket him-of:

*for taking his blanket*

## Mark xiii.17

*Yapallun bara wonnai kān,*

*ngatun bara pitulli kan yakita ngaiya untoa tara purreung ka!*

**yabalan bara wanayigan**

[17] But woe to them that are with child,  
and to them that give suck in those days!

woe-ness they-all child-agent

Woe they child-agents [i.e. with child], ...

---

*... ngatun bara pitulli kan ...*

**ngadun bara bidaligan**

... and to them that give suck ...

AND they-all drink-ing-agent

... and they the drinking agents [i.e. they who give suck], ...

---

*... yakita ngaiya untoa tara purreung ka!*

**yagida ngaya anduwadara bariyangGa**

... in those days!

now then there-PLUR day(light)-at

... now then at [i.e. in] those daylight(s) [i.e. in those days].

---

# Mark xiii.18

*Ngatun wiyellia nura,  
ka ki yikora tulbulli ta nurun ba yakita  
kurkurra ta.*

**ngadun wiyiliya nura**

[18] And pray ye  
that your flight be not in the  
winter.

AND speak-ing-IMP! you-all

And you must be speaking [i.e. praying], ...

*... ka ki yikora tulbulli ta nurun ba yakita kurkurra ta.*

**gagigura dalbali da nurunba yagida gur gura da**

... that your flight be not in the winter.

be-be-not flee-ing ABSTR ye-all-of now cold-at AFFirm

... (that) your fleeing be-be not now at [i.e. in] the cold [i.e. winter].

## -yi-gura MISCONCEPTION

**yikora** OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING  
AND INCORRECT ANALYSIS, AND  
THAT THE NEGATIVE IS SIMPLY **gura**

# Mark xiii.19

*Kulla wal* <sup>1</sup>*yakita ngaiya kunnun* <sup>2</sup>*untoa tara purreung ka*  
*yarakai ummulli ta, keawarān wal [yæn] yanti killoa kurrikurri ka birung. [217] Umatōa*  
*umulli ta birung umatāl la Eloī to ta birung unti ta, keawai wal kunnun yanti killoa kakilli ko.*

**gala wal anduwadara bariyangGa**

[19] For in those days  
shall be affliction, such as was not from the  
beginning of the creation which God  
created unto this time, neither shall be.

because certainly that-PLUR day(light)-at

Because certainly, at [i.e. in] those days, ...

DOUBTFUL TRANSPOSITION INDICATORS

*... 1yakita ngaiya kunnun* <sup>2</sup>*untoa tara purreung ka* *yarakai ummulli ta, ...*

**yagida ngaya ganan yaragayi umali da**

... shall be affliction, ...

now then be-will bad making ABSTR

... now then (there) will be bad making(s) [i.e. afflictions], ...

DOUBTFUL TRANSPOSITION INDICATORS

**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)

*...keawarān wal [yæn] yanti killoa kurrikurri ka birung.*  
*[217] Umatōa umulli ta birung ...*

**giyawaran wal yandigiluwa**  
**garigarigabirang umalidabirang**

... such as was not from the beginning ...

not-now certainly thus like first-away from make-ing-away from

... certainly not thus-like [i.e. likewise] from the first making ...

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

**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**]

[continues from previous frame]

...umatāl la Eloī to ta birung unti ta, ...

umadala ELOIdudabirang andi da

... of the creation which God created unto this time, ...

make-AFF-PH GOD-ERG-away from here AFFirm

... >from< God made here, aye, ...

OBSCURE SENTENCE

OBSCURE SENTENCE  
AND EQUALLY OBSCURE  
Tkld INTERPRETATION  
AND TRANSLATION

DOUBTFUL Tkld TRANSLATION

KJV *from the beginning of the creation which God created*  
Tkld garigarigabirang umalidabirang umadala  
ELOIdudabirang

PERHAPS:

garigari-ga-birang uma-li-da-birang ☆ uma-da-la ELOI-du  
anduwa andi-gulang da

first-away from make-ing-away from ☆ make-AFF-PH GOD-  
ERG that hear-towards AFFirm

*from the first making, God made that towards here  
(i.e. now), aye*

COMMENT: THERE SHOULD BE NO -da-birang  
ATTACHED TO THE ERGative 'GOD' ELOI-du.  
UNLESS THERE IS A NEW SENTENCE AT ☆,  
AND UNLESS THE ADDITIONAL WORDS BE ADDED,  
IT COULD HAVE BEEN INTERPRETED THAT 'God  
certainly did not make likewise from the first creation'

...keawai wal kunnun yanti killoa kakilli ko.

giyawayi wal ganan yandigiluwa gagiligu

... neither shall be.

no certainly be-will thus-like be-be-ing-for

... (it) will certainly not be thus-like [i.e. likewise] for being.

-giluwa: -LIKE

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

yandi gadayi / galayi / giluwā

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*]

OBSCURE SENTENCE

OBSCURE SENTENCE  
AND EQUALLY OBSCURE  
Tkld INTERPRETATION  
AND TRANSLATION

# Mark xiii.20

*Ngatun kulla [keawai] [Except] noa Pirriwul lo*

*unnoa tara purreung ka kauwul kauwul kora ka mulla warea ka killi ko keawai wal tarai kan kore ko morōn kunnun: wonto ba barun kai ngirimatoarin ngirimā barun noa umā noa warea ka killi ko unnoa tara purreung ta.*

ngadun gala nuwa biriwalu

[20] And except that the Lord

had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

AND because he chief-ERG

And because [i.e. except] he, the chief, ...

*... unnoa tara purreung ka kauwul kauwul ...*

anuwadara bariyangGa gawal gawal

... had shortened those days, ...

that-PLUR day(light)-at big big [many]

... those big-big [i.e. many] days, ...

**DOUBTFUL Tkld TRANSLATION**  
KJV (had shortened) those days  
Tkld **bariyangGa**  
day(light)-at  
COMMENT  
• daylight-at DOES NOT FIT. PERHAPS:  
    **bariyang da**: day(light) AFFirm  
• NOTE **bariyang da** ALSO OCCURS AT THE END OF THIS VERSE, WITH **da** AFFirm, NOT **-ga** 'at'

*... kora ka mulla warea ka killi ko ...*

<gura> gamala wariya gagiligu

... had shortened those days,

long [?] be-make-PH little be-be-ing-for

... long [?] be-made for being little [i.e. (the long days) for making to be short], ...

**OBSCURE SENTENCE**  
OBSCURE SENTENCE AND EQUALLY OBSCURE Tkld INTERPRETATION AND TRANSLATION  
IS **gura** 'not' OR 'long'

[continues from previous frame]

...*keawai wal tarai kan kore ko morōn kunnun: ...*

*giyawayi wal darayigan gurigu murun ganan*

... no flesh should be saved: ...

no certainly other-agent man-ERG life be-will

... certainly no other-agent man will be alive [i.e. saved]: ...

**OBSCURE SENTENCE**

OBSCURE SENTENCE AND EQUALLY OBSCURE Tkld INTERPRETATION AND TRANSLATION

...*wonto ba barun kai ngirimatoarin ...*

*wandu ba barunGayi ngirimadwararin*

... but for the elect's sake, ...

instead DONE them-all-because choose-make-done to-because

... instead because of them, because of the choose-make-endowed [i.e. chosen ones], ...

**OBSCURE SENTENCE**

OBSCURE SENTENCE AND EQUALLY OBSCURE Tkld INTERPRETATION AND TRANSLATION

**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*

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	-	-	3
<b>-dayi</b>	-	-	2
<b>-wayi</b>	-	-	4

**PASSIVE: -dwara**

Tkld USED **-dwara**: done to TO REPRESENT PASSIVE FORMS, e.g.:  
*wiya-dwara* speak-done to spoken  
*yuruba-dwara* hide-done to hidden  
*ngu-dwara* give-done to given  
 RENDERED: speak-, hide-, give-endowed

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

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

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

[continues next frame]



[continues from previous frame]

...ngirimā barun noa ...

ngirima barun nuwa

... whom he hath chosen, ...

choose-make-PH them-all he

... he chose them, ...

---

...umā noa warea ka killi ko unnoa tara purreung ta.

uma nuwa wariya gagiligu anuwadara bariyang da

... he hath shortened the days.

move-PH he little be-be-ing-for that-PLUR day(light) AFFirm

... he made little [i.e. shortened] for-being those days, aye.

---

## Mark xiii.21

*Ngatun yakita ngaiya tarai kan kore ko wiyennun nurun ba,*

*À, unti ta Christ ta kuttān; À, unta noa kuttān; yari nura ngurrunnun:*

**ngadun yagida ngaya darayigan gurigu wiyinan nurun ba**

[21] And then if any man shall say to you,

Lo, here is Christ; or, lo, he is there; believe him not:

AND now then other-agent man-ERG speak-will ye-all WHEN/if

“And now then, if other-agent [i.e. any] man will speak (to) you: ...

*... À, unti ta Christ ta kuttān; ...*

**ya andi da CHRIST da gadan**

... Lo, here is Christ; ...

ah here AFFirm Christ AFFirm be-AFF-now

... ‘Ah, here, aye, be Christ, aye’; ...

[continues next frame]

[continues from previous frame]

...À, *unta noa kuttān*; ...

[nga] *ya anda nuwa gadan*

... or, lo, he is there; ...

ah there he be-AFF-now

... (or) 'Ah, there he be'; ...

Word omitted

Tkld HAS OMITTED:

'or': *nga*

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE  
A TRANSLATION ,

**THIS WORDING**  
IS PROPOSED.

... *yari nura ngurrunnun*:

*yari nura ngaranan*

... believe him not:

stop you-all hear-will [i.e. believe]

... you will stop hear [i.e. don't believe]."

# Mark xiii.22

*Kulla wal kunnun bara ngakoiyelli kan*

*[~~bara~~] Christ ta kakilli ko,*

*ngatun ngakoiyelli kan Prophet kakilli ko, ngatun tungngun binnun bara tungngunbilli ta hiyung-kang, ngakoiyelli ko barun ngirimatoara kan kaiyu kunnun korien ba. / or ka ba korien kunnun wal.*

**gala wal ganan bara ngaguwiyiligan  
CHRIST da gagiligu**

[22] For false Christs

and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

because certainly be-will they-all fib-speak-ing-agent  
Christ AFFirm be-be-ing-for

Because certainly they, the fibbing-agent  
Christ(s), aye, for being, will be (there), ...

-gan / -gan(g)				
ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

*... ngatun ngakoiyelli kan Prophet kakilli ko, ...*

**ngadun ngaguwiyiligan PROPHET gagiligu**

... and false prophets shall rise, ...

AND fib-speak-ing-agent PROPHET be-be-ing-for

... and the fibbing-agent prophet(s) for being, ...

[continues from previous frame]

...ngatun tūnggun binnun bara  
tūnggunbilli ta biyung-kang, ...

ngadun **dungGan**binan bara  
**dungGan**bili da **biyangGang**

... and shall shew signs and wonders, ...

AND show-do-will they-all show-  
do-ing ABSTR amaze-BEness

... and they will show  
amaze-ness showing(s), ...

**MYSTERY WORD: *dunGa...***

<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	marrow	2

**MYSTERY WORD: amaze**

**biya-** WORDS USED FOR  
'father' AND 'amaze'  
SIMILAR father-like WORD  
FOR surprise FOUND IN  
THE SYDNEY LANGUAGE

"ela-beára"	yila biyara	"of wonder, surprise, astonishment"	ho amaze	Tkld/Frsr AWA 1892 [46:29] [Awa]
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**-gan / -gan(g)**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

...ngakoiyelli ko barun ngirimatoara kan  
kaiyu kunnun korien ba. ...

ngaguwiyiligu barun ngirimadwaragan  
gayu gananGurin ba

... to seduce, if it were possible, even the elect.

fib-speak-ing-for them-all choose-make-done to-agent  
able be-will-lacking WHEN/if

... for fibbing [i.e. seducing] (to) them the choose-  
endowed-agent(s) [i.e. the chosen ones, the elect],  
if able will be-lacking [i.e. if (it) will be possible] ...

**OBSCURE SENTENCE**

OBSCURE SENTENCE  
AND EQUALLY OBSCURE  
Tkld INTERPRETATION  
AND TRANSLATION

[continues next frame]

[continues from previous frame]

... / or ka ba korien kunnun wal.

\ OR (gayu) gabagurin ganan wal \

... if it were possible, even the elect.

\ OR (able)-at-lacking be-will certainly \

... OR able will certainly be lacking  
[i.e. though this will not be possible]

OBSCURE SENTENCE

OBSCURE SENTENCE  
AND EQUALLY OBSCURE  
Tkld INTERPRETATION  
AND TRANSLATION

DOUBTFUL Tkld TRANSLATION

*KJV if it were possible*  
Tkld (gayu) gabagurin ganan wal  
(able)-at-lacking [??] be-will certainly  
UNCERTAIN Tkld TRANSLATION

- IS **gayu** IMPLIED OR DELIBERATELY OMITTED [?]
- IS **ga ba** 'be if; OR LOCative 'at' [?]
- HOW CAN Tkld's WORDS MATCH THE ENGLISH ORIGINAL [?]
- RATHER THAN 'if it were possible' IT APPEARS TO SAY 'it certainly will be impossible'

# Mark xiii.23

**Yakoai nura: À, nauwa,**  
*tūngngunbīleen bōnnēn bang nurun / or wiyā bōnēn nurun bang./ [219] yantin tāra minnung bo minnung bo.*

**yaguwayi nura ya nawa**

[23] But take ye heed: behold,  
I have foretold you all things.

**beware you-all ah see-IMP!**

**“You beware: Ah, (you) must see, ...**

**yaguwayi: BEWARE**  
**yaguwayi: ‘how’**  
**ALSO MEANS ‘beware’**

*... tūngngunbīleen bōnnēn bang nurun ...*

**dungGanbiliyan bunin bang nurun**

... I have foretold you ...

**show-do-ing-did beforehand I ye-all**

**... I was showing you beforehand ...**

**MYSTERY WORD: *dunGa...***

<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	marrow	2

**TIME**

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

[continues next frame]

[continues from previous frame]

.../ or *wiyā bōnēn nurun bang.* [219] ...

\ OR *wiya bunin nurun bang* \

... I have foretold you ...

\ OR speak-PH beforehand ye-all I \

... \ OR I spoke (to) you beforehand \ ...

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

...*yantin tāra minnung bo minnung bo.*

*yandindara minangbu minangbu*

... all things.

all-PLUR what-EMPH what-EMPH

... (about) all (things) emphatically-what  
emphatically-what [i.e. whatever].

minang: INTERROGATIVE	
<b>minang</b>	INTERROGATIVE
—NOT RELATIVE PRONOUN	
INTERROGATIVES	
<b>min</b>	what? which
<b>minang</b>	what? what object?
<b>minaring</b>	what is it?
<b>minan</b>	how many?
<b>RELATIVE PRONOUN</b> [refers back to a noun]	
<i>who, whom, whose, which, that</i>	
<b>DEMONSTRATIVE</b> [points to a thing]	
<i>this, that, these, those, neither, none</i>	

RELATIVE PRONOUNS			
THIS	THAT		
<b>ngali</b> this	<b>ngala</b> that		
<b>ani</b> this	<b>anuwa</b> that		
what = 'that which'	<b>anduwa</b> that		
	<b>anang</b> that		
	<b>ngaluwa</b> that		
	<b>nginuwa</b> that		
PERHAPS: <b>ngalabu</b>			



## Mark xiii.24

*Wonto ba yakita untoa tara purreung ka, mureung ta unnoa yarakai ta, Punnul ngaiya tokoi kunnun, ngatun keawai wal yellena ko [ʔʔʔ] killib̄nb̄n bunnun [shine] korien: bounnoun ba killib̄nb̄n;*

wandu ba yagida anduwadara bariyangGa

[24] But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

instead DONE now that-PLUR day(light)-at

Instead now at [i.e. in] those days, ...

... *mureung ta unnoa yarakai ta, ...*

muriyang da anuwa yaragayi da

... after that tribulation, ...

forward AFFirm that bad ABSTR

... forward [i.e. after], aye, that bad [i.e. tribulation], ...

... *Punnul ngaiya tokoi kunnun, ...*

banal ngaya duguwi ganan

... the sun shall be darkened, ...

sun then night be-will

... then the sun will be night [i.e. darkened], ...

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 from previous frame]

... *ngatun keawai wal yellena ko [xx?]*  
*killib̄nb̄n bunnun [shine] korien: ...*

**ngadun giyawayi wal  
yilinagu gilibinbinananGurin**

... and the moon shall not give her light,

**AND no certainly moon-ERG  
shine-INTNS-INTNS-do-will-lacking**

... and the moon will certainly  
not >do< shine-<lacking> ...

**MYSTERY WORD: shining**

**gili:** light. spark  
**gili-bin-bin:** shining  
ANALYSIS UNCERTAIN.  
PERHAPS:  
light-do-now/do-now  
shine-INTNS-INTENS  
36 EXAMPLES OF 'shine', 'shining'  
ALL BUT 3 are **gilibinbin**

**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)

... *bounnoun ba killib̄nb̄n;*

**buwanuwanba gilibinbin**

... her light,

**her-of shine-INTNS-INTNS**

... her [i.e. its] light [i.e. the  
moon will not shine its light].

**ANGLICISM Feminising**

'her' UNLIKELY TO BE  
APPROPRIATE FOR 'moon'

**MYSTERY WORD: shining**

**gili:** light. spark  
**gili-bin-bin:** shining  
ANALYSIS UNCERTAIN.  
PERHAPS:  
light-do-now/do-now  
shine-INTNS-INTENS  
36 EXAMPLES OF 'shine', 'shining'  
ALL BUT 3 are **gilibinbin**

**MYSTERY SUFFIX: -bin**

<b>burulbin</b>	heavy
<b>dimbiribin</b>	adder
<b>gilibinbin</b>	shine
<b>gindiyirabin</b>	[extinct volcano]
<b>mulubin</b>	fern
<b>wungarabin</b>	youth
<b>wuwibin</b>	eyelash
<b>yiriwilbin</b>	fig
<b>yiriwildabin</b>	fig

# Mark xiii.25

*Ngatun bara Munni Moroko ka ba pōr kullinnun wal,  
ngatun tolomunnun wal unta tāra kaiyu kan ta moroko kaba;*

**ngadun bara mani murugugaba burgalanan wal**

[25] And the stars of heaven shall fall,  
and the powers that are in heaven shall be shaken.

AND they-all star sky-at drop-be-ing-will certainly

And they, the stars, at [i.e. in] the sky will certainly (be) dropping, ...

*... ngatun tolomunnun wal unta tāra  
kaiyu kan ta moroko kaba;*

**ngadun dulumanan wal andadara  
gayugan da murugugaba**

... and the powers that are in heaven shall be shaken.

AND shake-make-will certainly  
there-PLUR able-BEness-at sky-at

... and (someone) will certainly  
shake those able-ness-notion(s)  
[i.e. powers] at [i.e. in] the sky.

### -gan / -gan(g): BEness

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

### 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 xiii.26

*Ngatun nanun ngaiya bara bōn yinal ta kore koba*

*tanan uwollinun ba yarēl la ba, kaiyu kan toa kauwulloa ngatun killibīnbīn / katoa/ or /koa.*

**ngadun nanan ngaya bara bun yinal da guriguba**

[26] And then shall they see the Son of man  
coming in the clouds with great power and glory.

AND see-will then they-all him son AFFirm man-of

And then they will see him, the son, aye, of man, ...

*... tanan uwollinun ba yarēl la ba, ...*

**danan uwalinan ba yarilaba**

... coming in the clouds ...

approach move-ing-will DONE cloud-at

... will (be) >done<-approach-moving at [i.e. in] the clouds, ...

[continues next frame]

[continues from previous frame]

...*kaiyu kan toa kauwulloa* ...

gayuganduwa gawaluwa

... with great power ...

able-BEness-having big-having

... having big able-ness [i.e. with power] ...

-gan / -gan(g)				
ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPPEN ness

-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.

...*ngatun killib̄nb̄n / katoa/ or /koa.*

ngadun gilibinbinGaduwa \  
OR gilibinbinGuwa

... and glory.

AND shine-INTNS-INTNS-in company with  
\ OR shine-INTNS-INTNS-having\

... and in company with shining [i.e. glory]  
\ OR shining-having\

-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)

-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.

**MYSTERY WORD: shining**

**gili:** light. spark  
**gili-bin-bin:** shining  
ANALYSIS UNCERTAIN.  
PERHAPS:  
light-do-now/do-now  
shine-INTNS-INTNS  
36 EXAMPLES OF 'shine', 'shining'  
ALL BUT 3 are **gilibinbin**

# Mark xiii.27

*Ngatun yakita ngaiya yukunnun noa barun Angel ngikoumba,  
ngatun kaümunun wal barun ngirimatoara ngikoumba unta birung wibbi kabirung warā ta birung kalōng ka ta  
birung purrai ta birung unta birung kalōng ka ta birung Moroko ka birung.*

**ngadun yagida ngaya yuganan nuwa barun ANGEL ngigumba**

[27] And then shall he send his angels,  
and shall gather together his elect from the four winds, from the  
uttermost part of the earth to the uttermost part of heaven.

AND now then send-will he them-all ANGEL him-of

And now then, he will send them, his angels, ...

*... ngatun kaümunun wal barun ngirimatoara ngikoumba ...*

**ngadun gawumanan wal barun ngirimadwara ngigumba**

... and shall gather together his elect ...

AND gather-make-will certainly them-all choose-make-done to him-of

... and will certainly gather them, his choose-endowed [i.e. chosen ones], ...

### PASSIVE: -dwara

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
RENDERED: speak-, hide-, give-endowed

*... unta birung wibbi kabirung  
warā ta birung ...*

**andabirang wibigabirang  
waradabirang**

... from the four winds, ...

there-away from wind-away from  
four-away from

... from there, from the four winds, ...

### ANGLICISM: four winds

KJV *from the four winds*  
Tkld **andabirang wibigabirang  
waradabirang**  
there-away from wind-away from four-  
away from  
'four winds' IS AN ENGLISH IDIOM  
signifying 'everywhere'  
PERHAPS instead  
**anda-birang ngura-ga-birang  
gawal gawala-birang**  
there-away from place-away from  
many-away from  
*from many places*

### 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' ?

[continues from previous frame]

*...kalōng ka ta birung purrai ta birung ...*

**galungGadabirang barayidabirang**

... from the uttermost part of the earth ...

distant-at-away from earth-away from

... from at the distant (parts of) from the earth, ...

**ka ta / -ka ta**

SOME 80 INSTANCES OF

**ka ta**: ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

*...unta birung kalōng ka ta birung Moroko ka birung.*

**andabirang GalungGadabirang murugugabirang**

... to the uttermost part of heaven.

there-from distant-at-away from sky-away from

... from there, from at the distant (part) from the sky [i.e. heaven].

**Tkld TRANSLATION GOOD**

'away from' — OR 'towards' [?]:

'away from' BECAUSE his elect ARE GATHERED **from** SOMEWHERE, AND NONE ARE TAKEN **to** ANYWHERE

**ka ta / -ka ta**

SOME 80 INSTANCES OF

**ka ta**: ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

# Mark xiii.28

*Ngurrulla yakita unni ta Parabōl Yirriwilbin tin;*

*Wirān ta ngala ko ba \_\_\_\_\_tender\_\_\_\_\_ kunnun ba ngatun poaikullinnun ba  
\_\_\_\_\_leaves\_\_\_\_\_ [221] [Ngala-ko-ba] [leaves] nanun nura papai ta ba wunul ta:*

**ngarala yagida ani da PARABLE yiriwilbindin**

[28] Now learn a parable of the fig tree;

When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

hear-IMP! now this AFFirm PARABLE fig-because

(You) must now hear this, aye, parable because of [i.e. about] the fig (tree); ...

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

... *Wirān ta ngala ko ba \_\_\_\_\_tender\_\_\_\_\_ kunnun ba ...*

**wiran da ngalaguba [ganbun] ganan ba**

... When her branch is yet tender, ...

branch AFFirm that-of [soft] be-will WHEN/if

... when the end [i.e. branch], aye, of that-fellow [i.e. tree] will be soft [i.e. tender], ...

**MISSING TRANSLATION**

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

[continues next frame]



[continues from previous frame]

... *ngatun poaikullinnun ba* \_\_\_\_\_ *leaves* \_\_\_\_\_ [221] [~~Ngala ko ba~~] [*leaves*] ...

**ngadun buwayigalanan ba [dyirang]**

... and putteth forth leaves, ...

AND grow-be-ing-will DONE [*leaf*]

... and when the hair [i.e. leaves] will be growing-done, ...

MISSING TRANSLATION

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

... *nanun nura papai ta ba wunul ta:*

**nanan nura babayidaba wunul da**

... ye know that summer is near:

see-will you-all near-at hot AFFirm

... you will see (that) hot [i.e. summer], aye, (is) at-near.

## Mark xiii.29

*Yanti ba killoa,  
nanun ngaiya nura ba unni  
tara kunnun kakilliko,  
ngurrulla ngaiya papai ta ba,  
kauwā kā ta polōngkulli [kulli  
or kalli [?]] ngēl la ba.*

**yandi ba giluwā**

[29] So ye in like manner,  
when ye shall see these things come to pass,  
know that it is nigh, even at the doors.

thus DONE like

Thus-done [i.e. likewise], ...

**-giluwā: -LIKE**

**-giluwā** like  
... A SUFFIX, NOT A  
STAND-ALONE WORD

**yandi gadayi / galayi / giluwā**

- 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-giluwā**  
thus-like [*likewise*]

... *nanun ngaiya nura ba unni tara kunnun kakilliko, ...*

**nanan ngaya nura ba anidara ganān gagiligu**

... when ye shall see these things come to pass, ...

see-will then you-all WHEN/if this-PLUR be will be-be-ing-for

... when you will then see these (things)  
will be for being [i.e. will come to pass], ...

[continues next frame]

[continues from previous frame]

...*ngurrulla ngaiya papai ta ba*, ...

**ngarala ngaya babayidaba**

... know that it is nigh, ...

hear-IMP! then near-at

... (you) must hear [i.e. know] then (it is) at-near, ...

...*kauwā kā ta polōngkulli* [*kulli or kalli* [?]] *ngēl la ba*.

**gawa ga da bulungGalingilaba**

... even at the doors.

be-IMP! [yes] be AFFirm enter-be-ing-place-at

... yes, be, aye [i.e. it is] at the entering place [i.e. door].

**ka ta / -ka ta**

SOME 80 INSTANCES OF

**ka ta**: ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

**VERB 'to be'**

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be'" [Dixon 1980 491:12]

IF THIS IS THE CASE FOR Awabakal, **ga / gi** 'be' WOULD BE A Tkld INVENTION.

# Mark xiii.30

*Tokōl bo ta bang wiyān nurun,*  
*keawai wal unni willung ngēl waita, kauwil koa yantin*  
*unni tāra kakilliko /or what is means [nearer??] for Done!*

**dugulbu da bang wiyān nurun**

[30] Verily I say unto you,  
 that this generation shall not pass, till all these things be done.

straight-EMPH AFFirm I speak-now ye-all

“I speak emphatically-straight, aye, (to) you, ...

## MYSTERY WORD: *dugul*

IN Gdg, Wnra, Wrmi,  
**dugal** = ‘big’ [8 instances]  
 IN Awa,  
**dugul** = ‘true’, ‘straight’ [8]

## -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- <i>wakōl-bo-ta</i> , one only, one by itself, one alone."	[only]	Tkld AWA Key 1850 [52:29]
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*...keawai wal unni willung ngēl waita, ...*

**giyawayi wal ani wilangNGil wada**

... that this generation shall not pass, ...

no certainly this return/behind (past)-place [generation] depart

... this past-place [i.e. generation] (will) certainly not depart, ...

## 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

*...kauwil koa yantin unni tāra kakilliko /or what is means [nearer??] for Done!*

**gawilguwa yandin anidara gagiligu**

... till all these things be done.

be-might-having all this-PLUR be-be-ing-for

... (until) all these things might be being.

## UNIDENTIFIED TERMS

begin	INCHOative / INCEptive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

# Mark xiii.31

*Moroko ta ngatun Purrai ta waita uwonnun wal;*

*wonto ba wiyelli tara emmoumba keawai wal ka korien.*

murugu da ngadun barayi da uwanan wal

[31] Heaven and earth shall pass away:

but my words shall not pass away.

sky AFFirm AND earth AFFirm depart move-will certainly

“Sky [i.e. heaven], aye, and earth, aye, will certainly depart-move: ...

*... wonto ba wiyelli tara emmoumba keawai wal ka korien.*

wandu ba wiyilidara imuwumba  
giyawayi wal gagurin

... but my words shall not pass away.

instead DONE speak-ing-PLUR  
me-of no certainly be-lacking

... instead my abstract-speakings [i.e.words]  
(will) certainly not be-<lacking>.

### 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**

### 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 xiii.32

*Ɔ Wonto ba unta Purreung ta,  
ngatun unta hour ta keawarān wal tarai kan Kore ko  
ngurrān, keawai, keawarān bara Angel lo Moroko ka  
ba, keawarān noa yinal lo, wonto ba noa Biyungbai to.*

wandu ba anda bariyang da

[32] But of that day  
and that hour knoweth no man, no,  
not the angels which are in heaven,  
neither the Son, but the Father.

instead DONE there day(light) AFFirm

Instead that day(light), aye, ...

*... ngatun unta hour ta ...*

ngadun anda HOUR da

... and that hour ...

AND that HOUR AFFirm

... and that hour, aye, ...

*... keawarān wal tarai kan Kore ko ngurrān, ...*

giyawaran wal darayigan gurigu ngaran

... knoweth no man, ...

not-now certainly other-agent man-ERG hear-now

... certainly no other-agent man hears [i.e. knows], ...

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 from previous frame]

...*keawai, keawarān bara Angel lo Moroko ka ba, ...*

**giyawayi giyawaran bara ANGELu murugugaba**

... no, not the angels which are in heaven, ...

no not-now they-all ANGEL-ERG sky-at

... no, not they, the angel(s) at [i.e. in] the sky [i.e. heaven], ...

...*keawarān noa yinal lo, ...*

**giyawaran nuwa yinalu**

... neither the Son, ...

not-now he son-ERG

... not he, the son, ...

...*wonto ba noa Biyungbai to.*

**wandu ba nuwa biyangbayidu**

... but the Father.

instead DONE he father-ITEM-ERG

... instead he the father.

**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**

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

## Mark xiii.33

*Yakoai nura,*  
*nauwa ngatun wiyella: kulla*  
*nura ngurra pa korien*  
*yakounta ke kunnun [sic]*  
*kakilliko.*

yaguwayi nura

[33] Take ye heed,  
watch and pray: for ye know not  
when the time is.

beware you-all

You beware, ...

yaguwayi: BEWARE

yaguwayi: 'how'  
ALSO MEANS 'beware'

... *nauwa ngatun wiyella: ...*

nawa ngadun wiyila

... watch and pray: ...

see-IMP! and speak-IMP!

... (you) must see and (you) must speak [i.e. pray]: ...

[continues next frame]



[continues from previous frame]

...*kulla nura ngurra pa korien yakounta ke kunnnun [sic] kakilliko.*

*gala nura ngaraBAgurin yagunda gi ganan gagiligu*

... for ye know not when the time is.

because you-all hear-NEG-lacking when be be-will be-be-ing-for

... for you (do) not hear-lacking [i.e. know] when be will-be for being [i.e. when the time is].

**ba FUNCTIONS**

- ba** WHEN/if
- ba** DONE
- ba / BA** NEGative
- ba** place of

**DOUBTFUL Tkld TRANSLATION**

*KJV when the time is*  
 Tkld **yagunda gi ganan gagiligu**  
 AND not-now them-all eat-be-ing for  
 'when': USUALLY AS **ba** [WHEN/if  
 IF yagunda IS INDEED THE  
 INTERROGATIVE 'when'. IT IS  
 QUESTIONABLE WHETHER IT WOULD  
 HAVE BEEN USED FOR THE NON-  
 INTERROGATIVE 'at the time of'  
 PERHAPS SIMPLY OMIT **yagunda**

**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)

**VERB 'to be'**

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be'" [Dixon 1980 491:12]  
 IF THIS IS THE CASE FOR Awabaka, **ga / gi** 'be' WOULD BE A Tkld INVENTION.

**TIME**

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

# Mark xiii.34

*Yanti ba killoa kore koa uwolli[et] lin kalōng kolang, kokirābirung ngikoumba ka [223] birung, ngatun kamulleen noa barun [wirrɛ] umulli kan kaiyu kakilli ko or upulli ko, ngatun tarai ta tarai ta kore ko [ɥpulli-kə] yantin tara ngala ko upulli ko, ngatun noa wiyā bon [nəə] korawolli [porter] kan ta nakilli ko.*

yandi ba giluwā guriguwā  
uwaliliyan galungGulang

[34] For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

thus DONE like man-having  
move-ing-ing-did distant-towards

Thus-done [i.e. likewise] (it was) having-a-man  
constantly moving towards-distant, ...

**OBSCURE SENTENCE**  
OBSCURE SENTENCE  
AND EQUALLY OBSCURE  
Tkld INTERPRETATION  
AND TRANSLATION

**DOUBTFUL Tkld TRANSLATION**  
KJV *For the Son of man is as a man ...*  
Tkld **yandi ba giluwā guriguwā**  
thus DONE like man-having  
TKLD HAS OMITTED TRANSLATING  
'Son of Man', PROBABLY AN  
OVERSIGHT. PERHAPS:  
yandi ba yinal guriguba guri-giluwā  
uwaliliyan ...  
thus DONE son man-of man-like move-  
ing-ing-did ...  
Likewise the son of man, like a man, was  
travelling ...

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

*... kokirābirung ngikoumba ka [223] birung, ...*

gugirabirang ngigumbagabirang

... who left his house, ...

hut-away from him-of-away from

... (who was) away from his house, ...

**OBSCURE SENTENCE**  
OBSCURE SENTENCE  
AND EQUALLY OBSCURE  
Tkld INTERPRETATION  
AND TRANSLATION

*... ngatun kamulleen noa barun [wirrɛ] umulli kan ...*

ngadun gamaliyan nuwa barun umaligan

... and gave authority to his servants, ...

AND be-make (protect)-ing-did he them-all make-ing-agent

... and he was protecting [i.e. authorising] them,  
the making-agent(s) [i.e. servants], ...

**OBSCURE SENTENCE**  
OBSCURE SENTENCE  
AND EQUALLY OBSCURE  
Tkld INTERPRETATION  
AND TRANSLATION

[continues from previous frame]

... *kaiyu kakilli ko or upulli ko*, ...

gayu gagiligu \ OR ubaligu \

... and gave authority to his servants, ...

able he-be-ing-for \ OR do-ing-for \

... for-being \ OR for-doing \ able [i.e. capable]

[i.e. he was giving the servants authority to act], ...

OBSCURE SENTENCE

OBSCURE SENTENCE  
AND EQUALLY OBSCURE  
Tkld INTERPRETATION  
AND TRANSLATION

... *ngatun tarai ta tarai ta kore ko [~~upulli~~-kø] yantin tara ngala ko upulli ko*, ...

ngadun darayi da darayi da gurigu yandindara ngalagu ubaligu

... and to every man his work, ...

AND other AFFirm other AFFirm man-to all-PLUR that-to do-ing-for

... and to other aye, other aye, [i.e. to every] man,  
to all those-fellows for doing [i.e. working], ...

OBSCURE SENTENCE

OBSCURE SENTENCE  
AND EQUALLY OBSCURE  
Tkld INTERPRETATION  
AND TRANSLATION

... *ngatun noa wiyā bon [nøæ] korawolli [porter] kan ta nakilli ko*.

ngadun nuwa wiya bun garawaligan da nagiligu

... and commanded the porter to watch.

AND he speak-PH him carry-move-ing-agent AFFirm see-be-ing-for

... and he spoke [i.e. told] (to) him, the carry-moving-agent  
[i.e. porter], aye, for seeing [i.e. to watch].

# Mark xiii.35

**Nauwa nura, ngali tin;**

*keawarān nura ngurrān wonnun noa ba kokiriteen [Master of the House] tanān ba; [wià] nga yarea ka, [wiya] nga tokoi willi[ng] ta [midnight], [wiya] nga mukkakakā tibbin to wiyellinnun ba. [wiya] nga ngorokān ta:*

**nawa nura ngalidin**

[35] Watch ye therefore:

for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

see-IMP! you-all this-because

'You must see [i.e. look], because of this [i.e. therefore]; ...

## 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

## -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
<b>-gin</b>	5	93	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

*... keawarān nura ngurrān wonnun noa ba kokiriteen*

*[Master of the House] tanān ba; [wià] ...*

**giyawaran nura ngaran wanan**

**nuwa ba gugiridin danan ba**

.. for ye know not when the master of the house cometh, ...

not-now you-all hear-now move-will he WHEN/if hut-at approach DONE

... you (do) not hear [i.e. know] when he at the house [i.e. master of the house] will >done<-approach-move; ...

## MS VARIANT: hut-at

VERSIONS OF 'hut-at':

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

## -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
<b>-gin</b>	5	93	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

[continues from previous frame]

... *nga yarea ka, [wiyà]* ...

**nga yariyaga**

... at even, ...

be (it is) evening-at

... it is at [i.e. in] the evening, ...

**nga MEANINGS**

**nga** = or/nor/neither 69  
**nga** = be (it is) (alternative to **ga**) 21  
**nga** = see (alternative to **na**)  
 OFTEN UNCLEAR WHICH  
 MEANING TklD INTENDED

**DOUBTFUL Conjunctions**

**nga** = or 69  
**nga** = be (alternative to **ga**) 12  
**ngadun** = and  
 CONJUNCTIONS UNUSUAL  
 “Most languages lack specific coordinat-  
 ing and subordinating particles, of the  
 types ‘and’, ‘but’, ‘when’, ‘because’,  
 ‘if’. However, these are found in a few  
 languages.” [Dixon 2002:86:10]

... *nga tokoi willi[ng] ta [midnight], [wiyà]* ...

**nga duguwi wilida**

... or at midnight, ...

OR night middle-at

... *or* at [i.e. in] the middle-night, ...

**nga MEANINGS**

**nga** = or/nor/neither 69  
**nga** = be (it is) (alternative to **ga**) 21  
**nga** = see (alternative to **na**)  
 OFTEN UNCLEAR WHICH  
 MEANING TklD INTENDED

**DOUBTFUL Conjunctions**

**nga** = or 69  
**nga** = be (alternative to **ga**) 12  
**ngadun** = and  
 CONJUNCTIONS UNUSUAL  
 “Most languages lack specific coordinat-  
 ing and subordinating particles, of the  
 types ‘and’, ‘but’, ‘when’, ‘because’,  
 ‘if’. However, these are found in a few  
 languages.” [Dixon 2002:86:10]

[continues next frame]

[continues from previous frame]

...nga mukkakakā tibbin to wiyellinnun ba. [wiyà] ...

nga magagaga dibindu wiyilinan ba

... or at the cockcrowing, ...

OR cackle-PH bird-ERG speak-ing-will WHEN/if

... OR when the bird will be speaking-cackled, ...

**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]

...nga ngorokān ta:

nga ngurugan da

... or in the morning:

OR night-BEness [sunrise]-at

... OR at [i.e. in] morning.

**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]

**-gan / -gan(g): BEness**

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

# Mark xiii.36

*[Karri karri kattea koa kunnun noa]  
Tanan uwea koa kun noa tantoa kul bo,  
nanun ngaiya noa nurun birrikillinnun ngarabo.*

**danan uwiyaguwagan  
nuwa danduwagalbu**

[36] Lest coming suddenly  
he find you sleeping.

approach move-lest-now-having he  
enough-belong-EMPH [immediately]

Lest he be approach-moving immediately, ...

*... nanun ngaiya noa nurun birrikillinnun ngarabo.*

**nanan ngaya nuwa nurun birigilinan ngarabu**

... he find you sleeping.

see-will then he ye-all lie-ing-will sleep

... he will then see you will be lying asleep.

**DOUBTFUL WORD**

*uwea koa kun*

**uwi-ya-guwa-ga-n**

SUFFIXES **-yaga-n-Guwa** OCCUR AROUND 60 TIMES. THIS IS THE ONLY INSTANCE OF THE REVERSED (AND CONFUSED):

**-ya-guwa-ga-n**

ASSUME INTENDED:

**uwi-yaga-n-Guwa**  
move-lest-now-having  
*lest (he) be approach-moving*

**-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**

**IMMEDIATELY**

Tkld uses the following for 'immediately':

40	<b>danduwa-gal-bu</b>	enough-belong-EMPH
6	<b>dinduwa-gal-bu</b>	enough-belong-EMPH
5	<b>danduwa-bu</b>	enough-EMPH
4	<b>danduwa-gal</b>	enough-belong
1	<b>duluwa-gu</b>	straight-to

**see / FIND**

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'

<b>na-gi-li-gu</b>	see (see-be-ing-for)
<b>bami-li-gu</b>	seek (search-ing-for)
<b>girawa-li-gu</b>	seek/find (...-ing-for)
<b>dungGa-mali-gu</b>	find (show-make...)

## Mark xiii.37

*Ngatun unni bang nurun wiyān,  
wiyān bang barun yantin. Nauwa.*

**ngadun ani bang nurun wiyān**

[37] And what I say unto you

I say unto all, Watch.

AND this I ye-all speak-now

“And this I speak (to) you, ...

---

*... wiyān bang barun yantin. ...*

**wiyān bang barun yandin**

... I say unto all, ...

speak-now I them-all all

... I speak (to) them, all: ...

---

*...Nauwa.*

**nawa**

... Watch.

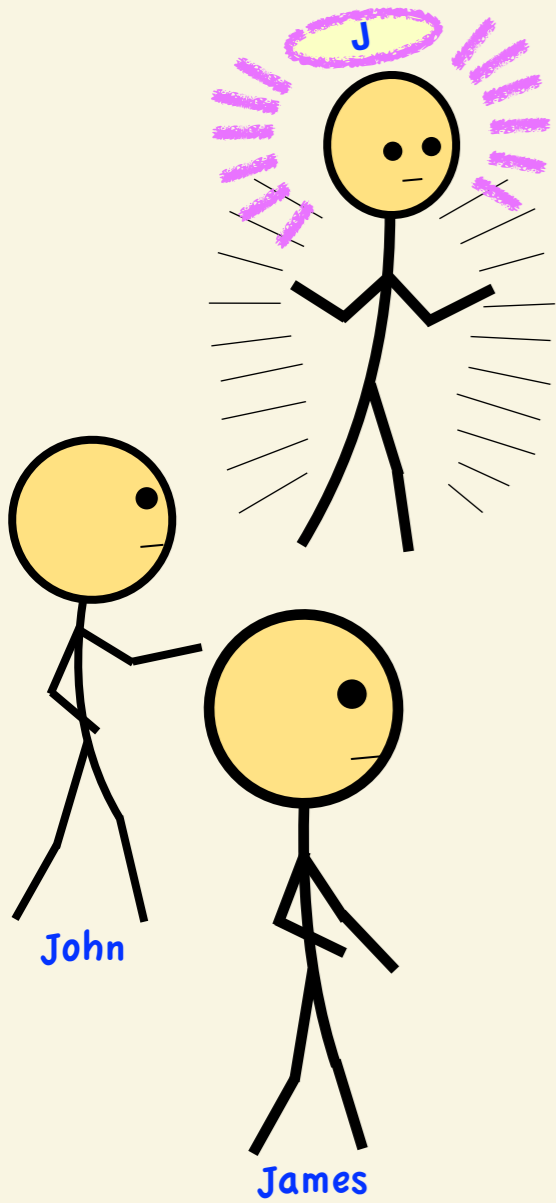
see-IMP!

... ‘(You) must see! [i.e. Look!]’ ”

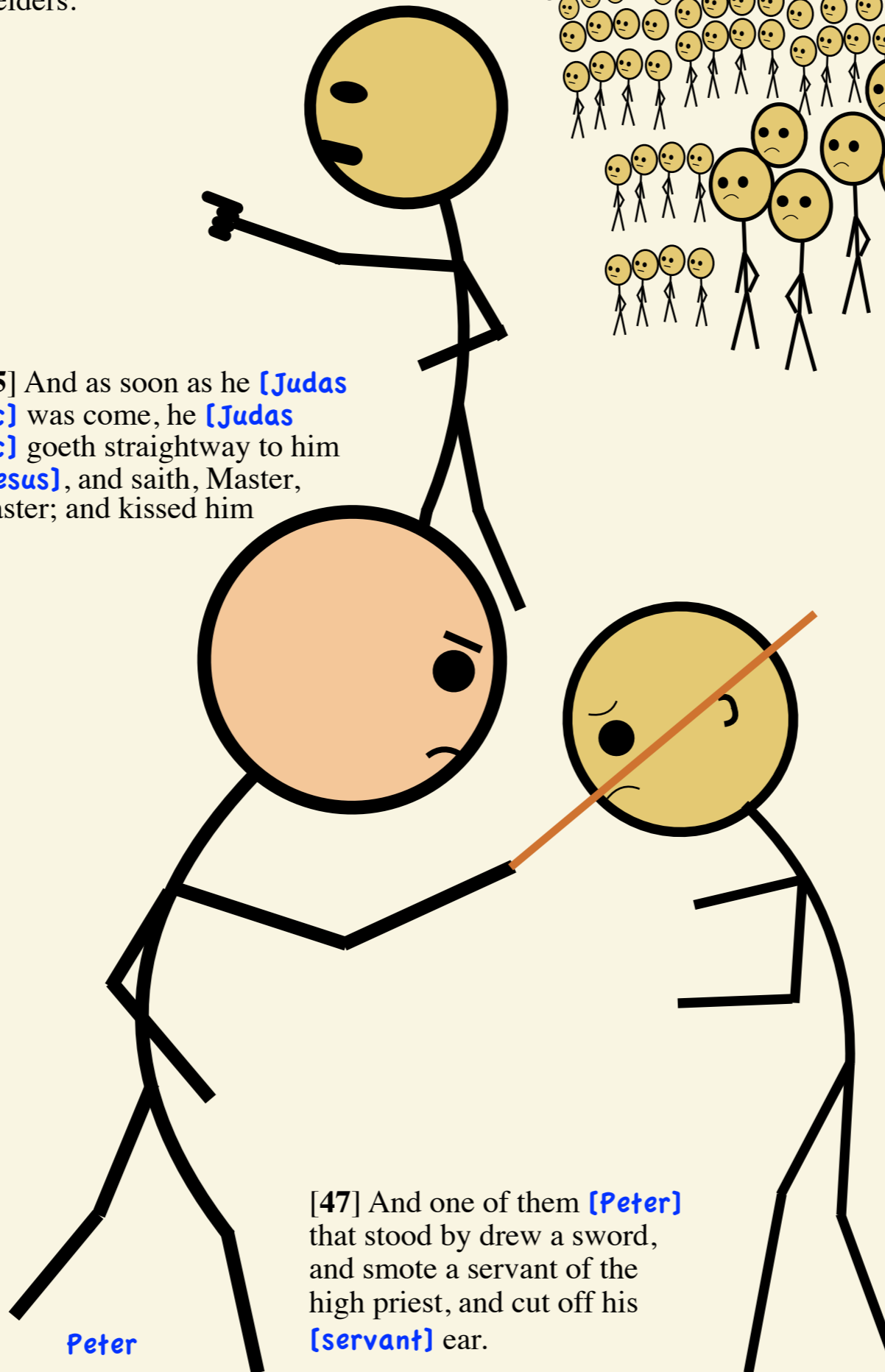
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[43] And immediately, while he [Jesus] yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.



[45] And as soon as he [Judas Isc] was come, he [Judas Isc] goeth straightway to him [Jesus], and saith, Master, master; and kissed him



[47] And one of them [Peter] that stood by drew a sword, and smote a servant of the high priest, and cut off his [servant] ear.

# Mark xiv.01

*Yakita yukita purreung ka buloara ka*

*kakulla ngaiya takilli kan ne kaiwitoara koba, ngatun nulai leaven korien ta koba: ngatun nupulleen bara pirriwullo [225] Iereu to ngatun bara Grammateu to yakoai bara mānkilli ko bōn ngakoiyelli ko, ngatun tetti bungngulli ko bōn.*

yagida yugida bariyangGa bulwaraga

[1] After two days

was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

now after day(light)-at two-at

Now after at-two days ...

*... kakulla ngaiya takilli kan ne kaiwitoara koba, ...*

gagala ngaya dagiligani gawidwaraguba

... was the feast of the passover, ...

be-be-PH then eat-be-ing-entity come-done to [PASSOVER]-of

... (it) was then the eating-entity [i.e. feast] of the come-endowed [i.e. Passover], ...

**Tkld INVENTIONS:**  
disciple / passover / generation

Tkld coined the following terms:

disciple	<b>wiruba-li-gan</b>	following agent
Passover	<b>gawi-dwara</b>	come-done to
generation	<b>wilang-NGil</b>	behind/past place

*... ngatun nulai leaven korien ta koba: ...*

ngadun nulayi LEAVENgurindaguba

... and of unleavened bread: ...

AND fruit LEAVEN-lacking-at-of

... and at of the leaven-lacking [i.e. unleavened] fruit: ...

[continues from previous frame]

...ngatun nupulleen bara pirriwullo [225]

Iereu to ngatun bara Grammateu to ...

ngadun nubaliyan bara biriwalu  
PRIESTdu ngadun bara GRAMMATEUdu

... and the chief priests and the scribes sought ...

AND try-do-ing-did they-all chief-ERG  
PRIEST-ERG AND they-all SCRIBE-ERG

... and they, the chief priests and they, the  
scribes, were touching/tempting [i.e. trying] ...

SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

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)

...yakoai bara mānkilli ko bōn ngakoiyelli ko, ...

yaguwayi bara manGiligu bun ngaguwiyligu

... how they might take him by craft, ...

how they-all take-be-ing-for him fib-speak-ing-for

... how they for taking him for fibbing [i.e. might be taking him by craft], ...

PERHAPS: anangGu  
that [i.e. what]-using

yaguwayi: HOW

INTERROGATIVE 'how': yaguwayi  
ENGLISH **how** HAS SEVERAL  
MEANINGS, e.g.:

- interrogative 'How does it work?'
- in what manner 'I don't know how to do it'
- what quality 'How was the movie today?'
- modifier 'How funny that is'
- = 'what' 'How about some dinner?'

yaguwayi: PROBABLY FIRST MEANING

...ngatun tetti bungngulli ko bōn.

ngadun didibangGaligu bun

... and put him to death.

AND dead-do-compel-ing-for him

... and for compel-doing him dead.

# Mark xiv.02

## *Wonto ba bara wiyā*

*yanoa keawai unta purreung ka takilli kan ne ta wuruwai katea [uproar] kun koa kore ko.*

## wandu ba bara wiya

[2] But they said,

Not on the feast day, lest there be an uproar of the people.

instead DONE they-all speak-PH

Instead they spoke: ...

### 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**

*...yanoa keawai unta purreung ka takilli kan ne ta ...*

## yanuwa giyawayi anda bariyangGa dagiligani da

... Not on the feast day, ...

let-it-be no there day(light)-at eat-be-ing-entity-at

... “Desist! not there at [i.e. on] the eating-entity [i.e. feast] day(light), ...

*... wuruwai katea [uproar] kun koa kore ko.*

## wuruwayi gadiyaganGuwa gurigu

... lest there be an uproar of the people.

fight-ITEM be-AFF-lest-now-having man-for

... lest the men be having fighting”.

### -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**

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-baya</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

# Mark xiv.03

*Ɔ Ngatun kakilliella noa Bethany ka ba,  
 kokirā Simon koba ta Lepro-kan ta, yellawolliella noa ba takilli ko, tanan  
 ngaiya uwa wakōl nukung mantilliella wūnkilli ngēl Alabasta kul putilli  
 kan ne [ointment] Spikenard ta, murrorong kauwul ta; ngatun bountoa  
 tiirbungnā unnoa wūnkilli [kæŋ] ngēl, ngatun kiroabulleen [bountoa] unta  
 wollung ka ko ngikoumba ka ko.*

ngadun gagiliyila nuwa BETHANYgaba

[3] And being in Bethany  
 in the house of Simon the leper, as he sat at  
 meat, there came a woman having an alabaster  
 box of ointment of spikenard very precious; and  
 she brake the box, and poured it on his head.

AND be-be-ing-recently he BETHANY-at

And he was being at [i.e. in] Bethany, ...

...kokirā Simon koba ta Lepro-kan ta, ...

gugira SIMONgubada LEPERganda

... in the house of Simon the leper, ...

hut-at SIMON-of-at LEPER-agent-at

... at the house of Simon the leper; ...

**MS VARIANT: hut-at**

VERSIONS OF 'hut-at':

Tkld	
7	<b>gugiridin</b>
2	<b>gugiriba</b>
2	<b>gugiraga(ba)</b>
20	<b>gugira</b>

...yellawolliella noa ba takilli ko, ...

yilawaliyila nuwa ba dagiligu

... as he sat at meat, ...

sit-ing-recently he WHEN/if eat-be-ing-for

... when he was sitting for eating, ...

[continues from previous frame]

... *tanān ngaiya uwa wakōl nukung* ...

**danan ngaya uwa wagul nugang**

... there came a woman ...

approach then move-PH one woman

... one woman then approach-moved ...

### wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkl'd's USE OF wagul 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

... *mantilliella wūnkilli ngēl Alabasta kul putilli kan ne [ointment] Spikenard ta,* ...

**mandiliyila wunGilingil ALABASTERgal budiligani SPIKENARD da**

... having an alabaster box of ointment of spikenard ...

take-AFF-ing-recently deposit-be-ing-place

ALABASTER-belong oil-ing-entity SPIKENARD AFFirm

... taking [i.e. bringing] an alabaster-belong depositing-place [i.e. box] (of) spikenard, aye, oiling-entity [i.e. oil], ...

... *murrourung kauwul ta;* ...

**marurung gawal da**

... very precious; ...

good big AFFirm

... big good, aye [i.e. precious]; ...

[continues next frame]

[continues from previous frame]

*...ngatun bountoa tiirbungnā unnoa wūnkilli [kæn] ngēl, ...*

**ngadun buwanduwa dyirbangGa anuwa wunGilingil**

... and she brake the box, ...

AND she break-do-compel-PH that deposit-be-ing-place

... and she compelled-break [i.e. broke] that depositing-place [i.e. box],

### here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

*...ngatun kiroabulleen [bountoæ] unta wollung ka ko ngikoumba ka ko.*

**ngadun giruwabaliyan anda walungGagu ngigumbagagagu**

... and poured it on his head.

AND pour-do-ing-did there head-to him-of-to

... and was pouring there to [i.e. onto] his head.

# Mark xiv.04

*Ngatun tarai kan to bukka kan  
bara kakulla bara bo, [bara-bø]*

*ngatun wiyā bara minnaring tin warikēa ngatōng [waste] unni  
kipai ? [ointment]?*

**ngadun darayigandu bagagan  
bara gagala barabu**

[4] And there were some that had  
indignation within themselves,  
and said, Why was this waste of the ointment made?

**AND other-agent-ERG anger-agent  
they-all be-be-PH they-all-EMPH**

**And they, other-agent(s), were angry  
emphatically-they [i.e. with themselves], ...**

**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

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

"kain"	gayin	"in possession of; having"	having	Tkld/Frsr AWA Lex [212:25]
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*... ngatun wiyā bara ...*

**ngadun wiya bara**

... and said, ...

**AND speak-PH they-all**

**... and they spoke: ...**



[continues from previous frame]

...*minnaring tin warikēa ngatōng* [waste]  
*unni kipai ?* [ointment]?

**minaringdin warigiya ngadung ani gibayi**

... Why was this waste of the ointment made?

what-because reject-PH nothing this fat

... “What-because [i.e. why] (did someone)  
 reject [i.e. waste] this fat? Nobody knows.”

### 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)

### 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 xiv.05

*Kulla wal unni ngupai yinnun ba Pence hundred ta ngoro ta kakilli ko, ngatun ngaiya ngukilli ko ngala ko barun mirrul ko, ngatun [227] koakilleen bara bounnoun kin. or kai.*

**gala wal ani ngubayinan ba PENCE HUNDREDDa nguruda gagiligu**

[5] For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

because certainly this give-do-back-will DONE PENCE HUNDRED-at three-at be-be-ing-for

Because certainly this (someone) >done<-will give back [i.e. have sold] for being at three-hundred pence, ...

*... ngatun ngaiya ngukilli ko ngala ko barun mirrul ko, ...*

**ngadun ngaya ngugiligu ngalagu barun mirulgu**

... and have been given to the poor. ...

AND then give-be-ing-for that-for them-all poor-for

... and then for giving (to) them, for that-fellow, for the poor. ...

## 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...)

## 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 [227] koakilleen bara bounnoun kin. or kai.

ngadun guwagiliyan bara buwanuwanGin  
 \ OR buwanuwanGayi\

... And they murmured against her.

AND scold-be-ing-did they-all her-at \ OR her-at\

... And they were scolding at her.

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

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

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

	because	at	ITEM
<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

## Mark xiv.06

*Ngatun Jesu ko noa wiyā,*  
*wamunbilla bounnoun; minnaring tin nura*  
*koakilleen [trouble] bounnoun? murrorōng*  
*umatoara boun[təa]noun ba tia.*

**ngadun JESUSgu nuwa wiya**

[6] And Jesus said,  
Let her alone; why trouble ye her?  
she hath wrought a good work on  
me.

**AND JESUS-ERG he speak-did**

**And he, Jesus, spoke: ...**

---

*... wamunbilla bounnoun; ...*

**wamanbila buwanuwan**

... Let her alone; ...

**move-make-permit-IMP! her;**

**... “(You) must let her move; ...**

---

**[continues next frame]**

[continues from previous frame]

... *minnaring tin nura koakilleen [trouble] bounnoun? ...*

**minaringdin nura guwagilin buwanuwan**

... why trouble ye her? ...

what-because you-all scold-be-ing-now her

... what-because [i.e. why] (are) you scolding her? ...

**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)

**-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
<b>-gin</b>	5	<b>93</b>	46	—
<b>-din</b>	168	25	—	8
<b>-lin</b>	12	—	—	—
<b>-rin</b>	2	—	—	5

... *murrorōng umatoara boun[tœa]noun ba tia.*

**marurung umadwara buwanuwanba diya**

... she hath wrought a good work on me.

good make-done to her-of me

... her good make-endowed me".

**DOUBTFUL Tkld TRANSLATION**

KJV *she hath wrought a good work on me*  
 Tkld **marurung umadwara buwanuwanba diya**  
 good make-done to her-of me  
 THERE IS NO MAIN VERB. PERHAPS:  
**marurung umadwara buwanuwanba marurung uma diya**  
 her good-works **good-made [i.e. helped]** me.

**PASSIVE: -dwara**

Tkld USED **-dwara**: done to TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
 RENDERED: speak-, hide-, give-endowed

*Kulla [~~nura~~-kakullan] bara mirrul  
kan kakulla nurun / katoa/ ka ba,  
ngatun kauwa murrorōng umunnun nura barun yakita bo: wonto  
ba tia keawai wal bang unti kuttān nurun kin ba yanti ka tai.*

**gala bara mirulgan gagala  
nurunGaduwa \[nurun]Gaba\**

[7] For ye have the poor with you always,  
and whensoever ye will ye may do them good: but me ye have not always.

because they-all poor-agent be-be-PH  
ye-all-in company with \ye-all-at\

“Because they, the poor-agent(s), were  
in-company-with you \at-you\, ...

**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]
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**MISSING TRANSLATION**  
Tkld DID NOT TRANSLATE:  
‘always’.  
PERHAPS ADD:  
**yandi gadayi**  
be-AFF-HAB (always)

**-gaduwa: IN COMPANY WITH**

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

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

*... ngatun kauwa murrorōng umunnun nura barun yakita bo: ...*

**ngadun gawa marurung umanan nura barun yagidabu**

... and whensoever ye will ye may do them good: ...

AND be-IMP! [yes] good make-will you-all them-all now-EMPH

... and, yes, you will make [i.e. do] them good emphatically-now; ...

*... wonto ba tia keawai wal bang unti  
kuttān nurun kin ba yanti ka tai.*

**wandu ba diya giyawayi wal bang  
andi gadan nurunGinba yandi gadayi**

... but me ye have not always.

instead DONE me no certainly I here be-AFF-now  
ye-all-at thus be-AFF-HAB (always)

... instead me, I certainly not be  
here at [i.e. with] you always.”

**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**

**yandi gadayi / galayi / giluwā**  
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-giluwā**  
thus-like [*likewise*]

# Mark xiv.08

***Bountoa ba umā yanti bountoa kaiyu kan to:***

*tanān bonēn uwa bountoa putilli ko tia murrīn emmoumba ta nūlkulli \ko\ tin.*

**buwanduwa ba uma yandi buwanduwa gayugandu**

[8] She hath done what she could:

she is come aforehand to anoint my body to the burying.

she DONE make-PH thus she able-agent-ERG

She, she able-agent, >done<-made thus [i.e. what she could]: ...

*... tanān bonēn uwa bountoa putilli ko tia ...*

**danan bunin uwa buwanduwa budiligu diya**

... she is come aforehand to anoint my body to the burying.

approach beforehand move-PH she oil-ing-for me

... she approach-moved beforehand for oiling me, ...

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

*... murrīn emmoumba ta nūlkulli \ko\ tin*

**marin imuwumba da nulgaligu \ nulgalidin**

... my body to the burying.

body me-of AFFirm bury-ing-for \ bury-ing-at\ ...

... my, aye, body, for burying \at the burying\.

**-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
<b>-gin</b>	5	<b>93</b>	46	—
<b>-din</b>	168	25	—	8
<b>-lin</b>	12	—	—	—
<b>-rin</b>	2	—	—	5

# Mark xiv.09

*Yuna bo ta bang wiyan,  
wiyennun wal unni Evanelia /unta/ wonta bo  
wonta bo [unta-bo] wyennun wal ngaiya ngali  
bountoa umā unta bo yantin purrai ta bo  
Tūngngunbilli [memorial] ko bounnoun kai.*

## yunabu da bang wiyan

[9] Verily I say unto you,  
Wheresoever this gospel shall be preached  
throughout the whole world, this also that she hath  
done shall be spoken of for a memorial of her.

true-EMPH AFFirm I speak-now

Emphatically-true, aye, I speak, ...

**-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- <i>wakōl-bo-ta</i> , one only, one by itself, one alone."	[only]  Tkld AWA Key 1850 [52:29 ]
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*... wiyennun wal unni Evanelia /unta/  
wonta bo wonta bo [unta-bo] ...*

## wiyinan wal ani GOSPEL anda wandabu wandabu

.. Wheresoever this gospel shall be  
preached throughout the whole world, ...

Speak-will certainly this GOSPEL \there\  
where-EMPH where-EMPH

... (someone) certainly will speak this  
gospel there emphatically-where  
emphatically-where [i.e. wherever], ...

**PASSIVE IGNORED**

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

TO EFFECT PASSIVE INTENTION  
IN ACTIVE VOICE, INSERT  
**ngandu .....**  
*someone (did whatever...)*

**PLACE**

<b>wanda</b>	where	<b>anang</b>	there
<b>wanang</b>	where	<b>anambu</b>	there
<b>andi</b>	here	<b>anda</b>	there
<b>ani</b>	here	<b>anduwa</b>	there

**DOUBTFUL wherever**

KJV *Wheresoever*  
Tkld **wandabu wandabu**  
where-EMPH where-EMPH  
Tkld ATTEMPTS AT 'wherever':  
– **anda** 'there'  
– **wandabu wandabu**'  
– **anda-bu**,,  
Tkld TRANSLATES 'wheresoever' IN ONE  
OTHER PLACE AS **wandering**: where-to  
**wandabu wandabu** IS AKIN TO **minangbu**  
**minangbu**, INTERROGATIVES DOUBTFULLY  
USED NON-INTERROGATIVELY.  
ARE THESE IDIOMS Tkld ACTUALLY HEARD.  
OR ARE THEY HIS INVENTIONS?  
PERHAPS:

**ngurabu ngurabu**: place-EMPH (redup.)  
**andabu yandin barayidabu**  
there-EMPH all earth-at-EMPH  
*everywhere / wherever*



[continues from previous frame]

... *wyennun wal ngaiya ngali bountoa*  
*umā unta bo yantin purrai ta bo ...*

*wiyinan wal **ngaya ngali buwanduwa***  
***uma andabu yandin barayidabu***

... this also that she hath done shall be spoken of ...

speaK-will certainly then this she make-PH  
 there-EMPH all earth-at-EMPH

... then this (that) she made emphatically-there (someone) certainly  
 will speak at [i.e. in] all the emphatic-earth [i.e. everywhere], ...

**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...)*

... *Tūngngunbilli [memorial] ko bounnoun kai.*

***dangGanbiligu buwanuwanGayi***

... for a memorial of her.

show-do-ing-for her-because

... for showing because of her  
 [i.e. as a memorial to-her].

**MYSTERY WORD: *dunGa...***

<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	marrow	2

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

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

	<b>because</b>	<b>at</b>	<b>ITEM</b>
<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	-	-	3
<b>-dayi</b>	-	-	2
<b>-wayi</b>	-	-	4

# Mark xiv.10

## *f Ngatun Juda Iscariot*

*tarai kan twelve kul uwā noa barun  
Pirriwul Ieru tara ngakoiyelli ko /or  
ngakōmbilli ko/ bōn barun kai [ko].*

## ngadun JUDAS ISCARIOT

[10] And Judas Iscariot,  
one of the twelve, went unto the chief  
priests, to betray him unto them.

AND JUDAS ISCARIOT

And Judas Iscariot, ...

... *tarai kan twelve kul ...*

## darayigan TWELVEgal

... one of the twelve, ...

other-agent TWELVE-belong

... (an)other-agent twelve-mob, ...

... *uwā noa barun Pirriwul Ieru tara ...*

## uwa nuwa barun biriwal PRIESTdara

... went unto the chief priests, ...

move-PH he them-all chief PRIEST-PLUR

... he moved (to) them, the chief priests, ...

### 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)

[continues from previous frame]

...ngakoiyelli ko /or ngakōmbilli ko/ bōn barun kai [ko].

ngaguwiyiligu \ OR ngagumbiligu\ bun barunGayi [barunGu]

... to betray him unto them.

fib-speak-ing-for \ OR fib-do-ing-for\ him them-all-at [-to]

... for fibbing (about) [i.e. betraying] him at [i.e. to] them.

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

# Mark xiv.11

*Ngatun bara pirun kakulla ngurrulliella [229] bara ba*

*ngatun bara bōn wiyā ngukilli ko bōn Moni ko. Ngatun nukilliella noa yakoai noa ngakombilli ko bōn.*

**ngadun bara birun gagala ngaraliyila bara ba**

[11] And when they heard it, they were glad,  
and promised to give him money. And he sought how he might conveniently betray him.

AND they-all glad be-be-PH hear-ing-recently they-all WHEN/if

And they were glad when they were hearing (it), ...

*... ngatun bara bōn wiyā ngukilli ko bōn Moni ko. ...*

**ngadun bara bun wiya ngugiligu bun MONEYgu**

... and promised to give him money. ...

AND they-all him speak-PH give-be-ing-for him MONEY-using

... and they spoke (to) him for [i.e. about] giving him using-money. ...

*...Ngatun nukilliella noa yakoai  
noa ngakombilli ko bōn.*

**ngadun nugiliyila nuwa yaguwayi  
nuwa ngagumbiligu bun**

... And he sought how he might  
conveniently betray him.

AND try-be-ing-recently he  
HOW he fib-do-ing-for him

... And he was trying how he (might)  
for fibbing [i.e. betraying] him.

### SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

### yaguwayi: HOW

INTERROGATIVE 'how': **yaguwayi**  
ENGLISH **how** HAS SEVERAL  
MEANINGS, e.g.:

- interrogative 'How does it work?'
- in what manner 'I don't know how to do it'
- what quality 'How was the movie today?'
- modifier 'How funny that is'
- = 'what' 'How about some dinner?'

**yaguwayi**: PROBABLY FIRST MEANING

PERHAPS: **anangGu**  
that [i.e. what]-using

# Mark xiv.12

*f Ngatun yakita ngaiya purreung ka kurri kurri ka  
takilli kan ne ta Leven korien ta turā bara ba tetti kaiwitoara ta, wiya ngaiya bara bōn  
wirrobulli kan to ngikoumba ko, wonta [kæ] ring ke ngeen waita uwonnun umulliko tauwil  
koa bi kaiwitoara ta?*

**ngadun yagida ngaya bariyangGa gari gariga**

[12] And the first day  
of unleavened bread, when they killed  
the passover, his disciples said unto him,  
Where wilt thou that we go and prepare  
that thou mayest eat the passover?

AND now then day(light)-at first-at

And now then at [i.e. on] the first day(light) ...

*... takilli kan ne ta Leven korien ta ...*

**dagiligani da LEAVENGurin da**

... of unleavened bread, ...

eat-be-ing-entity LEAVEN-lacking-at

... (of) eating-entity, aye, leaven-lacking, aye [i.e. unleavened bread], ...

*... turā bara ba tetti kaiwitoara ta, ...*

**dura bara ba didi gawidwara da**

... when they killed the passover, ...

pierce-PH they-all WHEN/if dead come-done to [PASSOVER] ABSTR

... when they pierced-dead the come-endowed [i.e. sacrificed the passover (lamb)], ...

**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 from previous frame]

... *wiya ngaiya bara bōn wirrobulli kan to ngikoumba ko, ...*

**wiya *ngaya* bara bun wirubaligandu ngigumbagu**

... his disciples said unto him, ...

speaking-then they-all him follow-ing-agent-ERG him-of-ERG

... they, his following agents [i.e. disciples], then 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

... *wonta [kæ] ring ke ngeen waita uwonnun umulliko ...*

**wandaring gi ngiyin wada uwanan umaligu**

... Where wilt thou that we go and prepare ...

where-to be we-all depart move-will make-ing-for

... “Where-to be [i.e. is it] we will depart-move for making ...

**PLACE**

<b>wanda</b>	where	<b>anang</b>	there
<b>wanang</b>	where	<b>anambu</b>	there
<b>andi</b>	here	<b>anda</b>	there
<b>ani</b>	here	<b>anduwa</b>	there

**VERB ‘to be’**

ACCORDING TO R.M.W. DIXON, “Most Australian languages lack any verb ‘to be’” [Dixon 1980 491:12]  
IF THIS IS THE CASE FOR Awabakal, **ga / gi** ‘be’ WOULD BE A Tkld INVENTION.

**go and ...**

“**go and** [action]” IS ENGLISH IDIOMATIC SPEECH MEANING ‘**setting about a task**’, RATHER THAN A JOURNEY TO DO SOMETHING. A REFERENCE TO TRAVELLING MIGHT PUZZLE NATIVE SPEAKERS

... *tauwil koa bi kaiwitoara ta?*

**dawilguwa bi gawidwara da**

... that thou mayest eat the passover?

eat-might-having thou come-done to [PASSOVER] ABSTR

... (that) you might be doing eating the come-endowed [i.e. passover]?’

**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 xiv.13

*Ngatun yukā noa bulun wirrobulli kān koba ngikoumba, ngatun wiyā barun, Yuring bula wolla unta kolang kokiri karing kolang, ngatun nungngurrunnun ngaiya wal bulun /tarai kan to kore ko /or/ wakol lo kore ko wimbi [kəntə] ka ba kanto kokoin kan to; -/ or [kurrillinnun] kurrilli kan to wimbi ka ba kan to;/ wirrobulla bōn.*

**ngadun yuga nuwa bulun wirubaliganGuba ngigumba**

[13] And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

AND send-PH he them-two follow-ing-agent-of him-of

And he sent two of his following-agents [i.e. disciples], ...

**Tkld INVENTIONS:**  
disciple / passover / generation

Tkld coined the following terms:

disciple	<b>wiruba-li-gan</b>	following agent
Passover	<b>gawi-dwara</b>	come-done to
generation	<b>wilang-NGil</b>	behind/past place

*... ngatun wiyā barun, ...*

**ngadun wiya barun**

... and saith unto them, ...

AND speak-PH them-all

... and spoke (to) them: ...

*... Yuring bula wolla unta kolang kokiri karing kolang, ...*

**yuring bula wala andagulang gugiri garingGulang**

...Go ye into the city, ...

go away you-two move-IMP! there-towards hut all [town]-towards

... “You two go away, to there, towards the town, ...

**Tkld INVENTIONS:**  
property / town / kingdom

Tkld coined the following terms:

property:	<b>dalugang</b>	hold-BE-ness
town	<b>gugiri garing</b>	hut all
kingdom	<b>biriwal-guba</b>	chief-of [kingdom]

[continues from previous frame]

...ngatun nungngurrunnun ngaiya wal bulun ...

ngadun nangGaranan ngaya wal bulun

... and there shall meet you ...

AND meet-will then certainly ye-two

... and will then certainly meet you-two ...

... /tarai kan to kore ko /or/ wakol lo kore ko ...

\darayigandu gurigu \ OR wagulu gurigu

... a man ...

\ other-agent-ERG man-ERG \ OR one-ERG man-ERG

... (an)other-agent man \OR one man\, ...

wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkld's USE OF wagul 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

[continues next frame]



[continues from previous frame]

... *wimbi* [kəntə] ka ba kanto kokoin kan to; -/or  
[kurrillinnun] *kurrilli* kan to *wimbi* ka ba kan to;/ ...

wimbigabagandu guguwinGandu \  
OR gariligandu wimbigabagandu\

... bearing a pitcher of water: ...

bowl-at-agent-ERG water-agent-ERG \  
OR  
carry-ing-agent-ERG bowl-at-AGENT-ERG

... an at [i.e. in a]-bowl-agent–water-agent  
\  
OR carrying-agent at [i.e. in a]-bowl-agent [i.e. a water-in-a-bowl carrier]; ...

... *wirrobulla* bōn.

wirubala bun

... follow him.

follow-IMP! him

... (you) must follow him”.

# Mark xiv.14

**Ngatun unta kolang [nəa] polongkullinnun wal noa**

*wiyella būlla bōn kokiriteen, ngiakai, wiyān noa Pirriwullo, [wənta kə {?}] wonnung kurri waiyaka takilli ngēl, untoa bang ba tanun /or tūnnun/ kaiwitoara [231] emmoumba katoa wirrobulli kan toa?*

**ngadun andagulang bulungGalinan wal nuwa**

[14] And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

AND there-towards enter-be-ing-will certainly he

And there-towards [i.e. wheresoever] he will certainly be entering, ...

... *wiyella būlla bōn kokiriteen, ...*

**wiyila bula bun gugiridin**

... say ye to the goodman of the house, ...

speak-IMP! you-two him hut-at

... you-two must speak (to) him at [i.e. in] the house, ...

**MS VARIANT: hut-at**

VERSIONS OF 'hut-at':

Tkld	
7	<b>gugiridin</b>
2	<b>gugiriba</b>
2	<b>gugiraga(ba)</b>
20	<b>gugira</b>

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

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

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

... *ngiakai, wiyān noa Pirriwullo, [wənta kə {?}] ...*

**ngiyagayi wiyān nuwa biriwalu**

... The Master saith, ...

like this speak-now he chief-ERG

... like this: "He, the chief, speaks, ...

[continues from previous frame]

... *wonnung kurri waiyaka takilli ngēl, ...*

**wanang gari wayaga dagilingil**

.. Where is the guestchamber, ...

where first room eat-be-ing-place

... "Where (is the) first room eating-place [i.e. guest-chamber dining-room], ...

PLACE			
<b>wanda</b>	where	<b>anang</b>	there
<b>wanang</b>	where	<b>anambu</b>	there
<b>andi</b>	here	<b>anda</b>	there
<b>ani</b>	here	<b>anduwa</b>	there

**DOUBTFUL Tkld TRANSLATION**

KJV *guestchamber*  
 Tkld **gari wayaga dagilingil**  
 first room eat-be-ing-place  
 THIS IS THE ONLY INSTANCE WHERE  
 'room' IS wayaga, NOT wayagan. AND  
 THERE IS NO 'first' IN THE Luke  
 EQUIVALENT VERSE

Wonnung waiyakan takillingél, ... "	wanang wayagan dagilingil	"... Where is the guestchamber, .. ."	where room eat-be-ing- place	Tkld LUKE [22:185:1 5.3] [Awa]
--	---------------------------------	---	------------------------------------	---

... *untoa bang ba tanun /or tunnun/ kaiwitoara [231] ...*

**anduwa bang ba danan gawidwara**

... where I shall eat the passover ...

there I DONE eat-will come-done to [PASSOVER]

... there I >done<-will eat the passover ...

**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

... *emmoumba katoa wirrobulli kan toa?*

**imuwumbagaduwa wirubaliganduwa**

... with my disciples?

me-of-in company with follow-ing-agent-  
 in company with

... in company with my following agents  
 [i.e. disciples]".'

**-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)

**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 xiv.15

*Ngatun tūng kaiyinnun wal noa bulun*

*wakol kauwul ta waiyakan wokka ka ba wupitoara ngatun umatoara: unnung umulla ngaiya ngearun ko.*

**ngadun dungGayinan wal nuwa bulun**

[15] And he will shew you

a large upper room furnished and prepared: there make ready for us.

**AND show-DECL-will certainly he ye-two**

And he will certainly show you ...

## MYSTERY WORD: *dunGa...*

<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	marrow	2

*... wakol kauwul ta waiyakan wokka ka ba ...*

**wagul gawal da wayagan wagagaba**

... a large upper room ...

**one big AFFirm room high-at**

... one big, aye, room at [i.e. up] high ...

## wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkld's USE OF wagul 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

[continues next frame]

[continues from previous frame]

... *wupitoara ngatun umatoara: ...*

**wubidwara ngadun umadwara**

... furnished and prepared: ...

do-done to AND make-done to

... do-endowed and make-endowed [i.e. readied and prepared]; ...

**PASSIVE: -dwara**

Tkld USED **-dwara**: done to  
 TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
 RENDERED: speak-, hide-, give-endowed

... *unnung umulla ngaiya ngearun ko.*

**anang umala ngaya ngiyarunGu**

... there make ready for us.

there make-PH then us-all-for

... yonder (someone) then made for us.

**here / there // this / that**

Adverbs / demonstratives RELATED  
 TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

**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 xiv.16

*Ngatun waita uwā wirrobulli kan ngikoumba,  
ngatun tanan uwā unta kokiri karing, ngatun nakulla ngaiya yanti noa ba wiyā  
barun, ngatun upā bara kaiwitoara ta.*

**ngadun wada uwa wirubaligan ngigumba**

[16] And his disciples went forth,  
and came into the city, and found as he had said unto them:  
and they made ready the passover.

AND depart move-PH follow-ing-agent him-of

And his following-agent(s) [i.e. disciples] depart-moved [i.e. left], ...

**Tkld INVENTIONS:**  
disciple / passover / generation

Tkld coined the following terms:

disciple	<b>wiruba-li-gan</b>	following agent
Passover	<b>gawi-dwara</b>	come-done to
generation	<b>wilang-NGil</b>	behind/past place

*... ngatun tanan uwā unta kokiri karing, ...*

**ngadun danan uwa anda gugiri garing**

... and came into the city, ...

AND approach move-PH there hut all [town]

... and approach-moved there (into) the town, ...

**Tkld INVENTIONS:**  
property / town / kingdom

Tkld coined the following terms:

property:	<b>dalugang</b>	hold-BE-ness
town	<b>gugiri garing</b>	hut all
kingdom	<b>biriwal-guba</b>	chief-of [kingdom]

[continues next frame]

[continues from previous frame]

*...ngatun nakulla ngaiya yanti noa ba wiyā barun, ...*

**ngadun nagala ngaya yandi nuwa ba wiya barun**

... and found as he had said unto them: ...

AND see-be-PH then thus he WHEN/if speak-PH them-all

... and then saw thus [i.e. as] he >done<-spoke (to) them, ...

**see / FIND**

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'

**na-gi-li-gu** see (see-be-ing-for)

**bami-li-gu** seek (search-ing-for)

**girawa-li-gu** seek/find (...-ing-for)

**dungGa-mali-gu** find (show-make...)

*...ngatun upā bara kaiwitoara ta.*

**ngadun uba bara gawidwara da**

... and they made ready the passover.

AND do-PH they-all come-done to ABSTR [PASSOVER]

... and they did [i.e. prepared] (the) passover.

**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 xiv.17

*Ngatun yarea ka*

*tanān noa uwa/ [wirrobul li kan toa ngikoumba ba ka toa]/ twelve kān toa.*

**ngadun yariyaga**

[17] And in the evening

he cometh with the twelve.

AND evening-at

And at [i.e. in] the evening, ...

*...tanān noa uwa/ [wirrobul li kan toa ngikoumba ba ka toa]/ ...*

**danan nuwa uwa**

... he cometh ...

approach he move-PH

... he approach-moved ...

*...twelve kān toa.*

**TWELVEganduwa**

... with the twelve.

TWELVE-agent-in company with

... in company with the twelve-agent(s).

<b>-toa / -koa COMIT / PROP / PERL</b>			
<b>-(ga)duwa, -guwa, -luwa, -ruwa</b>			
	<b>COMIT-ative</b>	<b>PROP-rietary</b>	<b>PERLative</b>
<b>-guwa -duwa</b>	'in company with'	<b>having</b> [cp. PRIV <i>lacking</i> ]	<b>movement through, across, along, by.</b>



## Mark xiv.18

*Ngatun yellawolliella bara ba,  
ngatun takullullaba, /wiyā ngaiya noa Jesu ko/ or/ Jesu  
ko noa wiyā, Yuna bo ta bang wiyān nurun, wakōl lo  
nurun ba takillilin yakita emmoung katoa,  
ngakōmbinnun wal tia.*

**ngadun yilawaliyila bara ba**

[18] And as they sat  
and did eat, Jesus said, Verily I say  
unto you, One of you which eateth  
with me shall betray me.

AND sit-ing-recently they-all WHEN/if

And when they were sitting ...

... *ngatun takullullaba, ...*

**ngadun dagalala ba**

... and did eat, ...

AND eat-be-ing-PH DONE

... and >done<-ate, ...

... */wiyā ngaiya noa Jesu ko/ or/ Jesu ko noa wiyā, ...*

**wiya ngaya nuwa JESUSgu \ OR JESUSgu nuwa wiya**

... Jesus said, ...

speak-PH then he JESUS-ERG \ OR JESUS-ERG he speak-PH \

... he, Jesus, then spoke: ...

[continues from previous frame]

...*Yuna bo ta bang wiyān nurun, ...*

**yunabu da bang wiyān nurun**

... Verily I say unto you, ...

true-EMPH AFFirm I speak-now ye-all

... “Emphatically-true, aye, I speak (to) you, ...

**-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."

[only]

Tkld AWA Key 1850 [52:29 ]

...*wakōl lo nurun ba takillilin yakita emmoung katoa, ...*

**wagulu nurunba dagililin yagida imuwungGaduwa**

... One of you which eateth with me ...

one-ERG ye-all-of eat-be-ing-ing-now me-in company with

... one of you now constantly-eating in company with me ...

**DOUBTFUL Tkld TRANSLATION**

KJV *One of you*

Tkld **wagulu nurunba**  
one-ERG ye-all-of

“One of you”: ALMOST CERTAINLY NOT THE POSSESSIVE PRONOUN

**nurunba**: ‘you-all-of’, ‘your’  
IN ITALIAN “One of you” WOULD BE *uno di voi*, NOT *uno di vostro*;  
LIKEWISE FRENCH WOULD BE *un de vous*, NOT *un de votre*.

PERHAPS IT MIGHT BE

**nurun-Gaduwa**: in company with you-all.  
PERHAPS BETTER:

**nurun-daba**: ‘one at you’,  
OR PERHAPS BEST

**nunun-da-birang**, ‘one from you’

**-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)

...*ngakōmbinnun wal tia.*

**ngagumbinan wal diya**

... shall betray me.

fib-do-will certainly me

... will certainly fib-do [i.e. betray] me”.

## Mark xiv.19

*Ngatun bara minki kakulla yakita,*  
*ngatun wiyā ngaiya bara bōn wakōl lo, wakōl lo, wiyā ngatoa?*  
*Ngatun tarai to wiyā, wiyā Ngatoa? [233]*

**ngadun bara minGi gagala yagida**

[19] And they began to be sorrowful,  
and to say unto him one by one, Is it I? and another said, Is it I?

**AND they-all emotion be-be-PH now**

And they now were emotion(al), ...

### UNIDENTIFIED TERMS

begin	INCHOative / INCEPTive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

*... ngatun wiyā ngaiya bara bōn wakōl lo, wakōl lo, ...*

**ngadun wiya ngaya bara bun wagulu wagulu**

... and to say unto him one by one, ...

**AND speak-PH then they-all him one-ERG one-ERG**

... and then one (by) one they spoke (to) him: ...

[continues next frame]

[continues from previous frame]

... *wiyā ngatoa?* ...

*wiya ngaduwa*

... Is it I? ...

QUESTION I

... “QUERY, I?” ...

... *Ngatun tarai to wiyā, wiyā Ngatoa?* [233]

*ngadun darayidi wiya wiya ngaduwa*

... and another said, Is it I?

AND other-ERG speak-PH QUESTION I

... And (an)other spoke: “QUERY, I?”

## Mark xiv.20

*Ngatun noa [barun] wiya yaleen,  
wiyelliella barun, kauwā wakōl bo ta twelve koba ta; upulli  
kan to noa emmoung katoa wimbi ka.*

**ngadun nuwa wiyayaliyan**

[20] And he answered  
and said unto them, It is one of the  
twelve, that dippeth with me in the dish.

**AND he speak-back-ing-did**

**And he was speaking back [i.e. answering], ...**

*... wiyelliella barun, ...*

**wiyiliyila barun**

... and said unto them, ...

**speak-ing-recently them-all**

**... was speaking (to) them: ...**

[continues next frame]

[continues from previous frame]

...*kauwā wakōl bo ta twelve koba ta; ...*

*gawa wagulbu da TWELVEguba da*

... It is one of the twelve, ...

be-IMP! [yes] one-EMPH AFFirm TWELVE-of AFFirm

... “Yes, (it is) emphatically-one, aye, of the twelve, aye; ...

**-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."

[only]

Tkld  
AWA  
Key  
1850  
[52:29 ]

...*upulli kan to noa emmoung katoa wimbi ka.*

*ubaligandu nuwa imuwungGaduwa wimbiga*

... that dippeth with me in the dish.

do-ing-agent-ERG he me-in company with bowl-at

... he, the doer, (who is) in company with me at the bowl”.

**-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 xiv.21

*Tokōl bota waita uwolli kolang yinal ta kore ko ba,  
yanti ba wiyatoara ngikoung kai: wonto ba [yarakai-kunnun-wal] yapāllun / or yi-/ unnoa kore  
ngakoyelli kan to bōn ba yināl ta kore koba! Kauwā murrorōng ka ba poir ka pa korien unnoa kore.*

**dugulbu da wada uwaligulang yinal da guriguba**

[21] The Son of man indeed goeth,  
as it is written of him: but woe to that man by whom the Son of man  
is betrayed! good were it for that man if he had never been born.

straight-EMPH AFFirm depart move-ing-towards son AFFirm man-of

(It it) emphatically-true, aye, the son, aye, of man (is) depart-moving-towards [i.e. about to go], ...

**MYSTERY WORD: dugul**

IN Gdg, Wnra, Wrmi,  
**dugul** = 'big' [8 instances]  
IN Awa,  
**dugul** = 'true', 'straight' [8]

... *yanti ba wiyatoara ngikoung kai: ...*

**yandi ba wiyadwara ngigungGayi**

... as it is written of him: ...

thus DONE speak-done-to him-at [i.e. of]

... thus-done [i.e. likewise] (it is) speak-  
endowed at [i.e. written about] him: ...

... *wonto ba [yarakai-kunnun-wal]  
yapāllun / or yi-/ unnoa kore ...*

**wandu ba yabalan \ OR  
yibalan\ anuwa guri**

.. but woe to that man ...

instead DONE woe-ness that man

... instead woe (to) that man, ...

**PASSIVE: -dwara**

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
RENDERED: speak-, hide-, give-endowed

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	-	-	3
<b>-dayi</b>	-	-	2
<b>-wayi</b>	-	-	4

**here / there // this / that**

Adverbs / demonstratives RELATED  
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

**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 from previous frame]

*...ngakoyelli kan to bōn ba yināl ta kore koba! ...*

**ngaguyiligandu bun ba yinal da guriguba**

... by whom the Son of man is betrayed! ...

fib-speak-ing-agent-ERG him DONE son AFFirm man-of

... the fib-speaking-agent [i.e. betrayer] (of) him-done, the son, aye, of man! ...

*...Kauwā murrorōng ka ba  
poir ka pa korien unnoa kore.*

**gawa marurung Ga ba  
burgaBAgurin anuwa guri**

... good were it for that man  
if he had never been born.

be-IMP! good be WHEN/if  
drop-be-NEG-lacking that man

... Yes, (it would) be good if  
(someone) not drop-lacking that man  
[i.e. if that man had not been born].

**ba FUNCTIONS**

<b>ba</b>	WHEN/if
<b>ba</b>	DONE
<b>ba / BA</b>	NEGative
<b>ba</b>	place of

**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)

**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...)*

**VERB 'to be'**

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be'" [Dixon 1980 491:12]

IF THIS IS THE CASE FOR Awabakal, **ga / gi** 'be' WOULD BE A Tkld INVENTION.



# Mark xiv.22

*Ɔ Ngatun takilliella bara ba,  
Mankull ngaiya Jesu ko bread, ngatun murrorōng  
wiyā noa ngala, ngatun, yīrbungngā, ngatun  
ngukulla barun kin, ngatun wiyā, mārā, tauwā:  
unni ta murrīn emmoumba.*

**ngadun dagiliyila bara ba**

[22] And as they did eat,  
Jesus took bread, and blessed, and brake it,  
and gave to them, and said, Take, eat: this is  
my body.

**AND eat-be-ing-recently they-all WHEN/if**

And when they were eating, ...

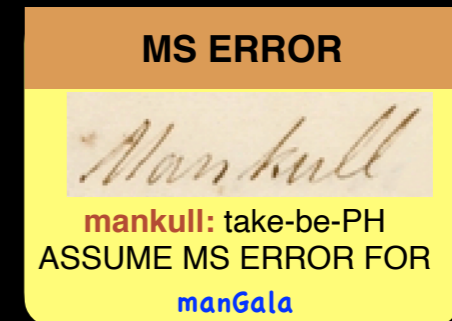
*... Mankull ngaiya Jesu ko bread, ...*

**manGala ngaya JESUSgu BREAD**

... Jesus took bread, ...

**take-be-PH then JESUS-ERG BREAD**

... then Jesus took the bread, ...



*...ngatun murrorōng wiyā noa ngala, ...*

**ngadun marurung wiya nuwa ngala**

... and blessed, ...

**AND good speak-PH he that**

... and he spoke good [i.e. blessed] that, ...

[continues from previous frame]

...ngatun, yiirbungngā, ...

ngadun yiyirbangGa

.. and brake it, ...

AND shred-do-compel-PH

... and shredded (it), ...

...ngatun ngukulla barun kin, ...

ngadun ngugala barunGin

... and gave to them, ...

AND give-be-PH them-all-at

... and gave (it) at [i.e. to] them, ...

**-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

...ngatun wiyā, mārā, tauwā: ...

ngadun wiya mara dawa

.. and said, Take, eat: ...

AND speak-PH take-IMP! eat-IMP!

... and spoke: “(You) must take, (you) must eat: ...

...unni ta murrīn emmoumba.

ani da marin imuwumba

... this is my body.

this AFFirm body me-of

... this, aye, (is) my body”.

## Mark xiv.23

*Ngatun mankulla noa wimbi ta;*

*ngatun murrorong wiya ba noa ba, ngukulla ngaiya noa ngala barun, ngatun bara yantīn to pittā unta kul or untoa kul.*

**ngadun manGala nuwa wimbi da**

[23] And he took the cup,  
and when he had given thanks, he gave it to  
them: and they all drank of it.

AND take-be-PH he bowl AFFirm

And he took the bowl, aye, ...

*... ngatun murrorong wiya ba noa ba, ...*

**ngadun marurung wiya ba nuwa ba**

.. and when he had given thanks, ..

AND good speak-PH WHEN/if he DONE

... and when he >done<-spoke good [i.e. blessed, given thanks], ...

[continues next frame]

[continues from previous frame]

*...ngukulla ngaiya noa ngala barun, ...*

**ngugala ngaya nuwa ngala barun**

... he gave it to them: ...

give-be-PH then he that them-all

... he then gave that (to) them, ...

*...ngatun bara yantīn to pittā unta kul or untoa kul.*

**ngadun bara yandindu bida andagal \OR anduwagal**

... and they all drank of it.

AND they-all all-ERG drink-PH there-belong \ OR there-belong\

... and they all drank thereof.

## Mark xiv.24

*Ngatun noa wiyā barun,*

*Unni ta ngōrrōng emmoumba wiya toara ta bungngai kul [New Testament], kiroapa ngali barun kai [kai or kin] kauwul kauwul lin [for many] [235]*

**ngadun nuwa wiya barun**

[24] And he said unto them,

This is my blood of the new testament, which is shed for many.

**AND he speak-PH them-all**

And he spoke (to) them: ...

*... Unni ta ngōrrōng emmoumba wiya toara ta bungngai kul [New Testament], ...*

**ani da ngurung imuwumba wiyadwara da bangGayigal**

... This is my blood of the new testament, ...

**this AFFirm blood me-of speak-done to AFFirm new-belong**

... “This, aye [i.e. is] is my blood (of the) speak-endowed, aye, new-belong [i.e. new testament]; ...

[continues next frame]

[continues from previous frame]

... *kiroapa ngali barun kai [kai or kin]  
kauwul kauwul lin [for many] [235]*

*giruwaba ngali barunGayi  
[barunGin] gawal gawalin*

... which is shed for many.

**pour-do this them-all-because  
big big [many]-because**

... this (someone) pours at [i.e. for] them,  
at the big-big [i.e. for the many]”.

**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**

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

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

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

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

# Mark xiv.25

*Yuna bo ta wal bang wiyān nurun,  
keawai wal bāng pittunnun unti birung yeai ta birung Vine [kəbæ]  
ta birung ka bo koa unnoa purreung kauwil pittunnun ngaiya wal  
bang bungai kul [new] unta piriwul koba Eloī koba ka.*

**yunabu da wal bang wiyān nurun**

[25] Verily I say unto you,  
I will drink no more of the fruit of the vine, until  
that day that I drink it new in the kingdom of  
God.

straight-EMPH AFFirm certainly I speak-now ye-all

“(It is) certainly emphatically-true(ly), aye, (that) I speak (to) you, ...

**-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."	[only]	Tkld AWA Key 1850 [52:29 []]
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*... keawai wal bāng pittunnun unti birung yeai ta birung Vine [kəbæ] ta birung ...*

**giyawayi wal bang bidanan andibirang yiyayidabirang VINEdabirang**

... I will drink no more of the fruit of the vine, ...

no certainly I drink-will this-away from fruit-away from VINE-away from

... I will certainly not drink from this vine fruit, ...

*... ka bo koa unnoa purreung kauwil ...*

**gabuguwa anuwa bariyang gawil**

..., until that day that ...

presently-having that day(light) be-might

... presently-having [i.e. until] that day(light) might be ...

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

here / there // this / that			
Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:			
	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

[continues from previous frame]

...*pittunnun ngaiya wal bang bungai kul [new] ...*

**bidanan ngaya wal bang bangayigal**

... I drink it new ...

drink-will then certainly I new-belong

... (that) then certainly I will drink (it) new ...

...*unta piriwul koba Eloï koba ka.*

**anda biriwalguba ELOIgubaga**

... in the kingdom of God.

there chief-of (kingdom) GOD-of-at

... there of [i.e. in] the kingdom at-of God.”

### Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:

property:	<b>dalugang</b>	hold-BE-ness
town	<b>gugiri garing</b>	hut all
kingdom	<b>biriwal-guba</b>	chief-of [kingdom]



# Mark xiv.26

*ſ Ngatun wittileen bara ba nungngūn yirriyirri ta,*

*waita ngaiya uwā bara bulkara kolang Olive ta kolang / or [Olive] ka la ka ko./ [L.22.39]*

**ngadun widiliyan bara ba nangGun yiyi yiri da**

[26] And when they had sung an hymn,

they went out into the mount of Olives.

AND sing-ing-did they-all WHEN/if song sacred AFFirm

And as they were singing the sacred song, aye, ...

### MYSTERY WORD: widi

widi-...	build	22
widi-...	achieve	8
widi-...	sing	10
widi-...	fall	9
widi-...	gather	3
widi-...	search	3
wi-di-...	burn, smoke	2

COMMENT: 'build' AND 'achieve' are similar concepts

wi: INLAND WORD FOR 'fire'

*... waita ngaiya uwā bara bulkara kolang Olive ta kolang /*

*or [Olive] ka la ka ko./ [L.22.39]*

**wada ngaya uwa bara**

**balgaragulang OLIVEdagulang \**

**OR [OLIVE]galagagu [-gabagagu?]**

... they went out into the mount of Olives.

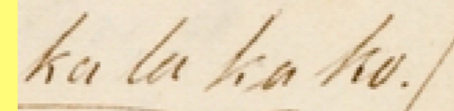
depart then move-PH they-all hill-towards

OLIVE-at-towards \ OR OLIVE-at-to

... they then depart-moved

towards the hill of Olives.

### MS ERROR



ka la ka ko

ASSUME MS ERROR FOR

-gaba-gagu: -at-to

YET -la- SEEMS TO BE

DELIBERATE (cf. Luke)

"... ngatun waita uwa uwolli  
kolang bulkurra kolang  
Olive ka la ka ko; ..."

ngadun wada uwa  
uwaligulang  
balgaragulang  
OLIVEgabagagu

"... as he was wont,  
to the mount of  
Olives; ..."

AND depart move-PH  
move-ing-towards  
hill-towards OLIVE-  
at-to

Tkld LUKE  
[XXII:22:39::1  
87:12.2] [Awa]

## Mark xiv.27

*Ngatun Jesu ko noa wiyā barun,*

*Bukka kān wal kunnun nura yantin to emmoung kai unni tokoi ta: kulla wal yanti ba upatoara ta, Būnnun wal bōn bang Tipukul, ngatun [2 ~ 1] wariwari wal kunnun barun [2 ~ 1] tipu.*

ngadun JESUSgu nuwa wiya barun

[27] And Jesus saith unto them,

All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

AND JESUS-ERG he speak-PH them-all

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

*...Bukka kān wal kunnun nura yantin to emmoung kai unni tokoi ta: ...*

bagagan wal ganan nura yandindu imuwungGayi ani duguwida

... All ye shall be offended because of me this night: ...

anger-agent certainly be-will you-all all-ERG me-because this night-at

... “You will all certainly be anger-agent(s) at [i.e. on] this night, aye, because of me: ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

...*kulla wal yanti ba upatoara ta, ...*

*gala wal yandi ba ubadwara da*

... for it is written, ...

because certainly thus DONE do-done to ABSTR

... because certainly thus-done (it is) do-endowed [i.e. done by, written]:  
[i.e. because it is certainly written like this], ...

**PASSIVE: -dwara**

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:

<b>wiya-dwara</b>	speaK-done to	spoken
<b>yuruba-dwara</b>	hide-done to	hidden
<b>ngu-dwara</b>	give-done to	given

RENDERED: speak-, hide-, give-endowed

...*Būnnun wal bōn bang Tipukul, ...*

*bunan wal bun bang SHEEPgal*

... I will smite the shepherd, ...

beat-will certainly him I SHEEP-belong

... I will certainly beat him, the sheep-mob [i.e. shepherd], ...

...*ngatun [2 ~ 1] wariwari wal kunnun barun [2 ~ 1] tipu.*

*ngadun wari wari wal ganan barun SHEEP*

... and the sheep shall be scattered.

AND scatter certainly be-will them-all SHEEP

... and (someone) will scatter-be them, the sheep”.

**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...)

**DOUBTFUL Tkld TRANSLATION**

*KJV the sheep shall be scattered*

Tkld **wari wari wal ganan barun SHEEP** scatter certainly be-will them-all SHEEP

Tkld GIVES ‘and certainly them SHEEP will be scatter’ BUT THIS IS NOT HOW TO DO THE PASSIVE, AS THERE IS NO PASSIVE FORM. PERHAPS:

**warwari wal uba-la barun SHEEP** scatter certainly do-PH them-all SHEEP  
(someone) did scatter them, the sheep.

# Mark xiv.28

*Wonto ba yukita boungkatea kunnun wal bang,  
uwonnun wal ngaiya bang kurri kurri ka [before] nurun kin ko Galile kolang.*

wandu ba yugida  
bungGadiyaganan wal bang

[28] But after that I am risen,  
I will go before you into Galilee.

instead DONE after rise-be-AFF-again-will certainly I

“Instead after I certainly will have risen again,

**wandu ba: whereas / INSTEAD**

**wandu ba**  
TkId: “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**

**-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**

**TIME**

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

*... uwonnun wal ngaiya bang kurri kurri ka [before] nurun kin ko Galile kolang.*

uwanan wal **ngaya bang** gari gariga nurunGinGu GALILEEgulang

... I will go before you into Galilee.

move-will certainly then I first-at ye-all-to GALILEE-towards

... then I will certainly move at-first [i.e. before] to-you towards Galilee.”

# Mark xiv.29

[~~Ngatun~~] *Wonto ba noa Peterrō bōn wiyā*

*Yantīn bota wal bara bukka kan kunnun, ngatoa keawai wāl bang.*

wandu ba nuwa PETERu bun wiya

[29] But Peter said unto him,

Although all shall be offended, yet will not I.

instead DONE he PETER-ERG him speak-PH

Instead he, Peter, spoke (to) him: ...

**wandu ba: whereas / INSTEAD**  
**wandu ba**  
TkId: "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**

*...Yantīn bota wal bara bukka kan kunnun, ...*

yandinbu da wal bara bagagan ganan

... Although all shall be offended, ...

all-EMPH AFFirm certainly they-all anger-agent be-will

... "Certainly they, emphatically-all, aye, will be anger-agent(s), ...

**-bu da: EMPHatic AFFirm**  
TkId 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- <i>wakōl-bo-ta</i> , one only, one by itself, one alone."	[only]	TkId AWA Key 1850 [52:29 ]
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*...ngatoa keawai wāl bang.*

ngaduwa giyawayi wal bang

... yet will not I.

I no certainly I

... I certainly will not".

# Mark xiv.30

*Ngatun Jesu ko noa bōn wiyā,  
yuna bo ta banūng wiyā, unni ta [təkōi] pur-[237]-reung,  
kauwā unni tokoi ta kurri kurri ka bo tibbin to mirkaka  
ka wittillinnun /or wiyennun [bɪtɪə] buloara bo,  
ngakoyennun wal bi tia ngoro ta. or nguro ka. [L 22.34]*

**ngadun JESUSgu nuwa bun wiya**

[30] And Jesus saith unto him,  
Verily I say unto thee, That this day, even in this night,  
before the cock crow twice, thou shalt deny me thrice.

**AND JESUS-ERG he him speak-PH**

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

*... yuna bo ta banūng wiyā, ...*

**yunabu da ba nung wiya**

... Verily I say unto thee, ...

**true-EMPH AFFirm I-thee speak**

... “Emphatically-true(ly),  
aye, I speak (to) you, ...

**-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."  
[only]  
Tkld  
AWA  
Key  
1850  
[52:29]

**CONJOINED PRONOUNS: Tkld**

‘Conjoined pronouns’: Tkld/Fraser p.17:  
I thee **ba-nung** she thee **bin-toa**  
I her **ba-noun**  
thou me **bi-tia** thou her **bi-noun**  
thou him **bi-nung**  
he thee **bi-loa** (he me **tia-loa**

*... unni ta [təkōi] pur-[237]-reung, ...*

**ani da bariyang**

... That this day, ...

**this AFFirm day(light)**

... this, aye, day(light), ...

*...kauwā unni tokoi ta ...*

**gawa ani duguwida**

.. even in this night, ...

be-IMP! this night-at

... yes, at [i.e. on] this night, ...

*...kurri kurri ka bo tibbin to mirkaka ka  
wittillinnun /or wiyennun [bʉlʉə] buloara bo, ...*

**gari garigabu dibindu magagaga  
widilinan \ OR wiyinan\ bulwarabu**

... before the cock crow twice, ...

first-at-EMPH bird-ERG cackle-be sing-ing-will \ OR speak-will\ two-EMPH

... at the emphatically-first [i.e. before] the bird will be singing  
\ OR will be speaking\ emphatically-two cackles, ...

### MYSTERY WORD: *widi*

<b>widi</b> -...	build	22
<b>widi</b> -...	achieve	8
<b>widi</b> -...	sing	10
<b>widi</b> -...	fall	9
<b>widi</b> -...	gather	3
<b>widi</b> -...	search	3
<b>wi-di</b> -...	burn, smoke	2

COMMENT: 'build' AND 'achieve' are similar concepts

**wi**: INLAND WORD FOR 'fire'

*...ngakoyennun wal bi tia ngoro ta.  
or nguro ka. [L 22.34]*

**ngaguyinan wal bi diya nguru da  
\ OR nguruga\**

... thou shalt deny me thrice.

fib-speak-will certainly thou me  
three AFFirm \OR three-at\

... you will certainly fib-speak  
[i.e. deny] me three, aye \ OR  
at-three\ [i.e. three times]'.  
  
" ... kurrikurri ka bi  
ba ngakoyunnun tia  
ngoro ka ..."

### MS QUERY

**nguru da**: three AFFirm  
**nguru-ga**: three-at  
cf LUKE:

### CONJOINED PRONOUNS: Tkld

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

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

" ... kurrikurri ka bi  
ba ngakoyunnun tia  
ngoro ka ..."

gari gariga bi ba  
ngaguyanan diya **nguruga**

"... before that thou  
shalt thrice deny ..."

first-at thou DONE  
fib-speak-will me  
three-at

Tkld LUKE  
[XXII:22:34::1  
86:44] [Awa]

# Mark xiv.31

*Wonto noa ba wiyā piral butti* [~ 2 1 ...],  
*tetti kolang bang ba ngiroung katoa ba, keawai wal bang ngakoiyennun*  
*ngiroung, ngatun yanti ba bara [ ~ 1] wiyā yantīn to [~ 2 ...].*

wandu nuwa ba biral badi wiya

[31] But he spake the more vehemently,  
If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

instead he DONE speak-PH hard continue (more)

Instead he >done<-spoke  
more hard [i.e. vehemently]: ...

**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**

**MYSTERY WORD: badi**

**badi**

USED ONLY AS A stand-alone WORD  
DEFINED AS ‘more, continue the action’  
BASIC MEANINGS FOR ‘more’:  
• ‘additional’, ‘repeat’ (hit him more)  
• ‘larger’ : (I have more than you)  
DID **badi** SERVE FOR BOTH [?]

*...tetti kolang bang ba ngiroung katoa ba, ...*

didigulang bang ba ngirungGaduwaba

... If I should die with thee, ...

dead-towards I WHEN/if thee-in company with-at

... “If I (be) about to die in-company-with at you, ...

**-gaduwa: IN COMPANY WITH**

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

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

**ba FUNCTIONS**

<b>ba</b>	WHEN/if
<b>ba</b>	DONE
<b>ba / BA</b>	NEGative
<b>ba</b>	place of

[continues next frame]



[continues from previous frame]

...*keawai wal bang ngakoiyennun ngiroung, ...*

*giyawayi wal bang ngaguwiyinan ngirung*

... I will not deny thee in any wise. ...

no certainly I fib-speak-will thee

... I will certainly not fib-speak [i.e. deny] you", ...

---

...*ngatun yanti ba bara [ ~ 1] wiya yant̄n to [~ 2 ...].*

*ngadun yandi ba bara yandindu wiya*

... Likewise also said they all.

AND thus DONE they-all all-ERG speak-PH

... and thus-done [i.e. likewise] they all spoke.

---

# Mark xiv.32

*Ɔ Ngatun, tanan bara uwā ngōrra ka ta yitirra Gethsemane ka ta:*  
*ngatun noa wiyā barun wiobulli kan ngikoumba, yellawolla nura unti, wiyelli kolang [while] bang ba.*

**ngadun danan bara uwa nguraga  
da yidara GETHSEMANEga da**

[32] And they came to a place which was named Gethsemane:  
and he saith to his disciples, Sit ye here, while I shall pray.

AND approach they-all move-PH camp-at  
AFFirm name GETHSEMANE-at AFFirm

And they approach-moved at-the camp,  
aye, name(d) at-Gethsamene, aye: ...

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

*... ngatun noa wiyā barun wiobulli kan ngikoumba, ...*

**ngadun nuwa wiya barun wirubaligan ngigumba**

... and he saith to his disciples, ...

AND he speak-PH them-all follow-ing-agent him-of

... and he spoke (to) them, 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

[continues from previous frame]

...*yellawolla nura unti*, ...

*yilawala nura andi*

... Sit ye here, ...

sit-IMP! you-all here

... “You must sit here, ...

---

...*wiyelli kolang* [*while*] *bang ba*.

*wiyiligulang bang ba*

... while I shall pray.

speaking-towards I WHEN/if

... when [*while*] I am about to be speaking [*i.e. praying*]”.

---

# Mark xiv.33

*Ngatun mankulla noa barun Peter-nung,  
ngatun Jacobo-nung, ngatun Ioane-nung, [~~ngatun~~] ngikoung katoa,  
ngatun biyung kang [amazed] noa kakulla, ngatun porōl lang noa kakulla;*

**ngadun manGala nuwa barun PETERnung**

[33] And he taketh with him Peter  
and James and John, and began to be sore amazed, and to be  
very heavy;

AND take-be-PH he them-all PETER-ACC

And he took them, Peter ...

*...ngatun Jacobo-nung, ngatun Ioane-nung, [~~ngatun~~] ngikoung katoa, ...*

**ngadun JAMESnung ngadun JOHNNung ngigungGaduwa**

... and James and John, ...

AND JACOB-ACC AND JOHN-ACC him-in company with

... and Jacob [i.e. James], and John, 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)

[continues next frame]

[continues from previous frame]

... ngatun *biyung kang* [amazed] noa kakulla,

ngadun *biyangGang* nuwa gagala

... and began to be sore amazed, ...

AND amaze-BEness he be-be-PH

... and he was amaze-ness [i.e. amazed], ...

UNIDENTIFIED TERMS	
begin	INCHOative / INCEptive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

-gan / -gan(g)				
<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

**MYSTERY WORD: amaze**

**biya-** WORDS USED FOR 'father' AND 'amaze' SIMILAR father-like WORD FOR surprise FOUND IN THE SYDNEY LANGUAGE

"ela-beára"	yila biyara	"of wonder, surprise, astonishment"	ho amaze	Tkld/Frsr AWA 1892 [46:29] [Awa]
-------------	-------------	-------------------------------------	----------	----------------------------------

...ngatun *porōl lang* noa kakulla;...

ngadun *burulang* nuwa gagala

... and to be very heavy;

AND heavy-ness he be-be-PH

... and he was heaviness.

## Mark xiv.34

*Ngatun noa barun wiyā,*  
*porōl lāng emmoumba marai tetti kolang:*  
*Mittilia nura unti bo, ngatun \nauwa\nakillia*  
*[watch] [239] or tumimilla/ [watch]*

**ngadun nuwa barun wiya**

[34] And saith unto them,  
My soul is exceeding sorrowful unto death:  
tarry ye here, and watch.

**AND he them-all speak-PH**

**And he spoke (to) them: ...**

*...porōl lāng emmoumba marai tetti kolang: ...*

**burulang imuwumba marayi didigulang**

.. My soul is exceeding sorrowful unto death: ...

**heavy-ness me-of spirit dead-towards**

**... “My spirit (is) heaviness, dead-towards [i.e. about to die]: ...**

**[continues next frame]**

[continues from previous frame]

...*Mittilia nura unti bo*, ...

*midiliya nura andibu*

... tarry ye here, ...

wait-ing-IMP! you-all here-EMPH

... you must (be) waiting emphatically-here, ...

...*ngatun \nauwa\nakillia* [watch] [239] or *tumimilla/* [watch]

*ngadun \ nawa\ nagiliya \ OR dumimila\*

... and watch.

AND \ see-IMP!\ see-be-ing-IMP! \ OR watch-make-IMP!\

... and (you) must see \ be seeing\ OR (you) must watch (out)\.”

**SPECIAL WORD: *duma / dumi***

***duma / dumi* APPEAR TO SIGNIFY :**

- watch
- keep
- AND ALSO regard, save

# Mark xiv.35

*Ngatun muriung kolang noa uwā wareata,*

*ngatun puntimulleen noa barān purrai ta ba, ngatun wiyelliella, kauwil koa kunnun unni ta Yakita hour ta wita uwauwil koa ngikoung ka birung.*

**ngadun muriyangGulang nuwa uwa wariya da**

[35] And he went forward a little,

and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

AND forward-towards he move-PH little AFFirm

And he moved towards-forwards a little, aye, ...

*... ngatun puntimulleen noa barān purrai ta ba, ...*

**ngadun bandimaliyan nuwa baran barayidaba**

... and fell on the ground, ...

AND fall-make-ing-did he DOWN earth-at

... and he was falling <down> at [i.e. towards] the ground, ...

## 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	<i>sit</i> <small>down</small>	<i>rest</i>
3	<i>cut, hew,</i> <small>down</small>	<i>fell</i>
9	<i>fall</i> <small>down</small>	<i>collapse</i>
5	<i>put, lay, let</i>	<i>deposit</i>
	<i>come, go,</i> <small>down</small>	<i>descend</i>
	<i>take, let,</i> <small>down</small>	<i>lower</i>
	<i>pull</i> <small>down</small>	<i>demolish</i>

Also 'down' in:

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

*... ngatun wiyelliella, ...*

**ngadun wiyiliyila**

... and prayed that, ...

AND speak-ing-recently

... and was speaking [i.e. praying], ...



[continues from previous frame]

*...kauwil koa kunnun ...*

**gawilguwa ganan**

... if it were possible, ...

be-might-having be-will

... will-be-might-doing ...

*...unni ta Yakita hour ta wita uwauwil koa ngikoung ka birung.*

**ani da yagida HOUR da wada uwawilguwa ngigungGabirang**

... the hour might pass from him.

this AFFirm now HOUR AFFirm depart move-might-having him-away from

... this, aye, hour, aye, now depart-move-might-doing away from him.

MS ERROR [?]

**wita**

ASSUME MS ERROR FOR **waita**

**wada**: depart

# Mark xiv.36

*Ngatun noa wiyā,*

*Ella, Abba, Biyung-bai, \kaiyu kan to bi ngintoa\ or ngintoa kaiyu kan ta or to, yanfīn tara kamulli ko; mārā bi unni wimbi emmoung kin birung: wonto ba yanoa emmoumba ta, ngiroumba ta kauwa kakilli ko \or kamunbilla\*

**ngadun nuwa wiya**

[36] And he said,

Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

**AND he speak-PH**

And he spoke: ...

*... Ella, Abba, Biyung-bai, ...*

**yila ABBA biyungbayi**

... Abba, Father, ...

**ho ABBA father-ITEM**

... "Hey, Abba, father, ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	-	-	3
<b>-dayi</b>	-	-	2
<b>-wayi</b>	-	-	4

*... \kaiyu kan to bi ngintoa\ or ngintoa kaiyu kan ta or to, ...*

**\ gayugandu bi nginduwa \ OR nginduwa gayuganda \ OR gayugandu**

... all things are possible unto thee; ...

**able-agent-ERG thou THOU \ OR THOU able-agent AFFirm \ OR [able-agent]-ERG**

... you, you, able-agent [i.e. powerful] \ OR you (are) an able-agent, aye\, ...

### DOUBTFUL Tkld TRANSLATION

KJV *all things are possible unto thee*

Tkld **gayugandu bi nginduwa**  
able-agent-ERG thou THOU

THIS SEEMS DOUBTFUL.

ERGative NORMALLY THE SUBJECT OF A TRANSITIVE SENTENCE. PERHAPS EXPRESS THE IDEA OF 'all thing are possible for you' AS 'you are an able-agent'. HENCE SIMPLY:

**nginduwa-bu gayu-gan**  
thou-EMPH able-agent  
*you (really are an) able-agent*

### DOUBTFUL Tkld MS

**kaiyu kan to**  
THIS APPEARS TO BE:

**gayu-gan-du**  
able-agent-ERG

...yantīn tara kamulli ko; ...

yandindara gamaligu

... all things are possible [unto thee;] ...

all-PLUR be-make-ing-for

... for be-making all these things [i.e. everything]; ...

...mārā bi unni wimbi emmoung kin birung: ...

mara bi ani wimbi imuwungGinbirang

.. take away this cup from me: ...

take-IMP! thou this bowl me-away from

... you must take this bowl away from me: ...

...wonto ba yanoa emmoumba ta, ...

wandu ba yanuwa imuwumba da

... nevertheless not what I will, ...

instead DONE let-it-be me-of AFFirm

... instead, desist [i.e. not] of me, aye; ...

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**

DOUBTFUL Tkld TRANSLATION

KJV *nevertheless not what I will*

Tkld **wandu ba yanuwa imuwumba da** instead DONE let-it-be me-of AFFirm ODD Tkld TRANSLATION. PERHAPS:

**giyawayi ga-wil-guwa imuwung-Gu** no be-might-having me-for *not (what) might be for me*

...ngiroumba ta kauwa kakilli ko \or kamunbilla\

ngirumba da gawa gagiligu \ OR gamanbila

... but what thou wilt.

thee-of AFFirm be-IMP! [yes] be-be-ing-for \ OR be-make-permit-IMP!

... yours, aye, must be for being \ OR (you) must permit (it) to be\."

DOUBTFUL Tkld TRANSLATION

KJV *but what thou wilt*

Tkld **ngirumba da gawa gagiligu** thee-of AFFirm be-IMP! [yes] be-be-ing-for

ODD Tkld TRANSLATION. PERHAPS:

**wandu ba ga-wil-guwa ngirung-bu** instead DONE be-might-having thee-EMPH *instead (what) might be (for) you*

# Mark xiv.37

*Ngatun noa uwā,  
ngatun nakulla noa barun pirriki  
pirriki \or pirrikilliella\, ngatun  
noa wiya bōn Peter nung, Ella  
Simon, pirriki be katan! kora koa  
be tumimilleen wakol la hour ta!*

**ngadun nuwa uwa**

[37] And he cometh,  
and findeth them sleeping, and saith  
unto Peter, Simon, sleepest thou?  
couldst not thou watch one hour?

**AND he move-PH**

And he moved [i.e. came], ...

*... ngatun nakulla noa barun pirriki pirriki \or pirrikilliella\, ...*

**ngadun nagala nuwa barun birigi birigi \OR birigiliyila\**

... and findeth them sleeping, ...

**AND see-be-PH he them-all lie lie \ OR lie-be-ing-recently\**

... and he saw them lie-lie \ OR were lying\, ...

### see / FIND

NOT KNOWN IF TkId SOMETIMES  
DELIBERATELY USED 'see' FOR 'find'

**na-gi-li-gu** see (see-be-ing-for)

**bami-li-gu** seek (search-ing-for)

**girawa-li-gu** seek/find (...-ing-for)

**dungGa-mali-gu** find (show-make...)

[continues from previous frame]

...ngatun noa wiya bōn Peter nung, ...

ngadun nuwa wiya bun PETERnung

... and saith unto Peter, ...

AND he speak-PH PETER-ACC

... and he spoke (to) him, Peter: ...

...Ella Simon, pirriki be katan! ...

yila SIMON birigi bi gadan

... Simon, sleepest thou? ...

ho SIMON lie thou be-AFF-now

... “Hey Simon, you be lie [i.e. are you lying down]? ...

...kora koa be tumimilleen wakol la hour ta!

guraguwa bi dumimiliyan wagula HOUR da

... couldst not thou watch one hour?

not-having (why not) thou watch-make-ing-did one-at HOUR AFFirm

... Why were you not watching at [i.e. for] one [i.e. a single] hour, aye?”

**SPECIAL WORD: *duma / dumi***

**duma / dumi** APPEAR TO SIGNIFY :

- watch
  - keep
- AND ALSO regard, save

**Tkld INVENTIONS:**

flog / why not / therefore

Tkld coined the following terms:  
 flog **WIYIL-gu-ri-li-gu** wale-using-ing-for  
 why not **gura-guwa** not-having  
 therefore **yagi-din** now-because

# Mark xiv.38

*Tumimillia nura, ngatun wiyella,*

*polōngkulli katea kun koa nura yarakai kolang: Kauwā kata Marai ta porōl lān [ready] Wonto ba Murrīn ta wiwirān kuttān. [241]*

**dumimiliya nura ngadun wiyila**

[38] Watch ye and pray,  
lest ye enter into temptation. The spirit truly  
is ready, but the flesh is weak.

watch-make-ing-IMP! you-all AND speak-IMP!

You must (be) watching (out), and (you) must speak [i.e. pray], ...

**SPECIAL WORD: *duma / dumi***

**duma / dumi** APPEAR TO SIGNIFY :  
— watch  
— keep  
AND ALSO regard, save

*... polōngkulli katea kun koa  
nura yarakai kolang: ...*

**bulungGali gadiyaganGuwa  
nura yaragayigulang**

... lest ye enter into temptation. ...

enter-be-ing be-AFF-lest-now-having  
you-all bad-towards

... lest (you) (be) entering-doing  
towards [i.e. into] bad (things): ...

**DOUBTFUL Tkld TRANSLATION**

*KJV lest ye enter into temptation*  
Tkld **bulungGali gadiyaganGuwa nura  
yaragayigulang**  
enter-be-ing be-AFF-lest-now-  
having you-all bad-towards  
'entering into badness' MIGHT HAVE  
BEEN MEANINGLESS TO ABORIGINAL  
SPEAKERS: PERHAPS  
**maga nura yaragayigulang**  
perhaps you bad-towards  
*you might become bad*

**-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**

[continues from previous frame]

...*Kauwā kata Marai ta porōl lān* [ready] ...

**gawa ga da marayi da burulan**

... The spirit truly is ready, ...

be-IMP! [yes] be AFFirm spirit AFFirm heavy-ness

... yes, the spirit, aye, be, aye, heavy-ness [i.e. rich, wealthy] ...

**ka ta / -ka ta**

SOME 80 INSTANCES OF

**ka ta:** ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye

<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

**VERB 'to be'**

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be'" [Dixon 1980 491:12]

IF THIS IS THE CASE FOR Awabakal, **ga / gi** 'be' WOULD BE A TkId INVENTION.

...*Wonto ba Murrīn ta wiwirān kuttān.* [241]

**wandu ba marin da wiwiran gadan**

... but the flesh is weak.

instead DONE body AFFirm lite be-AFF-now

... instead [i.e. but] the body, aye, be weak.

**wandu ba: whereas / INSTEAD**

**wandu ba**

TkId: "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 xiv.39

*Ngatun uwea kan noa yuring*

*ngatun wiyea kan [xxxx [??] [kulleen/kullea]] ngatun wiyea kan unnoa tāra yanti bo wiyelli ta.*

**ngadun uwiyagan nuwa yuring**

[39] And again he went away, and prayed, and spake the same words.

AND move-again-now he go away

And he moved again away, ...

**-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**

*... ngatun wiyea kan [xxxx [??] [kulleen/kullea]] ...*

**ngadun wiyiyagan**

**[wiyiyagaliyan \wiyiyagaliya\]**

.. and prayed, ..

AND speak-again-now [speak-again-ing-did \speak-again-ing-did\]

... and (was) speaking [i.e. prayed] again, ...

**DOUBTFUL Tkld TRANSLATION**

*KJV and prayed*

Tkld **ngadun wiyiyagan**

AND speak-again-now

Tkld PERHAPS CONFUSED THIS WITH WHAT IMMEDIATELY PRECEDES. THIS (AND THE NEXT) PERHAPS SHOULD HAVE BEEN SIMPLY:

**ngadun wiya**

AND speak-PH

*and prayed (i.e. spoke)*

THERE IS NO 'again' IN THE KJV TEXT.

**-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**

**wiyi-yaga-n**: speak-again-now 'again' / 'lest' INCONGRUENT

*...ngatun wiyea kan unnoa tāra yanti bo wiyelli ta.*

**ngadun wiyiyagan anuwadara yandibu wiyili da**

... and spake the same words.

AND speak-again-now that-PLUR thus-EMPH speak-ing ABSTR

... and was speaking again those things emphatically-thus [i.e. same] abstract speaking(s) [i.e. words].

**-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**

**wiyi-yaga-n**: speak-again-now 'again' / 'lest' INCONGRUENT



# Mark xiv.40

## Ngatun willumbo noa uwā

*nakulla noa barrun birrikēa katea kan; (kulla wal porōl lang ngaikung barun ba;) keawarān bara ngatirān yakoai bara \wiyayellinnun /or/ wiyelli ko bōn.*

## ngadun wilambu nuwa uwa

[40] And when he returned,

he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

AND return-make-EMPH he move-PH

And (when) he emphatically-return-moved, ...

... *nakulla noa barrun birrikēa katea kan; ...*

## nagala nuwa barun birigiya gadiyagan

.. he found them asleep again, ..

see-be-PH he them-all lie-PH be-AFF-again-now

... he saw them lying (down) again; ...

... *(kulla wal porōl lang ngaikung barun ba;) ...*

## (gala wal burulang ngayigang barunba)

... (for their eyes were heavy,) ...

(because certainly heavy-ness eye them-all-of)

... (because their eye(s) (were) certainly heavy-ness;) ...

### see / FIND

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'  
**na-gi-li-gu** see (see-be-ing-for)  
**bami-li-gu** seek (search-ing-for)  
**girawa-li-gu** seek/find (...-ing-for)  
**dungGa-mali-gu** find (show-make...)

### -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**

### DOUBTFUL Tkld TRANSLATION

*KJV for their eyes were heavy*

Tkld **gala wal burulang ngayigang barunba**

because certainly heavy-ness eye them-all-of 'heavy eyes' WOULD HAVE MEANT NOTHING TO ABORIGINES, WHEN THE IDEA IS 'tired'.

PERHAPS:

**gala bira bira bara**

because weary they-all  
because they (were) tired

[continues from previous frame]

...*keawarān bara ngatirān ...*

**giyawaran bara ngadiran**

... neither wist they ...

not-now they-all nothing-ness

... they (had) not nothing ...

...*yakoai bara \wiyayellinnun /or/ wiyelli ko bōn.*

**yaguwayi bara wiyayilinan \ OR wiyiligu\ bun**

... what to answer him.

how they-all speak-back-ing-will \ *OR* speak-ing-for\ him

... (on) how they will speaking back [i.e. answering]  
him \ *OR* for speaking (to) him\.

## yaguwayi: HOW

INTERROGATIVE 'how': **yaguwayi**  
ENGLISH **how** HAS SEVERAL  
MEANINGS, e.g.:

- interrogative 'How does it work?'
- in what manner 'I don't know how to do it'
- what quality 'How was the movie today?'
- modifier 'How funny that is'
- = 'what' 'How about some dinner?'

**yaguwayi**: PROBABLY FIRST MEANING

PERHAPS: **anangGu**  
that [i.e. what]-using

# Mark xiv.41

*Ngatun tanān noa uwā ngoroko ka ta,*  
*ngatun noa barun wiya Birrikillia yanti yakita, ngatun yellawolla*  
*yanti bo nura: tantoa bota, unti tanan uwā hour ka ta; Nauwa,*  
*ngakōmbea bōn yinal kore ko ba ta mauwil koa bōn mutturā ko*  
*barun kin ko yarakai willung ko.*

**ngadun danan nuwa uwa ngurugu ga da**

[41] And he cometh the third time,  
and saith unto them, Sleep on now, and take your rest: it is  
enough, the hour is come; behold, the Son of man is betrayed  
into the hands of sinners.

AND approach he move-PH three-using be AFFirm

And he approach-moved; be, aye [i.e. it was] three-using [i.e. the third time]; ...

... *ngatun noa barun wiya* ...

**ngadun nuwa barun wiya**

... and saith unto them, ...

AND he them-all speak-PH

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

... *Birrikillia yanti yakita,* ...

**birigiliya yandi yagida**

... Sleep on now, ...

lie-ing-IMP! thus now

... “(You) must (be) lying (down) thus now, ...

## ka ta / -ka ta

SOME 80 INSTANCES OF

**ka ta:** ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

## VERB ‘to be’

ACCORDING TO R.M.W. DIXON,  
“Most Australian languages lack  
any verb ‘to be’” [Dixon 1980  
491:12]

IF THIS IS THE CASE FOR  
Awabakal, **ga / gi** ‘be’  
WOULD BE A Tkld INVENTION.

[continues from previous frame]

...ngatun yellawolla yanti bo nura: ...

ngadun yilawala yandibu nura

... and take your rest: ...

AND sit-IMP! thus-EMPH you-all

... and you must sit (down) emphatically-thus: ...

...tantoa bota, unti tanan uwā hour ka ta; ...

danduwabu da andi

danan uwa HOUR ga da

... it is enough, the hour is come; ...

enough-EMPH AFFirm here  
 approach move HOUR be AFFirm

... really-enough, aye, the hour  
 approach-moves be [i.e. is], aye, here; ...

**-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."

[only]

Tkld  
 AWA  
 Key  
 1850  
 [52:29 ]

**VERB 'to be'**

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be'" [Dixon 1980 491:12]  
 IF THIS IS THE CASE FOR Awabakal, **ga / gi** 'be' WOULD BE A Tkld INVENTION.

**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

[continues next frame]

[continues from previous frame]

*...Nauwa, ngakōmbea bōn yinal kore ko ba ta ...*

**nawa ngagumbiya bun yinal guriguba da**

.. behold, the Son of man is betrayed ...

see-IMP! fib-do-PH him son man-of AFFirm

... (you) must see: (someone) fib-did  
[i.e. betrayed] him, the son of man, aye, ...

**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...)

*...mauwil koa bōn mutturrā ko barun kin ko yarakai willung ko.*

**mawilguwa bun madaragu**

**barunGinGu yaragayi wilangGu**

... into the hands of sinners.

take-might-having him hand-to them-all-to  
bad-return/behind (past) [sinner]-to

... take-might-doing him at [i.e. into] to the hands  
to [i.e. of] them, the bad-return(s) [i.e. sinner(s)]”.

**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 xiv.42

*Boungkullia, waita ngeen; [xxx]*

*Nauwa, papai ta ba noa ngakoyelli kan tia.*

**bungGaliya wada ngiyin**

[42] Rise up, let us go;

lo, he that betrayeth me is at hand.

rise-be-ing-IMP! depart we-all

“(You) must rise, we depart; ...

---

*... Nauwa, papai ta ba noa ngakoyelli kan tia.*

**nawa babayidaba nuwa ngaguyiligan diya**

... lo, he that betrayeth me is at hand.

see-IMP! near-at he fib-speak-ing-agent me

... (you) must see: he, the fib-speaking-agent  
[i.e. person betraying] me (is) at-near.”

---

# Mark xiv.43

*Ŷ Ngatun tāntoa kul bo wiyelliella noa ba, tanān uwā Juda wakōl kan twelve ka [or ta] birung. ngatun konāra kauwul ngikoung katoa, yirra kan-toa, [243] Kotturrur kan toa, unta birung barun kin birung pirriwul la birung Ieru ta birung; ngatun barun kabirung Grammateu ta birung, ngatun barun kin birung /ngarōmbai ta-birung or / Ngurrokul la birung. [[I?] think the first is best? [A?] Presbyter]*

**ngadun danduwagalbu wiyiliyila nuwa ba**

[43] And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

AND enough-belong-EMPH [immediately] speak-ing-recently he WHEN/if

And immediately, when he was speaking, ...

*... tanān uwā Juda wakōl kan twelve ka [or ta] birung. ...*

**danan uwa JUDAS wagulgan TWELVEgabirang \TWELVEdabirang\**

... cometh Judas, one of the twelve, ...

approach move-PH JUDAS one-agent TWELVE-away from

... Judas, one-agent from the twelve, approach-moved, ...

*...ngatun konāra kauwul ngikoung katoa, ...*

**ngadun gunara gawal ngigungGaduwa**

... and with him a great multitude ...

AND crowd big him-in company with

... and a big crowd in-company-with him, ...

## 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

## -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]

...*yirra kan-toa, [243] Kotturrur kan toa, ...*

**yiraganduwa gudaraganduwa**

.. with swords and staves, ...

tooth [sabre]-agent-having club-agent-having

... having sabre-agent(s) (and) having club-agent(s)  
[i.e. (people) with swords and clubs], ...

...*unta birung barun kin birung  
pirriwul la birung Ieru ta birung; ...*

**andabirang barunGinbirang  
biriwalabirang PRIESTdabirang**

... from the chief priests ...

there-away from them-all-away from  
chief-away from PRIEST-away from

... from them there, from the chief priests, ...

**SPECIAL WORD: chief priest**

THERE ARE 37 INSTANCES OF 'chief priest'

- 9 **biriwal** PRIEST
- 8 **biriwalu** PRIEST**gu**
- 4 **biriwal** PRIEST**guba**
- 1 **biriwalgubagagu** PRIEST**gubagagu**
- 15 [other variants]
- 15 adjective–noun suffix agreement
- 22 no agreement
- 4 probably incorrect (**biriwal** PRIEST**guba**)

[continues next frame]



[continues from previous frame]

...ngatun barun kabirung Grammateu ta birung, ...

ngadun barunGibirang SCRIBEdabirang

... and the scribes ...

AND them-all-away from SCRIBE-away from

... from the scribes, ...

...ngatun barun kin birung /ngarōmbai  
ta-birung or /Ngurrokul la birung.

[[I?] think the first is best? [A?] Presbyter]

ngadun barunGinbirang ngarumbayidabirang \  
OR ngarugalabirang

... and the elders.

AND them-all-away from old-ITEM-away from \OR old-belong-away from

... and from them, the old-item(s) [OR old-mob [i.e. elders].

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

# Mark xiv.44

*Ngatun noa ngakōm billi kan bōn*

*tūngngun bēa barun unni tūngngunbilli kān ne, wiyelliella,  
Niuwoa ta bang bōn boinkullinnun wal, yanti noa bo ta wal;  
māra bōn, ngatun yemmamulla bōn kārā. [Safely]*

**ngadun nuwa ngagumbiligan bun**

[44] And he that betrayed him

had given them a token, saying, Whomsoever I shall kiss,  
that same is he; take him, and lead him away safely.

AND he fib-do-ing-agent him

And he, the fib-doing-agent [i.e. betrayer] (of) him, ...

*... tūngngun bēa barun unni tūngngunbilli kān ne, ...*

**dungGanbiya barun ani dungGanbiligani**

... had given them a token, ...

show-do-PH them-all this show-do-ing-entity

... showed them this show-doing-entity [i.e. token], ...

### MYSTERY WORD: *dunGa...*

<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	marrow	2

*... wiyelliella, Niuwoa ta bang bōn boinkullinnun wal, ...*

**wiyiliyila nyuwuwa da bang bun buwinGalinan wal**

.. saying, Whomsoever I shall kiss, ...

speaking-recently he AFFirm I him kiss-be-ing-will certainly

... speaking: "He, aye, I will certainly (be) kissing him, ...

### DOUBTFUL Tkld TRANSLATION

KJV *Whomsoever I shall kiss*

Tkld **nyuwuwa da bang bun buwinGalinan wal**  
he AFFirm I him kiss-be-ing-will certainly

IF Tkld INTENDED:

'**him**, aye, I will certainly be kissing him'

THEN **nyuwuya** (he: NOM) SHOULD HAVE BEEN

**ngigung** (him; ACC)

BUT IN THE UNLIKELY CASE, GIVEN THE  
PUNCTUATION, THAT Tkld INTENDED:

'**he**, aye, was speaking: "I will certainly be kissing him" '

THEN **nyuwuwa** IS CORRECT

[continues from previous frame]

...*yanti noa bo ta wal*; ...

**yandi nuwabu da wal**

... that same is he; ...

thus he-EMPH AFFirm certainly

... emphatically-thus, aye, certainly (is) he; ...

## -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."

[only]

Tkld  
AWA  
Key  
1850  
[52:29 □]

...*māra bōn*, ...

**mara bun**

... take him, ...

take-IMP! him

... (you) must take him, ...

...*ngatun yemmamulla bōn kārā*. [*Safely*]

**ngadun yimamala bun gara**

... and lead him away safely.

AND lead-make-IMP! him slow

... and (you) must lead him (away) slow [i.e. safely]".

## MYSTERY WORD: *kara*

**kara:** *gara* MEANINGS INCLUDE:

slow	9	humble	2
secret	8	diligent	3
safe	1	be (neg?)	

'humble', 'diligent' AND 'slow' MIGHT BE DIFFERENT VIEWS OF THE SAME IDEA

# Mark xiv.45

*Ngatun yakita ngaiya noa uwā ta,  
waita tuloa kolang noa bōn, ngatun wiyā ngaiya [nga] Ella,  
Pirriwul, Pirriwul; ngatun boinkullea bōn.*

**ngadun yagida ngaya nuwa uwa da**

[45] And as soon as he was come,  
he goeth straightway to him, and saith, Master, master; and  
kissed him.

**AND now then he move-PH AFFirm**

**And now then he moved [i.e. came], aye, ...**

*... waita tuloa kolang noa bōn, ...*

**wada dluwagulang nuwa bun**

.. he goeth straightway to him, ...

**depart straight-towards he him**

**... he departed straight towards him, ...**

## DOUBTFUL Tkld TRANSLATION

*KJV straightway to him*

Tkld **dluwagulang ... bun**  
straight-towards ... him

COMMENT: 'straightway' MEANS  
'immediately' NOT 'unswervingly'.

PERHAPS:

**danduwa-gal-bu ngigung-Gin**  
immediately him-at  
*immediately at [i.e. to] him*

## 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

[continues from previous frame]

...ngatun wiyā ngaiya [ngə] Ella, Pirriwul, Pirriwul; ...

ngadun wiya ngaya yila biriwal biriwal

... and saith, Master, master; ..

AND speak-PH then ho chief chief

... and then spoke: "Hey, chief, chief"; ...

---

...ngatun boinkullea bōn.

ngadun buwinGaliya bun

... and kissed him.

AND kiss-be-ing-PH him

... and was kissing him.

---

## Mark xiv.46

*Ngatun bōn bara mankulla [b̄ara [?]] Mutturō barun ba ko,  
ngatun mankulla bōn.*

**ngadun bun bara manGala madaru barunbagu**

[46] And they laid their hands on him,  
and took him.

AND him they-all take-be-PH hand-using them-all-of-using

And they took him using their hands, ...

---

*... ngatun mankulla bōn.*

**ngadun manGala bun**

... and took him.

AND take-be-PH him

... and took him (away).

---

# Mark xiv.47

*Ngatun wakol lo barun kin birung [yæ] boungkilli kan unta*

\_\_\_\_\_ [drew] yirra, ngatun bünkulla [bõn] upullikan nung Pirriwul Ieru ko ba, ngatun [245] /kõlbuntea  
*ngurẽung ngikoumba/ ngurẽung bõn wittia ngikoumba.*

**ngadun wagulu barunGinbirang bungGiligan anda**

[47] And one of them that stood by

drew a sword, and smote a servant of the high priest, and cut off his ear.

AND one-ERG them-all-away from rise-be-ing-agent there

And one from [i.e. of] them rising-agent(s) [i.e. standing (people)] there ...

... \_\_\_\_\_ [drew] yirra, ...

**[duluma] yira**

.. drew a sword, ...

**[shake-PH] tooth [sabre]**

... [shook] [i.e. drew] (his) sabre, ...

### MISSING TRANSLATION

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

*... ngatun bünkulla [bõn] upullikan nung  
Pirriwul Ieru ko ba, ...*

**ngadun bunGala ubaliganung  
biriwal PRIESTguba**

.. and smote a servant of the high priest, ...

AND beat-be-PH do-ing-agent-ACC  
chief PRIEST-of

... and beat the doing-agent [i.e. servant]  
of the chief priest, ...

### SPECIAL WORD: chief priest

THERE ARE 37 INSTANCES OF 'chief priest'

- 9 **biriwal** PRIEST
- 8 **biriwalu** PRIEST**gu**
- 4 **biriwal** PRIEST**guba**
- 1 **biriwalgubagagu** PRIEST**gubagagu**
- 15 [other variants]
- 15 adjective–noun suffix agreement
- 22 no agreement
- 4 probably incorrect (**biriwal** PRIEST**guba**)

### DOUBTFUL Tkld TRANSLATION

*KJV of the high priest*

Tkld **biriwal IERUguba**

chief PRIEST-of

THIS MEANS 'the chief of the priest(s)'.  
PERHAPS IT SHOULD BE

**biriwal-guba IERU**, OR

**biriwal-guba IERU-guba**

chief-of priest-of

PERHAPS THE LATTER, WITH  
ADJECTIVES AGREEING WITH THE  
ASSOCIATED NOUN(S)

[continues from previous frame]

...ngatun [245] /kōlbuntea ngurēung ngikoumba/ ...

ngadun gulbandiya nguriyang ngigumba

... and cut off his ear.

AND cut-AFF-PH ear him-of

... and cut (off) his ear ...

**SPECIAL WORD: cut**

DEFINITIONS MIGHT BE DOUBTFUL:

- ganban-di-li-gu To cut with a knife
- gulban-di-li-gu To chop with an axe or scythe, to mow
- gala-ba-lig-u to cut round; to circumcise
- galing-di-lig-u to cut, as with a knife or stone such cutting instrument

**INALIENABLE POSSESSION**

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

...ngurēung bōn wittā ngikoumba.

\ nguriyang bun widiya ngigumba

... and cut off his ear.

\ [OR] ear him achieve-PH him-of

... \ [OR] achieved [i.e. cut (off)] him, his ear.

**MYSTERY WORD: widi**

- widi-... build 22
- widi-... achieve 8
- widi-... sing 10
- widi-... fall 9
- widi-... gather 3
- widi-... search 3
- wi-di-... burn, smoke 2

COMMENT: 'build' AND 'achieve' are similar concepts

wi: INLAND WORD FOR 'fire'

**INALIENABLE POSSESSION**

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.



# Mark xiv.48

*Ngatun Jesu ko noa wiyā,  
ngatun wiyelliella barun,  
wiyā nura tanān uwān yanti ba manki ye ko, yirra  
kan toa, ngatun kōtturrur kan toa mankilli ko tia?*

**ngadun JESUSgu nuwa wiya  
ngadun wiyiliyila barun**

[48] And Jesus answered and said unto them,  
Are ye come out, as against a thief, with swords and with staves to take me?

AND JESUS-ERG he speak-PH  
AND speak-ing-recently them-all

And he, Jesus, spoke, and was speaking (to) them: ...

*... wiyā nura tanān uwān yanti ba manki ye ko, ...*

**wiya nura danan uwan yandi ba manGiyigu**

... Are ye come out, as against a thief, ...

QUESTION you-all approach move-now  
thus DONE take-be-actor-OPP

... “QUERY: (do) you approach-move thus-done  
[i.e. likewise] against a take-actor [i.e. thief], ...

**-gu FUNCTIONS: ERG/PURP/INSTR/OPP**

- gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.
- gu **PURP**ositive ‘for’ / -gu **DAT**ive ‘to’
- gu **INSTR**umental ‘using’
- gu **OPP**ose ‘against’ [RARELY]

-gu	<b>ERG</b> (many)	<b>DAT/</b> <b>PURP</b> (many)	<b>INSTR</b> using (many)	<b>OPP</b> against 14 appx.
-----	----------------------	--------------------------------------	---------------------------------	-----------------------------------

[continues from previous frame]

...*yirra kan toa, ngatun kōturrur kan toa ...*

yiraganduwa ngadun gudaraganduwa

... with swords and with staves ...

sabre-agent-having AND club-agent-having

... having-a-tooth-agent [i.e. (person) with a sabre]  
and having-a-club-agent [i.e. (person) with a club], ...

...*mankilli ko tia?*

manGiligu diya

... to take me?

take-be-ing-for me

... for taking [i.e. capturing] me?"

# Mark xiv.49

*Kakulla bang yantin purreung ka ta [~~ngi-n~~] nurun katoa, wiyelliella,*  
*ngatun keawarān man ba tia nura: wonto ba upatoara ta wiyatoara ta kamunbinnun wal kakilli ko.*

**gagala bang yandin bariyangGa da**  
**[TEMPLE|a da] nurunGaduwa wiyiliyila**

[49] I was daily with you in the temple teaching,  
 and ye took me not: but the scriptures must be fulfilled.

be-be-PH I all day(light)-at AFFirm [**TEMPLE-at**  
**Affirm**] ye-all-in company with speak-ing-recently

“I was at-all day(light), aye, in-company-  
 with you, speaking [i.e. teaching], ...

## MISSING TRANSLATION

AS TkId 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
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

## -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)

... *ngatun keawarān man ba tia nura: ...*

**ngadun giyawaran**  
**man ba diya nura**

... and ye took me not: ...

AND not-now take DONE me you-all

... and you did not take [i.e. capture] me: ...

## CONJOINED PRONOUNS: TkId

‘Conjoined pronouns’: TkId/Fraser p.17:

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

[continues next frame]

[continues from previous frame]

... *wonto ba upatoara ta wiyatoara ta kamunbinnun wal kakilli ko.*

wandu ba ubadwara da wiyadwara da gamanbinan wal gagiligu

... but the scriptures must be fulfilled.

instead DONE do-done to ABSTR speak-done to ABSTR be-make-permit-will certainly be-be-ing-for

... instead [i.e. but] the do-endowed speak-endowed [i.e. done–spoken by, i.e. scripture(s)], will certainly permit (to) be for being [i.e. the scriptures will have to be fulfilled].”

**ba FUNCTIONS**

-ba- do  
 ba WHEN/if  
 ba DONE  
 ba / BA NEGative  
 ba place of

**wandu ba: whereas / INSTEAD**

**wandu ba**  
 TkId: “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**

**da FUNCTIONS**

da AFFirm  
 da ABSTR  
 -da LOCative  
 da .....

**PASSIVE: –dwara**

TkId USED **-dwara**: done to  
 TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
 RENDERED: speak-, hide-, give-endowed

## Mark xiv.50

*Ngatun yipā or yippā, [y] bōn bara yantin,  
ngatun tulbulleen bara waita.*

**ngadun yiba bun bara yandin**

[50] And they all forsook him,  
and fled.

AND eject-PH him they-all all

And they all ejected [i.e. forsook] him, ...

---

*... ngatun tulbulleen bara waita.*

**ngadun dalbaliyan bara wada**

... and fled.

AND flee-ing-did they-all depart

... and fleeing, they depart(ed).

---

# Mark xiv.51

*Ngatun wirrobulleen bōn wakōl wūngngurrapin*

*ki[ɣ]rikin kan noa kirikin linnen ko; ngatun bōn bara wūngngurrapin to mānkulla:*

**ngadun wirubaliyan bun wagul wungGarabin**

[51] And there followed him a certain young man,

having a linen cloth cast about his naked body; and the young men laid hold on him:

AND follow-ing-did him one boy-INTNS

And one boy (was) following him, ...

*... ki[ɣ]rikin kan noa kirikin linnen ko; ...*

**giriginGan nuwa girigin LINENgu**

... having a linen cloth cast about his naked body; ...

garment-agent he garment LINEN-using

... he, a garment-agent, using [i.e. in] a linen garment; ...

*...ngatun bōn bara wūngngurrapin to mānkulla:*

**ngadun bun bara wungGarabindu manGala**

... and the young men laid hold on him:

AND him they-all boy-INTNS-ERG take-be-PH

... and they, the boy(s), took [i.e. seized] him.

## wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkld's USE OF wagul 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

## MYSTERY SUFFIX: -bin

<b>burulbin</b>	heavy
<b>dimbiribin</b>	adder
<b>gilibinbin</b>	shine
<b>gindiyirabin</b>	[extinct volcano]
<b>mulubin</b>	fern
<b>wungarabin</b>	youth
<b>wuwibin</b>	eyelash
<b>yiriwilbin</b>	fig
<b>yiriwildabin</b>	fig

## PROPriative having

Tkld GAVE **gayin [-gan]** FOR PROPriative **-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 PROPriative

"kain"

gayin

"in possession of; having"

having

Tkld/Frsr  
AWA Lex  
[212:25]

## MYSTERY SUFFIX: -bin

<b>burulbin</b>	heavy
<b>dimbiribin</b>	adder
<b>gilibinbin</b>	shine
<b>gindiyirabin</b>	[extinct volcano]
<b>mulubin</b>	fern
<b>wungarabin</b>	youth
<b>wuwibin</b>	eyelash
<b>yiriwilbin</b>	fig
<b>yiriwildabin</b>	fig

# Mark xiv.52

*Ngatun wūnkulla noa unnoa kir[ɸ]ikin linnen ta*

*ngatun tulbullea \_\_\_\_\_ [naked]*

**ngadun wunGala nuwa anuwa girigin LINEN da**

[52] And he left the linen cloth,  
and fled from them naked.

AND deposit-be-PH he that garment LINEN AFFirm

And he deposited [i.e. abandoned] that linen garment, aye, ...

here / there // this / that			
Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:			
	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

*... ngatun tulbullea \_\_\_\_\_ [naked]*

**ngadun dalbaliya [barunGabirang giriginGurin]**

... and fled from them naked.

AND flee-ing-PH [**them-all-away from garment-lacking**]

... and was fleeing [from them lacking garment(s)] [i.e. naked].

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

# Mark xiv.53

*Ŷ Ngatun Jesu bōn bara yemmamā Pirriwul Ieru kolāng:*  
*ngatun kaūmā ngikoung [247] katoa yantīn bara Pirrwul Ieru [kʷl] ngatun bara ngurrokul.*

**ngadun JESUS bun bara yimama biriwal PRIESTgulang**

[53] And they led Jesus away to the high priest:  
and with him were assembled all the chief priests and the elders and the scribes.

**AND JESUS him they-all lead-make-PH chief PRIEST-towards**

And they led him, Jesus, towards the high priest(s); ...

**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)

*... ngatun kaūmā ngikoung [247] katoa yantīn bara Pirrwul Ieru [kʷl] ...*

**ngadun gawuma ngigungGaduwa yandin bara biriwal PRIEST**

.. and with him were assembled all the chief priests ...

**AND gather-make-PH him-in company with all they-all chief PRIEST**

... and, gathered in-company-with him, (were) they all the high priests, ...

**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)

**-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)

*...ngatun bara ngurrokul.*

**ngadun bara ngarugal [ngadun SCRIBE]**

... and the elders and the scribes.

**AND they-all old-belong [AND SCRIBE]**

... and they, the old-mob [i.e. elders] [and scribe(s)].

**MISSING TRANSLATION**

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



# Mark xiv.54

*Ngatun Peter[ɾ]ō noa wirrobulleen bōn kalong ka ta,  
murrung kolang kokiri kauwal Pirriwul [kauwan (?) Ieru-ūmba kolang: yellawā noa barun  
katoa upulli kan toa, ngatun kurrōl bulleen [warmed] noa bo koiyung kin ko.*

**ngadun PETERu nuwa wirubaliyan bun galungGa da**

[54] And Peter followed him afar off,  
even into the palace of the high priest: and he sat with the servants,  
and warmed himself at the fire.

**AND PETER-ERG he follow-ing-did him distant-at AFFirm**

And he, Peter, was following him at [i.e. in] the distance, aye, ...

**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

*... murrung kolang kokiri kauwal Pirriwul  
[kauwan (?) Ieru-ūmba kolang: ...*

**marangGulang gugiri gawal  
biriwal PRIESTumbagulang**

... even into the palace of the high priest: ...

inside-towards hut big  
chief PRIEST-of-towards

... towards inside the big house  
[i.e. palace] of the high priest: ...

**SPECIAL WORD: chief priest**  
THERE ARE 37 INSTANCES OF 'chief priest'  
9 **biriwal** PRIEST  
8 **biriwalu** PRIEST**gu**  
4 **biriwal** PRIEST**guba**  
1 **biriwalgubagagu** PRIEST**gubagagu**  
15 [other variants]  
15 adjective–noun suffix agreement  
22 no agreement  
4 probably incorrect (**biriwal** PRIEST**guba**)

**DOUBTFUL Tkld TRANSLATION**  
*KJV into the palace*  
Tkld **marangGulang gugiri gawal**  
inside-towards hut big  
PERHAPS LOCative REQUIRED:  
**marang-Gulang gugiri-din gawal-lin**  
**biriwal-guba** PRIEST-**guba**  
inside-towards hut-at big-at chief-of priest-of  
*towards inside at the big house [i.e. palace]  
of the chief priest*

[continues from previous frame]

...*yellawā noa barun katoa upulli kan toa, ...*

**yilawa nuwa barunGaduwa ubaliganduwa**

... and he sat with the servants, ...

sit-PH he them-all-in company with do-ing-agent-in company with

... (and) he sat in-company-with them, in-company-with the doing-agent(s) [i.e. servants], ...

#### -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)

...*ngatun kurrōl bulleen [warmed] noa bo koyung kin ko.*

**ngadun garulbaliyan nuwabu gwiungGingu**

... and warmed himself at the fire.

AND sweat-do-ing-did he-EMPH fire-to

... and emphatically he was sweat-doing [i.e. warming himself] to [i.e. at] the fire.

#### DOUBTFUL Tkld TRANSLATION

KJV *warmed himself*

Tkld **garulbaliyan nuwabu**  
sweat-do-ing-did he-EMPH

COMMENT: **nuwa-bu** IS 'emphatically-he', NOT 'himself'. PERHAPS

**garul-ba-li-yan ngigung gudi-bu**  
sweat-do-ing-did him self-EMPH  
*warmed himself*

# Mark xiv.55

*Ngatun nupilleen bara Pirriwul lo Ieru ko,*  
*ngatun yan̄in bara ngurrokul-lo [Council] nakilli kan ko bōn Jesu nung, tetti*  
*wirrilli ko bōn; ngatun ngatirān:*

**ngadun nubiliyan bara**  
**biriwalu PRIESTgu**

[55] And the chief priests and all the council sought  
 for witness against Jesus to put him to death; and found none.

AND try-be-ing-did they-all  
 chief-ERG PRIEST-ERG

And they, the chief priests, tried, ...

**SPECIAL WORD: tempt/touch/ try/teach**

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

**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)

*... ngatun yan̄in bara ngurrokul-lo [Council] ...*

**ngadun yandin bara ngarugalu**

... and all the council ...

AND all they-all old-belong-ERG

... all the old-mob [i.e. elders] [i.e. Council], ...

*... nakilli kan ko bōn Jesu nung, ...*

**nagiliganGu bun JESUSnung**

... sought witness against Jesus ...

see-be-ing-agent-OPP him JESUS-ACC

... the see-ers [i.e. witnesses] against him, Jesus, ...

**-gu FUNCTIONS: ERG/PURP/INSTR/OPP**

- gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERGative.
- gu PURPpositive 'for' / -gu DATive 'to'
- gu INSTRumental 'using'
- gu OPPose 'against' [RARELY]

	ERG	DAT/ PURP	INSTR	OPP
-gu	(many)	(many)	using (many)	against 14 appx.

[continues from previous frame]

...*tetti wirrilli ko bōn*; ...

**didi wiriligu bun**

.. to put him to death; ...

dead operate-ing-for him

... for dead-operating him [i.e putting him to death]; ...

...*ngatun ngatirān*:

**ngadun ngadiran**

... and found none.

AND nothing-ness

... and (found) nothing.

## DOUBTFUL Tkld TRANSLATION

*KJV and found none*

Tkld **ngadun ngadiran**

AND nothing-ness

COMMENT: the chief priests etc. sought for witness against Jesus; and found none.

PERHAPS:

*ngadun bara giyawayi garawa-gurin*

AND they-all no find-PH-lacking

*and they did not find (anything)*

# Mark xiv.56

*Kulla wal kauwul kauwul lo ngakoiyelli kan ngikoung kai;  
wonto ba tulōa korien ta wiyelli ta barun ba tarai ta tarai ta [together].*

**gala wal gawal gawalu ngaguwiyiligan ngigungGayi**

[56] For many bare false witness against him,  
but their witness agreed not together.

because certainly big big [many]-ERG  
fib-speak-ing-agent him-at [i.e. against]

Because certainly (there were) many fib-speakers at [i.e. against] him; ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

*... wonto ba tulōa korien ta wiyelli ta barun ba tarai ta tarai ta [together].*

**wandu ba dluwagurin da wiyili da barunba darayida darayida**

... but their witness agreed not together.

instead DONE straight-lacking ABSTR speak-ing ABSTR  
them-all-of other AFFirm other AFFirm

... instead their abstract-speaking(s)  
[i.e. witness] other-aye–other-aye [i.e. together]  
straight-lacking, aye [i.e. agreed not]  
[i.e. the witnesses did not agree together]

## 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**

## INVENTIVE TRANSLATION

Tkld’s SOLUTION INVENTIVE FOR THIS SENTENCE

# Mark xiv.57

*Ngatun tarai kan bara bounkulleen,  
ngatun nakoyelleen bara ngikoung kai, ngiyakai wiyelliella,*

## ngadun darayigan bara bunGaliyan

[57] And there arose certain,  
and bare false witness against him, saying,

AND other-agent they-all rise-be-ing-did

And they, others, were rising, ...

*... ngatun nakoyelleen bara ngikoung kai, ...*

## ngadun naguyiliyan bara ngigungGayi

... and bare false witness against him, ...

AND fib-speak-ing-did they-all him-at

... and they were fib-speaking [i.e. bearing false witness] at [i.e. against] him, ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

*...ngiyakai wiyelliella,*

## ngiyagayi wiyiliyila

... saying,

like this speak-ing-recently

... speaking like this:

# Mark xiv.58

*Ngurrung kulla ngeen bōn wiyelliella ba, upmunnun wal bang barān unni Kokirri yirri yirri kan, /Temple/ umatoara ta [249] [Mutturo] ngala tārrō mutturrō, ngatun ngoro ka ba kunnun ta wittimunnun wal bang unnung tarai ta umatoara kunnun wal mutturrō korien.*

**ngarangGala ngiyin bun wiyiliyila ba**

[58] We heard him say,  
I will destroy this temple that is made with hands, and within three days I will build another made without hands.

hear-be-PH we-all him speak-ing-recently DONE

We >done<-heard him speaking:...

*... upmunnun wal bang barān unni Kokirri yirri yirri kan, /Temple/ ...*

**umanan wal bang baran  
ani gugiri yiri yirigan**

.. I will destroy this temple ...

make-will certainly I DOWN  
this hut sacred sacred-BEness

.. "I will make this sacred house down [i.e. destroy this temple], ...

### DOUBTFUL Tkld TRANSLATION

KJV *I will destroy*  
Tkld **umanan ... bang baran**  
make-will ... I DOWN  
PERHAPS:  
**dyir-ba-ngGa-nan wal bang**  
break-do-compel-will certainly I  
*I will certainly break [i.e. destroy]*

### -gan / -gan(g)

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

### 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.*

[continues from previous frame]

...umatoara ta [249] [Mutturō] ngala tārro mutturrō, ...

umadwara da ngaladaru madaru

... that is made with hands, ...

make-done to AFFirm that-PLUR-using hand-using

... make-endowed [i.e. made], aye, using [i.e. with] those hand(s) ...

**PASSIVE: -dwara**

TkId USED **-dwara**: done to  
 TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
 RENDERED: speak-, hide-, give-endowed

...ngatun ngoro ka ba kunnun ta wittimunnun wal bang ...

ngadun ngurugaba ganan da  
 widimanan wal bang

... and within three days I will build ...

AND three-at be-will AFFirm build-make-will certainly I

... and it will be, aye, at [i.e. in]  
 three (days) I will certainly build ...

**MYSTERY WORD: widi**

widi-...	build	22
widi-...	achieve	8
widi-...	sing	10
widi-...	fall	9
widi-...	gather	3
widi-...	search	3
wi-di-...	burn, smoke	2

COMMENT: 'build' AND 'achieve' are similar concepts  
**wi**: INLAND WORD FOR 'fire'

**MISSING TRANSLATION**

TkId DID NOT TRANSLATE:  
 'days'  
 PERHAPS:  
 ngadun ngurugaba bariyangGa  
 AND three-at day(light)-at  
 and at [i.e. in] three day(s)

...unnung tarai ta umatoara kunnun wal mutturrō korien.

anang darayi da umadwara  
 ganan wal madarugurin

... another made without hands.

that other AFFirm make-done to  
 be-will certainly hand-using-lacking

... that other, aye, make-endowed  
 [i.e. (thing, temple) made] (that) will  
 certainly be without using hands".

**here / there // this / that**

Adverbs / demonstratives RELATED  
 TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

**PASSIVE: -dwara**

TkId USED **-dwara**: done to  
 TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
 RENDERED: speak-, hide-, give-endowed



# Mark xiv.59

*Wonto ba [b̄ar̄a] yanti keawai tuloa ta wiyelli ta barun ba*

*tarai ta tarai ta [together] or tarai ta bo tarai ta bo.*

wandu ba yandi giyawayi duluwa da wiyili da barunba

[59] But neither so did their witness agree together.

instead DONE thus no straight ABSTR speak-ing ABSTR them-all-of

instead thus, not, their abstract-straight-speaking(s)  
[i.e. their witnesses (did) not], ...

## 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**

... *tarai ta tarai ta [together] or tarai ta bo tarai ta bo.*

darayida darayida \ OR darayidabu darayidabu\

... together.

other AFFirm other AFFirm \ OR other-AFFirm-EMPH other-AFFirm-EMPH

... emphatically-other, aye–emphatically-other, aye [i.e. agree together].

## MS ERROR [?] Clitic da

da AFFirm (aye)

PERHAPS **da**: ISOLATED, AT THE END [?]

*cf Dixon:*

“Most Australian languages have a small set of **clitics**. These can be added to any type of word and always follow the final inflection; ...” [Dixon 1980 284:22]

## Mark xiv.60

*Ngatun willi ka [θoun] wokka ka  
boungkulleen Pirriwul Ieru to [ta?],  
ngatun wīyā bōn Jesu nung, wiyelliella, ngatirān bi wiyān? Minnaring  
ke unni wiyatoara ta barun ba ngikoung [ngiroung?] kai?*

**ngadun wiliga wagaga  
bungGaliyan biriwal PRIESTdu**

[60] And the high priest  
stood up in the midst,  
and asked Jesus, saying, Answerest thou  
nothing? what is it which these witness  
against thee?

**AND middle-at high-at  
rise-be-ing-did chief PRIEST-ERG**

And the chief priest was rising  
at [i.e. in] the high middle, ...

### 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

### 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)

*... ngatun wīyā bōn Jesu nung, wiyelliella, ...*

**ngadun wiya bun JESUSnung wiyiliyila**

.. and asked Jesus, saying, ...

**AND speak-PH him JESUS-ACC speak-ing-recently**

... and spoke (to) Jesus, saying: ...

[continues from previous frame]

...*ngatirān bi wiyān?* ...

**ngadiran bi wiyān**

... Answerest thou nothing? ...

nothing-ness thou speak-now

... “Do you say nothing? ...

...*Minnaring ke unni wiyatoara ta barun ba ngikoung kai?*

**minaring gi ani wiyadwara da barunba ngigungGayi [ngirungGayi]**

... what is it which these witness against thee?

what be this speak-done to ABSTR them-all-of thee-at

... What is this (that) them, the speak-endowed(s) [i.e. spoken by(s), i.e. witnesses], (have) at [i.e. against] you?”

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

**VERB ‘to be’**

ACCORDING TO R.M.W. DIXON, “Most Australian languages lack any verb ‘to be’” [Dixon 1980 491:12] IF THIS IS THE CASE FOR Awabakal, **ga / gi** ‘be’ WOULD BE A TklD INVENTION.

**MS ERROR**

**ngikoung kai**  
him-at  
MS ERROR FOR  
**ngirungGayi**  
thee-at

# Mark xiv.61

*Wonto noa ba mupai kakulla,*

*ngatun ngatirān noa wiyā or keawarān noa wiya ba wiyea kan bōn Pirriwul lo Ieru ko [bōn] ngatun wiyelliela bōn. Krist ta bi unni, yināl ta Pitulmatoara koba? Or Pitulmulli kan koba? [Blessed]*

wandu nuwa ba mubayi gagala

[61] But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

instead he DONE shut be-be-PH

instead he was shut [i.e. silent], ...

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 ngatirān noa wiyā or keawarān noa wiya ba ...*

ngadun ngadiran nuwa wiya \OR giyawaran nuwa wiya ba\

.. and answered nothing. ...

AND nothing-ness he speak-PH \ OR not-now he speak-PH DONE\

.. and he said nothing. ...

*... wiyea kan bōn Pirriwul lo Ieru ko [bōn] ...*

wiyiyagan bun biriwalu PRIESTgu

... Again the high priest asked him, ...

speak-again-now him chief-ERG PRIEST-ERG

.. The chief priest spoke again (to) him, ...

-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**

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)

[continues from previous frame]

*...ngatun wiyelliela bōn. ...*

**ngadun wiyiliyila bun**

... and said unto him, ...

AND speak-ing-recently him

... and spoke [i.e. asked] him: ...

---

*...Krist ta bi unni, ...*

**CHRIST da bi ani**

... Art thou the Christ, ...

CHRIST AFFirm thou this

... “Christ, aye, you this [i.e. Are you this Christ?], ...

---

*...yināl ta Pitulmatoara koba? Or Pitulmulli kan koba? [Blessed]*

**yinal da bidalmdwaraguba \ OR bidalmliganguba \**

... the Son of the Blessed?

son AFFirm joy-make-done to-of \ OR joy-make-ing-agent-of \

... son, aye, of the rejoice-endowed [i.e. blessed]?”

---

## Mark xiv.62

*Ngatun Jesu ko noa wiyā kauwā ta bang:*

*ngatun nanun wal nura yinal ta kore koba yellawollinnun [~~unta-mattarin~~  
ka-~~?~~] tūngkāng ka [on the] kaiyu kan ta, ngatun tanān uwollinnun unta  
tara yareil la ba moroko koba ka. [251]*

**ngadun JESUSgu nuwa wiya gawa da bang**

[62] And Jesus said, I am:

and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

AND JESUS-ERG he speak-PH be-IMP! [yes] AFFirm I

And he, Jesus, spoke: “Yes, aye, I (am):

---

*... ngatun nanun wal nura yinal ta kore koba ...*

**ngadun nanan wal nura yinal da guriguba**

... and ye shall see the Son of man ...

AND see-will certainly you-all son AFFirm man-of

... and you will certainly see the son, aye, of man ...

---

[continues next frame]

[continues from previous frame]

...yellawollinnun [~~unta mattarrin~~ [?]] tūngkāng ka [on the] kaiyu kan ta, ...

yilawalinan **dungGangGa** gayuganda

.. sitting on the right hand of power, ...

sit-ing-will right-(hand)(side)-at able-agent-at

... will be sitting at [i.e. on] the right-hand at [i.e. of] the powerful, ...

MYSTERY WORD: *dunGa...*

<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	marrow	2

...ngatun tanān uwollinnun unta tara yareīl la ba moroko koba ka. [251]

**ngadun** danan uwalinan andadara yarilaba murugugubaga

... and coming in the clouds of heaven.

AND approach move-ing-will there-PLUR cloud-at sky-of-at

... and be approach-moving those clouds at [i.e. in] the sky [i.e. heaven].

# Mark xiv.63

*Yakita ngaiya yiirbungngā Pirriwul lo  
Ieru ko kirikin ngikoumba ta;*

*ngatun wiyā tāntoa ta, yanoa ngearun kin ngurralli kan to tarai to?  
or Minnaring ko?*

yagida **ngaya** yiyirbang**Ga** biriwalu  
**PRIESTgu** girigin **ngigumba da**

[63] Then the high priest rent his clothes,  
and saith, What need we any further witnesses?

now then shred-do-compel-PH chief-ERG  
PRIEST-ERG garment him-of AFFirm

Now the chief priest then shredded his garments; ...

## SPECIAL WORD: *chief priest*

THERE ARE 37 INSTANCES OF 'chief priest'

- 9 **biriwal** PRIEST
- 8 **biriwalu** PRIEST**gu**
- 4 **biriwal** PRIEST**guba**
- 1 **biriwalgubagagu** PRIEST**gubagagu**
- 15 [other variants]
- 15 adjective–noun suffix agreement
- 22 no agreement
- 4 probably incorrect (**biriwal** PRIEST**guba**)

... *ngatun wiyā* ...

**ngadun wiya**

.. and saith, ...

AND speak-PH

... and spoke: ...

[continues next frame]



[continues from previous frame]

*...tāntoa ta, yanoa ngearun kin  
ngurralli kan to tarai to? or  
Minnaring ko?*

danduwa da yanuwa  
ngiyaranGin ngaraligandu  
darayidu \ OR minaringGu\

... What need we any further witnesses?

enough AFFirm let-it-be us-all-at hear-ing-  
agent-using other-using \ OR what for\

... “Enough, aye; desist! (What for) at us  
using other hearing agents  
[i.e. Why do we need other witnesses]?”

**YANUWA ‘let-it-be’**

yanuwa CONVEYS THE IDEAS OF ‘let it be’, ‘desist’, ‘leave alone’, ‘drop it’, etc.

**-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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

# Mark xiv.64

**Ngurrung kulla ta nura:**

*yakoai nura kōttān? Ngatun yāntīn to wiyā kummunbilla bōn tetti wirrilli ko. or burrilli ko.*

**ngarangGala da nura**

[64] Ye have heard the blasphemy:

what think ye? And they all condemned him to be guilty of death.

hear-be-PH AFFirm you-all

“You, aye, heard: ...

... *yakoai nura kōttān?* ...

**yaguwayi nura gudan**

.. what think ye? ...

how you-all think-now

... how do you think?” ...

## yaguwayi: HOW

INTERROGATIVE ‘how’: **yaguwayi**

ENGLISH **how** HAS SEVERAL

MEANINGS, e.g.:

- interrogative ‘How does it work?’
- in what manner ‘I don’t know how to do it’
- what quality ‘How was the movie today?’
- modifier ‘How funny that is’
- = ‘what’ ‘How about some dinner?’

**yaguwayi**: PROBABLY FIRST MEANING

...*Ngatun yāntīn to wiyā kummunbilla*

*bōn tetti wirrilli ko. or burrilli ko.*

**ngadun yandindu wiya gamanbila  
bun didi wiriligu \ OR [didi]bariligu\**

... And they all condemned him to be guilty of death.

AND all-ERG speak-PH be-make-permit-IMP! him  
dead operate-ing-for \ OR [dead] do-INSTR-ing-for\

... And all spoke: “Let him be for dead operating  
[i.e. committed to death] \OR instrumentally done to death\”.

# Mark xiv.65

*Ngatun tarai to bara karāng ko billeen bōn [spit],  
ngatun wutilleen bōn ngaikung [Face eyes] ngikoumba, ngatun būnkulla bōn, ngatun  
wiyā bōn, wiyellia: (Prophesy:) ngatun būnkulla bōn bara upulli kan to [mu [?]] warā ko  
mutturrō ko ba ko barun ba ko.*

**ngadun darayidu bara garangGubiliyan bun**

[65] And some began to spit on him,  
and to cover his face, and to buffet him, and to say unto him, Prophesy:  
and the servants did strike him with the palms of their hands.

AND other-ERG they-all foam-using-do-ing-did him

And others, they were spitting (on) him, ...

UNIDENTIFIED TERMS	
begin	INCHOative / INCEptive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

*... ngatun wutilleen bōn ngaikung [Face eyes] ngikoumba, ...*

**ngadun wudiliyan bun ngayigang ngigumba**

.. and to cover his face, ...

AND cover-ing-did him eye(s) him-of

... and covering him his eyes [i.e. face],...

**INALIENABLE POSSESSION**

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

*...ngatun būnkulla bōn, ...*

**ngadun bunGala bun**

... and to buffet him, ...

AND beat-be-PH him

... and beat him, ..

[continues from previous frame]

*...ngatun wiyā bōn, wiyellia: (Prophecy:) ...*

**ngadun wiya bun wiyiliya**

... and to say unto him, Prophecy: ...

AND speak-PH him speak-ing-IMP!

... and spoke (to) him: “(You must be), speaking [i.e. prophesying]”, ...

*...ngatun būnkulla bōn bara upulli kan to [~~ḥ~~ (?)] warā ko mutturrō ko ba ko barun ba ko.*

**ngadun bunGala bun bara ubaligandu waragu madarugubagu barunbagu**

... and the servants did strike him with the palms of their hands.

AND beat-be-PH him they-all do-ing-agent-ERG handpalm-using hand-of-using them-all-using

... and they, the do-ers [i.e. servants] beat him using the palms of their hands.

# Mark xiv.66

*Ɔ Ngatun kakulla ba noa Peter ba barā ka ba murrung ka ba Kokirrā kauwul la ba [Palace], tanān uwā wakol lo murrakeen ka birung Pirriwul Ieru koba.*

**ngadun gagala ba nuwa PETER ba baragaba marangGaba gugira gawalaba**

[66] And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

AND be-be-PH WHEN/if he PETER DONE down-at inside-at hut-at big-at

And when he, Peter, done [i.e. was] down [i.e. beneath], inside at [i.e. in] the big house [i.e. palace], ...

### MS VARIANT: hut-at

VERSIONS OF 'hut-at':	
Tkld	
7	<b>gugiridin</b>
2	<b>gugiriba</b>
2	<b>gugiraga(ba)</b>
20	<b>gugira</b>

*... tanān uwā wakol lo murrakeen ka birung Pirriwul Ieru koba.*

**danan uwa wagulu maraginGabirang biriwal PRIESTguba**

... there cometh one of the maids of the high priest:

approach move-PH one-ERG lass-away from chief PRIEST-of

... one girl from of the chief priests approach-moved.

### SPECIAL WORD: chief priest

THERE ARE 37 INSTANCES OF 'chief priest'

9 **biriwal** PRIEST

8 **biriwalu** PRIEST**gu**

4 **biriwal** PRIEST**guba**

1 **biriwalgubagagu** PRIEST**gubagagu**

15 [other variants]

15 adjective–noun suffix agreement

22 no agreement

4 probably incorrect (**biriwal** PRIEST**guba**)

### DOUBTFUL Tkld TRANSLATION

*KJV one of the maids of the high priest*

Tkld **wagulu maraginGabirang biriwal PRIESTguba**

one-ERG lass-away from chief PRIEST-of

COMMENTS:

(1) MISPLACED 'away from' [?];

(2) NO NEED FOR ERGative IN AN INTRANSITIVE SENTENCE; AND IF THERE WERE A NEED, THEN THERE SHOULD BE AGREEMENT OF **wagul** AND **maragin**

(**wagal-lu maragin-du**):

PERHAPS:

**danan uwa wagul maragin biriwal-ga-birang-Guba** PRIEST-ga-birang-Guba

approach move-PH one lass chief-away from-of PRIEST-away from-of

*one maid from (those) of the chief priest approached*

## Mark xiv.67

*Ngatun [ng-] nakulla bōn bountoa ba  
 Peter nung kurrōl bulliella [warming] noa bo;  
 nakilleen bōn bountoa, ngatun ngaiya wiyā [ngaiya], kauwā ngintoa ta kakulla  
 ngikoung katoa [253] Jesu koa Nazaret [hæ] kul loa.*

**ngadun nagala bun buwanduwa ba  
 PETERnung garulbaliyila nuwabu**

[67] And when she saw Peter warming himself,  
 she looked upon him, and said, And thou also wast with Jesus of Nazareth.

AND see-be-PH him she WHEN/if PETER-ACC  
 sweat-do-RFLX-recently he-EMPH

And when she saw him, Peter, emphatically  
 he was sweat-doing [i.e. warming himself]; ...

*... nakilleen bōn bountoa, ngatun ngaiya wiyā [ngaiya], ...*

**nagiliyan bun buwanduwa ngadun ngaya wiya**

.. she looked upon him, and said, ...

see-be-ing-did him she AND then speak-PH

... she was seeing [i.e. looking at] him, and then spoke: ...

### DOUBTFUL Tkld TRANSLATION

KJV *warmed himself*

Tkld **garulbaliyila nuwabu**

sweat-do-ing-recently he-EMPH

COMMENT: **nuwa-bu** IS 'emphatically-he',  
 NOT 'himself'. PERHAPS

**garul-ba-li-yila ngigung gudi-bu**

sweat-do-ing-recently him self-EMPH

*warmed himself*

[continues from previous frame]

...*kauwā ngintoa ta kakulla ngikoung katoa*  
**[253]** *Jesu koa Nazaret [tœæ] kul loa.*

**gawa nginduwa da gagala ngigungGaduwa**  
**JESUSguwa NAZARETgaluwa**

... And thou also wast with Jesus of Nazareth.

be-IMP! [yes] thou AFFirm be-be-PH  
 him-in company with JESUS-in company  
 with NAZARETH-belong-in company with

... “Yes, you, aye, were with him,  
 with Jesus of the Nazareth mob”.

**-gaduwa: IN COMPANY WITH**

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

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

# Mark xiv.68

*Wonto ba noa yuropā / or - ngakoiyā [fib [?] ], wiyelliella,*

*keawai wal bang [ngurrān-pā] ngimilli korien, keawaran bang ngurrān bīn wiyelli ta or [wiyelli]yān.  
Ngatun uwa noa warrai ta ko \_\_\_\_\_ [porch]; ngatun tibbin to murkakaka wiyā.*

wandu ba nuwa yuruba \ OR ngaguwiya \ wiyiliyila

[68] But he denied, saying,

I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

instead DONE he hide-PH \ OR fib-speak-PH \ speak-ing-recently

Instead he hid \ OR fibbed \, speaking: ...

## 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**

*... keawai wal bang [ngurrān-pā] ngimilli korien, ...*

giyawayi wal bang ngimiligurin

... I know not, ...

no certainly I know-make-ing-lacking

... "I certainly do not knowing, ...

## 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)

*... keawaran bang ngurrān bīn wiyelli ta or [wiyelli]yān. ...*

giyawaran bang ngaran bin wiyili da \ OR [wiyili]yan \

... neither understand I what thou sayest. ...

not-now I hear-now thee speak-ing ABSTR \ OR speak-ing-did \

... I do not hear [i.e. understand] you, the abstract speaking(s) [i.e. words] \ OR (what you) said. \ " ...



[continues from previous frame]

...*Ngatun uwa noa warrai ta ko* \_\_\_\_\_ [*porch*]; ...

**ngadun uwa nuwa warayidagu** [**gumaradagu**]

... And he went out into the porch; ...

AND move-PH he outside-to [**shade-to**]

... And he moved to the [**shade**] [i.e. porch] outside; ...

**OUTSIDE: warayi / waraba**

Tkld GENERALLY USED **warayi** FOR 'outside', BUT ON ABOUT 4 OCCASIONS USED **waraba** OTHER USE: **wara-ba**: fill-PH

**MISSING TRANSLATION**

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

...*ngatun tibbin to murkakaka wiyā.*

**ngadun dibindu magagaga wiya**

... and the cock crew.

AND bird-ERG cackle speak-PH

... and the bird spoke the cackle [i.e. crowed].

# Mark xiv.69

*Ngatun tarai to marrakeen to nakillea bōn,*  
*ngatun ngaiya wiyā barun boungkullikān bapai ta ba, unni noa ngali wakol ta barun ba.*

**ngadun darayidu maragindu nagiliya bun**

[69] And a maid saw him again,  
and began to say to them that stood by, This is one of them.

AND other-ERG lass-ERG see-be-ing-PH him

And another lass saw him, ...

## DOUBTFUL Tkld TRANSLATION

*KJV saw him again*  
Tkld **nagiliya bu**  
see-be-ing-PH him  
-yaga- = 'again'. PERHAPS:  
**na-gi-li-yaga-n bun**  
see-be-ing-again-now him  
*saw him again*

## -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**

*... ngatun ngaiya wiyā barun boungkullikān bapai ta ba, ...*

**ngadun ngaya wiya barun bungGaligan babayidaba**

... and began to say to them that stood by, ...

AND then speak-PH them-all rise-be-ing-agent near-at

... and then spoke (to) them, the rising [i.e. standing] people nearby, ...

## UNIDENTIFIED TERMS

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

*... unni noa ngali wakol ta barun ba.*

**ani nuwa ngali wagul da barunba**

... This is one of them.

this he this one AFFirm them-all-of

... "He, this fellow, (is) one, aye, of them".

## POSSESSIVE unattached

A POSSESSIVE SHOULD BE  
ATTACHED TO A NOUN  
IDIOMATIC EXPRESSION DOUBTFUL

PERHAPS SHOULD MORE LIKE:

**wagul da barun-Gin-birang**  
one AFFirm them-all-away from  
*one, aye, from their mob*

# Mark xiv.70

**Ngatun noa ngakoyea k̄an [again] [wiyilliela]**

*ngatun ka bo yakita yukita wiya b̄on bara Peter nung, boungkilli k̄an to unta bapai ta ba, yuna bota ngintoa ta wak̄ol barun ba; kulla wal ngintoa Galilee kul, ngatun yanti kul killoa pulli ngiroumba.*

**ngadun nuwa ngaguyiyagan**

[70] And he denied it again.

And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaeen, and thy speech agreeth thereto.

**AND he fib-speak-again-now**

And he fibbed [i.e. denied] again. ...

**-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**

*... ngatun ka bo yakita yukita ...*

**ngadun gabu yagida yugida**

... And a little after, ...

**AND presently now after**

... and presently, shortly after, ...

## TIME

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

*... wiya b̄on bara Peter nung, ...*

**wiya bun bara PETERnung**

... they that stood by said again to Peter, ...

**speak-PH him they-all PETER-ACC**

... they spoke (to) him, Peter, ...

[continues from previous frame]

...*boungkilli kān to unta bapai ta ba, ...*

**bungGiligandu anda babayidaba**

... they that stood by said again to Peter, ...

rise-be-ing-agent-ERG there near-at

... the risers [i.e. those standing] there nearby, ...

...*yuna bota ngintoa ta wakōl barun ba; ...*

**yunabu da nginduwa da wagul barunba**

... Surely thou art one of them: ...

true-EMPH AFFirm thou  
AFFirm one them-all-of

... “Emphatically-true(ly), aye,  
you, aye, (are) one of them, ...

**-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."

[only]

Tkld  
AWA  
Key  
1850  
[52:29 ]

**POSSESSIVE unattached**

A POSSESSIVE SHOULD BE  
ATTACHED TO A NOUN  
IDIOMATIC EXPRESSION DOUBTFUL

PERHAPS SHOULD MORE LIKE:  
**wagul-la-birang barun-Gin-birang**  
one-away from them-all-away from  
*one from their mob*

[continues next frame]

[continues from previous frame]

*...kulla wal ngintoa Galilee kul, ...*

**gala wal nginduwa GALILEEgal**

... for thou art a Galilaean, ...

but certainly thou Galilee-belong

... because certainly you (are) Galilee mob, ...

**-gan / -gani / -gal**

**-gan** agent (person who acts)  
(cf. Eng. **-er** baker, walker)

**-gani** entity

**-gal** belong (e.g. part of a group)

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

*...ngatun yanti kul killoa pulli ngiroumba.*

**ngadun yandigaliluwa bali ngirumba**

... and thy speech agreeth thereto.

AND thus-belong like voice thee-of

... and thus [i.e. also] your voice is similar”.

**-giluwa: -LIKE**

**-giluwa** like

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

*Wonto ba noa yarakai wiyelleen [scold - swear or],  
ngatun yiba<sub>1</sub> /turīn<sub>2</sub> wiyelleen/ wiyelliella, keawarān ngimilli korien bōn bāng unni kore  
ngikoung kai nura wiyā.*

wandu ba nuwa yaragayi wiyiliyan

[71] But he began to curse

and to swear, saying, I know not this man of whom ye speak.

instead DONE he bad speak-ing-did

Instead he was speaking bad(ly) [i.e. cursing, swearing], ...

*... ngatun yiba<sub>1</sub> /turīn<sub>2</sub> wiyelleen/ wiyelliella, ...*

ngadun yiba \durin wiyiliyan\ wiyiliyila

... and to swear, saying, ...

AND rebuke \ true speak-ing-did \ speak-ing-recently

... and rebuke \ speaking truly [i.e. swearing the truth], \ saying: ...

*...keawarān ngimilli korien bōn bāng  
unni kore ngikoung kai nura wiyā.*

giyawaran ngimiligurin bun bang  
ani guri ngigungGayi nura wiya

... I know not this man of whom ye speak.

not-now know-ing-lacking him I  
this man him-at you-all speak

... “I (am) not knowing-<lacking> him, this man, at [i.e. of, about] him you speak”.

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**

UNIDENTIFIED TERMS

begin	INCHOative / INCEPTive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking  
giyawayi na-gurin not seeing William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

# Mark xiv.72

*Ngatun Buloara ka ta wiyeā kan tibbin to [255] murkakakā.*

*Ngatun noa Peterrō kōttellēen unnoa ta wiyelli ta wiyatoara ta Jesu ko noa bōn wiyā, Tibbin to noa bonēn murkakakā wiyennun buloara ka ta, ngoro ta kunnun wal bi nakoyennun bi tia. Ngatun noa ba kōttellēen unnoa ta, tungkilleen ngaiya noa.*

**ngadun bulwaraga da wiyiyagan dibindu magagaga**

[72] And the second time the cock crew.

And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

AND two-at AFFirm speak-again-now bird-ERG cackle-PH

And twice, aye, the bird spoke again, cackled. ...

*... Ngatun noa Peterrō kōttellēen unnoa ta wiyelli ta ...*

**ngadun nuwa PETERu gudiliyan anuwa da wiyili da**

.. And Peter called to mind the word ...

AND he PETER-ERG think-ing-did that AFFirm speak-ing ABSTR

... And he, Peter, was thinking (about) that, aye, abstract speaking [i.e.word] ...

## -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**

## 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

[continues from previous frame]

... *wiyatoara ta Jesu ko noa bōn wiyā*, ...

wiyadwara da JESUSgu  
nuwa bun wiya

... that Jesus said unto him, ...

speak-done to ABSTR JESUS-ERG  
he him speak-PH

... speak-endowed [i.e. spoken by]  
(Jesus); he, Jesus,, spoke to him: ...

**PASSIVE: -dwara**

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
RENDERED: speak-, hide-, give-endowed

**CONJOINED PRONOUNS: Tkld**

‘Conjoined pronouns’: Tkld/Fraser p.17:  
I thee **ba-nung** she thee **bin-toa**  
I her **ba-noun**  
thou me **bi-tia** thou her **bi-noun**  
thou him **bi-nung**  
he thee **bi-loa** (he me **tia-loa**)

... *Tibbin to noa bonēn murkakakā wiyennun buloara ka ta*, ...

dibindu nuwa bunin magagaga  
wiyinan bulwaraga da

... Before the cock crow twice, ...

bird-ERG he beforehand cackle-PH  
speak-will two-at AFFirm

... “Before it, the bird, will cackle twice, aye, ...

**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

**TIME**

**gabu** soon **yagida** now  
**ngaya** then **yugida** after  
**dangGa** before **gumba** tomorrow  
... until **wara** yesterday  
**yandi gadayi** always (*thus every*)  
**yaguwanda** when  
**duwanda** afterwards, future  
**bunin** beforehand  
**bangGayi** now

[continues next frame]



[continues from previous frame]

*...ngoro ta kunnun wal bi nakoyennun bi tia. ...*

**nguru da ganan wal bi naguyinan bi diya**

... thou shalt deny me thrice. ...

three AFFirm be-will certainly thou fib-speak-will thou me

... (it) will certainly be three (times), aye,  
(that) you will fib-speak, you, (about) me". ...

#### CONJOINED PRONOUNS: TkId

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

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

*...Ngatun noa ba kōttellēen unnoa ta, ...*

**ngadun nuwa ba gudiliyan anuwa da**

... And when he thought thereon, ...

AND he WHEN/if think-ing-did that AFFirm

... And when he was thinking (about) that, aye, ...

*...tungkilleen ngaiya noa.*

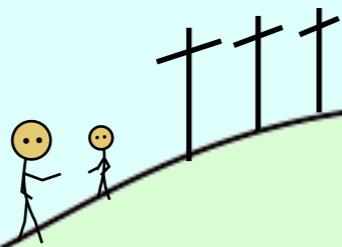
**dungGiliyan ngaya nuwa**

... he wept.

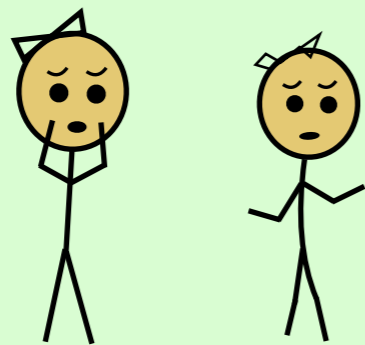
cry-ing-did then he

... he was then crying.

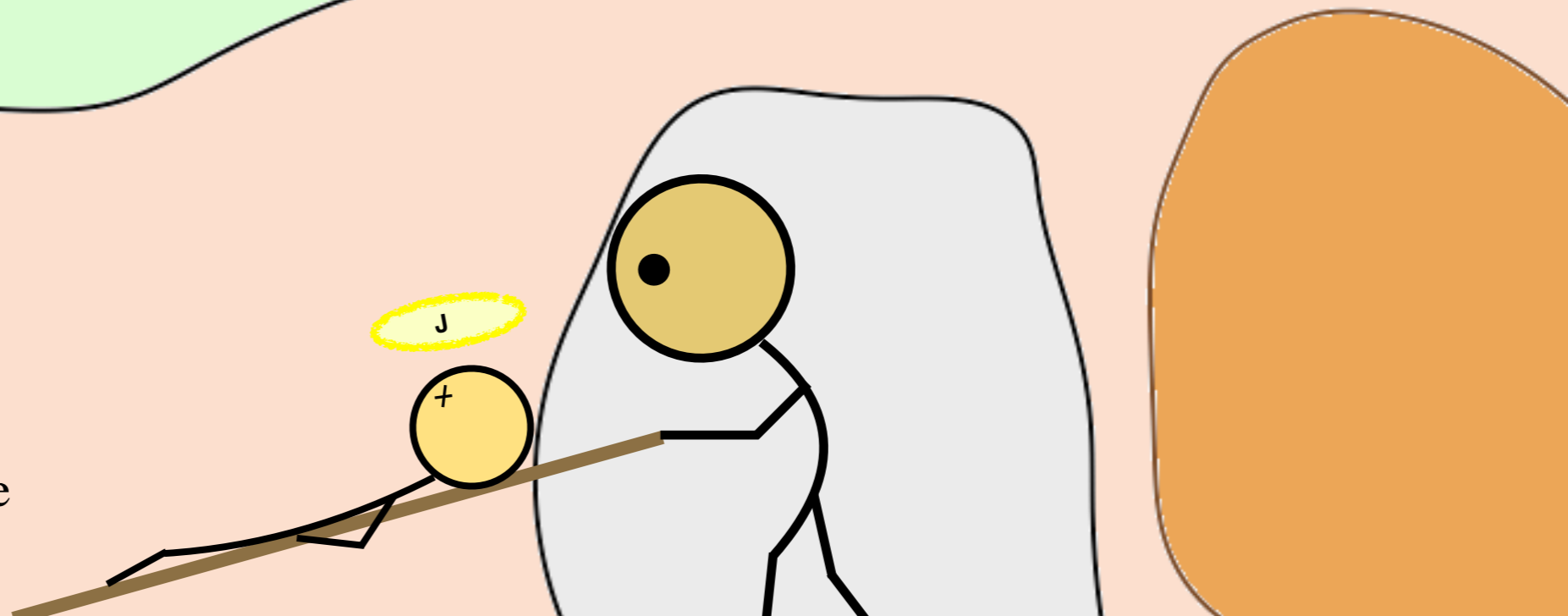
[44] And Pilate ... calling unto him the centurion, ... asked him [centurion] whether he [Jesus] had been any while dead.



[47] And Mary Magdalene and Mary the mother of Joses beheld where he was laid.



[46] And he [Joseph Arimathaea] ... took him down, ... and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.



# Mark xv.01

*Ngatun yakita bo ngorokan ta ka,*

*wiyelliella bara pirruwul Ieru barun katoa Ngurrokul loa  
ngatun barun katoa Grammateu toa, ngatun barun katoa  
yantın toa \_\_\_\_\_ oa, [council] ngatun ngirā ngaiya bōn  
Jesu nung, ngatun ngurrā [sic] bōn waita kolang ngatun  
wūnkulla bōn ngikoung kinba Pilat kin ba.*

**ngadun yagidabu nguruganda ga**

[1] And straightway in the morning

the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

AND now-EMPH night-BEness [sunrise]-at be

And emphatically now be [i.e. it was] at [i.e. in the] morning, aye, ...

## -gan / -gan(g): BEness

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

*... wiyelliella bara pirruwul Ieru  
barun katoa Ngurrokul loa ...*

**wiyiliyila bara biriwal PRIEST  
barunGaduwa ngarugaluwa**

... the chief priests held a  
consultation with the elders ...

speaking-recently they-all chief PRIEST  
them-all-in company with old-belong-in  
company with

... they, the chief priest(s), were speaking  
with them, with the old-mob [i.e. elders],...

## 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)

## -gaduwa: IN COMPANY WITH

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

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

[continues from previous frame]

...ngatun barun katoa Grammateu toa, ...

ngadun barunGaduwa SCRIBEduwa

... and scribes ...

AND them-all-in company with SCRIBE-in company with

... and with them, the scribes, ...

**-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)

...ngatun barun katoa yantin toa \_\_\_\_\_ oa, [council] ...

ngadun barunGaduwa yandinduwa [gudiliga]-uwa

... and the whole council, ...

AND them-all-in company with all-in company with [think-ing-belong] [council]-in company with

... and with them, all the [thinking mob] (council), ...

**MISSING TRANSLATION**

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

**-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)

...ngatun ngira ngaiya bon Jesu nung, ...

ngadun ngira ngaya bun JESUSnung

... and bound Jesus, ...

AND tie-PH then him JESUS-ACC

... and then tied him, Jesus, (up), ...

[continues next frame]

[continues from previous frame]

*...ngatun ngurrā [sic] bōn waita kolang ...*

**ngadun ngara bun wadagulang**

... and carried him away, ...

AND carry-PH him depart-towards

... and carried him towards away, ...

MS ERROR

**ngurrā**: carry-PH  
MS ERROR FOR  
**gara**: carry-PH

*...ngatun wūnkulla bōn ngikoung kinba Pilat kin ba.*

**ngadun wunGala bun ngigungGinba PILATEginba**

... and delivered him to Pilate.

AND deposit-be-PH him him-at PILATE-at

... and deposited him at him, Pilate.

# Mark xv.02

*Ngatun noa Pilat to bōn wiyā, [wiyā]*

*nga Ngintoa ta Pirriwul kuttan barun ba Joudaia koba? Ngatun noa, wiyayaleen, wiyā bon, kauwā yanti ta [or ba?] bi wiyān.*

**ngadun nuwa PILATEdu bun wiya**

[2] And Pilate asked him,

Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

AND he PILATE-ERG him speak-PH

And he, Pilate, spoke to [i.e. asked] him: ...

*... nga Ngintoa ta Pirriwul kuttan barun ba Joudaia koba? ...*

**nga nginduwa da biriwai gadan barunba JUDAEAguba**

... Art thou the King of the Jews? ...

be (it is) thou AFFirm chief be-AFF-now them-all-of JUDAEA-of

... “Is it that] you, aye, are the chief of them, of Judaea?” ...

## nga MEANINGS

- nga = or/nor/neither 69
  - nga = be (it is) (alternative to ga) 21
  - nga = see (alternative to na)
- OFTEN UNCLEAR WHICH MEANING TklD INTENDED

[continues from previous frame]

*...Ngatun noa, wiyayaleen, wiyā bon, ...*

**ngadun nuwa wiyayaliyan wiya bun**

... And he answering said unto him, ...

and he speak-back-ing-did speak-PH him

... And he, speaking back [i.e. answering], spoke (to) him, ...

*...kauwā yanti ta [or ba?] bi wiyān.*

**gawa yandi da \ OR ba\ bi wiyān**

... Thou sayest it.

be-IMP! [yes] thus AFFirm \ OR DONE\ thou-speak-now

... “Yes, thus, aye, \ OR done\ you speak”.

### ba FUNCTIONS

-ba-	do
ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

### da FUNCTIONS

da	AFFirm
da	ABSTR
-da	LOCative
da	.....

# Mark xv.03

*Ngatun bōn bara pirriwul lo Ieru ko*  
*wiyayimulliella minnung bo minnung bo kau- [257] kauwul [sic]*  
*kauwul bo; wonto noa ba wiyā korien.*

**ngadun bun bara biriwalu PRIESTgu**

[3] And the chief priests accused him of many things:  
but he answered nothing.

**AND him they-all chief-ERG PRIEST-ERG**

And him, they, the chief priest(s), ...

## 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)

*... wiyayimulliella minnung bo minnung bo*  
*kau- [257] kauwul [sic] kauwul bo; ...*

**wiyayimaliyila minangbu minangbu**  
**gawal gawalbu**

... accused him of many things: ...

**speak-lead (accuse)-ing-recently what-EMPH**  
**what-EMPH big big [many]-EMPH**

... were speak-leading [i.e. accusing] (of) big-big(s) [i.e. many]  
emphatically-what emphatically-what [i.e. whatever(s)]; ...

## RELATIVE PRONOUNS

THIS	THAT	
ngali this	ngala that	
ani this	anuwa that	
what = 'that which'	anduwa that	
	anang that	
	ngaluwa that	
	nginuwa that	

PERHAPS: ngalabu ngalabu

## minang: INTERROGATIVE

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

- min** what? which
- minang** what? what object?
- minaring** what is it?
- minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]  
*who, whom, whose, which, that*  
**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

*... wonto noa ba wiyā korien.*

**wandu nuwa ba wiyagurin**

... but he answered nothing.

**instead he DONE speak-PH-lacking**

... instead he spoke-lacking [i.e. said nothing].

## 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 xv.04

*Ngatun noa Pilat to bōn wiyā,  
wiyelliella, keawai bi wiyān? Ngurrulla bi [yakoi-bara  
kaə] unni tara kauwul kauwul bo minnung bo minnung  
bo wiyā bara ngiroung kai.*

**ngadun nuwa PILATEdu bun wiya**

[4] And Pilate asked him again,  
saying, Answerest thou nothing? behold how many things  
they witness against thee.

**AND he PILATE-ERG him speak-PH**

**And he, Pilate, spoke (to) him, ...**

*... wiyelliella, keawai bi wiyān? ...*

**wiyiliyila giyawayi bi wiyān**

... saying, Answerest thou nothing? ...

**speak-ing-recently no thou speak-now**

**... saying: “(Do) you not speak? ...**

**[continues next frame]**

[continues from previous frame]

...*Ngurrulla bi [yakoi-bara-kaø] unni tara  
kauwul kauwul bo minnung bo minnung bo ...*

**ngarala bi anidara gawal gawalbu  
minangbu minangbu**

... behold how many things ...

hear-IMP! thou this-PLUR big big [many]-EMPH  
what-EMPH what-EMPH

... You must hear [i.e. see] these emphatically big-big(s)  
[i.e. many] emphatically-what emphatically-what  
[i.e. whatever(s)] [i.e. many things] ...

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

- min** what? which
- minang** what? what object?
- minaring** what is it?
- minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

**RELATIVE PRONOUNS**

THIS	THAT
<b>ngali</b> this	<b>ngala</b> that
<b>ani</b> this	<b>anuwa</b> that
what = 'that which'	<b>anduwa</b> that
	<b>anang</b> that
	<b>ngaluwa</b> that
	<b>nginuwa</b> that

PERHAPS: **ngalabu ngalabu**

... *wiyā bara ngiroung kai.*

**wiya bara ngirungGayi**

... they witness against thee.

speak they-all thee-at

... they speak at [i.e. against] you”.

**DOUBTFUL Tkld TRANSLATION**

*KJV behold how many things they  
witness against thee*

DOUBTFUL Tkld TRANSLATION  
PERHAPS MORE SIMPLY

**ngara-la! wiya-n [NOT wiya] bara  
yaragayi gawal ngirung-Gayi**  
hear-IMP! speak-now they-all bad big  
thee-at  
*(you) must hear! they speak big bad  
against you*

# Mark xv.05

*Wonto ba noa Jesu ko wiyā korien yakita;*

*ngala tin kottelliella Pilat-to.*

wandu ba nuwa JESUSgu wiyagurin yagida

[5] But Jesus yet answered nothing;

so that Pilate marvelled.

instead DONE he JESUS-ERG speak-PH-lacking now

Instead he, Jesus, spoke-lacking [i.e. said nothing] now; ...

## DOUBTFUL Tkld TRANSLATION

KJV *answered nothing*

Tkld **wiyagurin**

speak-PH-lacking

COMMENT:: TO 'answer' IS TO 'speak-back', SO EITHER OF:

*wiya-yi-ya-gurin / wiyi-ya-gurin*

speak-back-PH-lacking

*answered nothing*

*... ngala tin kottelliella Pilat-to.*

ngaladin gudiliyila PILATEdu

... so that Pilate marvelled.

that-because [therefore] think-ing-recently PILATE-ERG

... that-because [therefore] Pilate was thinking [i.e. marvelled].

## 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

## Mark xv.06

*f Yakita kakulla takulli ngēl la*

*wūnkulla noa wakōl bōn ngiratoara ta [prisoner], tarai tung bara wiyauwil/wūnkilli ko [Is it required or not. Italics.]*

yagida gagala dagalingila

[6] Now at that feast

he released unto them one prisoner,  
whomsoever they desired.

now be-be-PH eat-be-ing-place-at

Now (it) was at the eating place ...

*... wūnkulla noa wakōl bōn ngiratoara ta [prisoner], ...*

wunGala nuwa wagul bun ngiradwara da

... he released unto them one prisoner, ..

deposit-be-PH he one him tie-done to AFFirm

... (that) he [Pilate] deposited [i.e. released]  
him, one tied-up [i.e. prisoner], aye, ...

*... tarai tung bara wiyauwil/wūnkilli ko [Is it required or not. Italics.]*

darayidung bara wiyawil \ wunGiligu\

... whomsoever they desired.

other-ACC they-all speak-might \ deposit-be-ing-for\

... other (person) [i.e. whomever] they-all might  
speak [i.e. ask] (for), for depositing [i.e. releasing].

# Mark xv.07

*Ngatun kakulla ta wakōl yitirra Barabbas*

*ngiratoara barun kattoo wuruwaikan niuwoa kattoo/ kātoa/ tetti bungngā bara wuruwai ta ba.*

**ngadun gagala da wagul yidara BARABBAS**

[7] And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

**AND be-be-PH AFFirm one name BARABBAS**

And (there) was, aye, one name(d) Barabbas, ...

*... ngiratoara barun kattoo wuruwaikan niuwoa kattoo/ kātoa/ ...*

**ngiradwara barunGaduwa wuruwayigan nyuwuwagaduwa**

... which lay bound with them that had made insurrection with him, ...

**tie-done to them-all-in company with fight-ITEM-agent he-in company with**

... tied-up [i.e. prisoner] with them (who were) the fighter(s) with him [**Barabbas**]: ...

### -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 CASE

*KJV with him*  
Tkld **nyuwuwagaduwa**  
he-in company with  
COMMENT: NOMinative ERROR FOR ACCusative. PERHAPS:

**ngigung-Gaduwa**  
him-in company with  
*with him*

[continues from previous frame]

*...tetti bungngā bara wuruwai ta ba.*

*didibangGa bara wuruwayi da ba*

... who had committed murder in the insurrection.

dead-do-compel-PH they-all fight-ITEM ABSTR WHEN/if

... they had compelled dead [i.e. murdered]  
when the fighting, aye (happened).

**ba FUNCTIONS**

-ba- do  
ba WHEN/if  
ba DONE  
ba / BA NEGative  
ba place of

**da FUNCTIONS**

da AFFirm  
da ABSTR  
-da LOCative  
da .....

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

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

	because	at	ITEM
-gayi	42	41	12
-bayi	-	-	3
-dayi	-	-	2
-wayi	-	-	4

# Mark xv.08

*Ngatun bara yantin to Konarra ko kaibulleen wokka*

*upauwil koa noa yanti noa ba upa ba yanti katalla [had done] barun kai.*

**ngadun bara yandindu gunaragu gayibaliyan waga**

[8] And the multitude crying aloud

began to desire him to do as he had ever done unto them.

AND they-all all-ERG crowd-ERG call-do-ing-did high

And they, all the crowd, were calling high [i.e. out loud] ...

## DOUBTFUL INTENSIFIER waga

waga = 'high'

DOUBTFUL IF ITS USE AS AN INTENSIFIER [e.g. 'loud'] WOULD HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE.

PERHAPS INSTEAD: **gawal** 'big'

*upauwil koa noa ...*

**ubawilguwa nuwa**

... began to desire him ...

do-might-having he

... (that) he [**Pilate**] might doing ...

*... yanti noa ba upa ba yanti katalla [had done] barun kai.*

**yandi nuwa ba uba ba yandi gadala barunGayi**

... to do as he had ever done unto them.

thus he do do-PH DONE thus be-AFF-PH them-all-at

... thus [i.e. as] he [**Pilate**] do >done<-do [i.e. had done]

thus [i.e. as] was at [i.e. to] them

[i.e. (that) Pilate act as (it) was he had acted (previously)

for them].

## OBSCURE TRANSLATION

OBSCURE CONCEPT  
OBSCURE Tkld TRANSLATION

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	-	-	3
<b>-dayi</b>	-	-	2
<b>-wayi</b>	-	-	4

# Mark xv.09

*Wonto noa ba Pilat to barun wiyā wiyelliella,  
wiyā nura wommunbiuwil [259] bōn bāng pirriwul nung Joudaio ko ba nung [or  
ta] nurun ko?*

wandu nuwa ba PILATEdu barun wiya wiyiliyila

[9] But Pilate answered them, saying,

Will ye that I release unto you the King of the Jews?

Instead he DONE PILATE-ERG them-all speak-PH speak-ing-recently

Instead he, Pilate, spoke (to) them, speaking: ...

*... wiyā nura wommunbiuwil [259] bōn bāng ...*

wiya nura wamanbiwil bun bang

... Will ye that I release unto you ...

QUESTION you-all move-make-permit-might him I

... “QUERY (desire) you (that) I might move-permit [i.e. release] him, ...

*...pirriwul nung Joudaio ko ba nung [or ta] nurun ko?*

biriwalnung JUDAEAgubanung \ JEWguba da] nurunGu

... the King of the Jews?

chief-ACC JUDAEA-of-ACC \OR JUDAEA-of AFFirm\ ye-all-to

... the chief of the Jews, \ aye\ to you?”

## 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 xv.10

*(Kulla noa ngurrā bukka kān tin  
bara Pirriwullo Ieru ko wūnkulla bōn.)*

**gala nuwa ngara bagagandin**

[10] For he knew  
that the chief priests had  
delivered him for envy.

because he hear-PH anger-agent-because

Because he [**Pilate**] heard [i.e. knew] (it was) because of anger [i.e. envy] ...

**REARRANGEMENT**  
Tkld TRANSPOSED  
MS TEXT SEGMENTS

*... bara Pirriwullo Ieru ko wūnkulla bōn.)*

**bara biriwalu PRIESTgu wunGala bun**

... that the chief priests had delivered him ...

they-all chief-ERG priest-ERG deposit-be-PH-him

... (that) they, the chief priest(s) deposited [i.e. delivered] him.

**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**)

# Mark xv.11

*Wonto ba bara pirriwul lo Ieru ko pirāl wiyā barun Kore,  
wommunbiuwil koa noa bōn, Barabbas barun kin ko [? \_\_ ].*

wandu ba bara biriwalu PRIESTgu  
biral wiya barun guri

[11] But the chief priests moved the people,  
that he should rather release Barabbas unto them.

instead DONE they-all chief-ERG priest-ERG  
hard speak-PH them-all man

Instead they, the chief priests, hard-spoke  
[i.e. urged] them, (the) man [i.e. people], ...

**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**

**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)

*... wommunbiuwil koa noa bōn, Barabbas barun kin ko [? \_\_ ].*

wamanbiwilguwa nuwa bun BARABBAS barunGingu

... that he should rather release Barabbas unto them.

move-make-permit-might-having he him BARABBAS them-all-to

... (that) he [**Pilate**] might move-permit-doing [i.e. be releasing] Barabbas to them.

# Mark xv.12

*Ngatun Pilat-to wiyā, wiyelilliella [again?] barun,  
wiyā nura yakoai, minnung bunnun bōn bang ngali yitirra nura Pirriwul ta noa Joudaio ko ba?*

**ngadun PILATEdu wiya wiyililiyila barun**

[12] And Pilate answered and said again unto them,  
What will ye then that I shall do unto him whom ye call the King of the Jews?

AND PILATE-ERG speak-PH speak-ing-ing-recently them-all

And Pilate spoke, speaking constantly (to) them: ...

*... wiyā nura yakoai, minnung  
bunnun bōn bang ...*

**wiya nura yaguwayi  
minang banan bun bang**

... What will ye then that I shall

QUESTION you-all how what  
do-will him I

... “QUERY: you, how? what  
will I do (with) him, ...

## RELATIVE PRONOUNS

THIS	THAT	
<i>ngali</i> this	<i>ngala</i> that	
<i>ani</i> this	<i>anuwa</i> that	
what = 'that which'	<i>anduwa</i> that	
	<i>anang</i> that	
	<i>ngaluwa</i> that	
	<i>nginuwa</i> that	

## minang: INTERROGATIVE

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

<b>min</b>	what? which
<b>minang</b>	what? what object?
<b>minaring</b>	what is it?
<b>minan</b>	how many?

**RELATIVE PRONOUN** [refers back  
to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]

*this, that, these, those, neither, none*

## yaguwayi: HOW

INTERROGATIVE 'how': **yaguwayi**  
ENGLISH **how** HAS SEVERAL  
MEANINGS, e.g.:

- interrogative 'How does it work?'
- in what manner 'I don't know how to do it'
- what quality 'How was the movie today?'
- modifier 'How funny that is'
- = 'what' 'How about some dinner?'

**yaguwayi**: PROBABLY FIRST MEANING

*... ngali yitirra nura Pirriwul ta noa Joudaio ko ba?*

**ngali yidara nura biriwal da nuwa JEWguba**

... whom ye call the King of the Jews?

this-fellow name you-all chief AFFirm he Jew-of

... this fellow you name chief, aye, he of the Jews?"

## DOUBTFUL Tkld TRANSLATION

*KJV whom ye call*

Tkld **ngali yidara nura**

this-fellow name you-all

UNLIKELY THAT THE NOUN **yitirra**

COULD ALSO SERVE AS A VERB.

PERHAPS:

**ngali yidara nura bun wiya ngiyagayi  
biriwal da JEWguba**

this fellow name you-all him speak like

this chief AFFirm JEW-of

*this fellow you speak his name like this  
'chief of the Jews'*

# Mark xv.13

*Ngatun [wiyēa] kaibullēa bara, ngiakai [Ital],  
tetti wirrilla bōn talinkabilli kan ne to, tetti wirrilla bōn talinkabilli kan ne to.*

**ngadun gayibaliya bara ngiyagayi**

[13] And they cried out again,  
Crucify him.

AND call-do-ing-PH they-all like this

And they all called (out), like this:

*... tetti wirrilla bōn talinkabilli kan ne to,  
tetti wirrilla bōn talinkabilli kan ne to.*

**didi wirila bun dalingGabiliganidu  
didi wirila bun dalingGabiliganidu**

... Crucify him.

dead operate-IMP! him cross-be-do-ing-entity-using  
dead operate-IMP! him cross-be-do-ing-entity-using

... “Execute him using the cross,  
execute him using the cross!”

**Tkld INVENTIONS:**  
rich man / crucify /argue

Tkld coined the following terms:  
rich man **burul-gan** heavy agent  
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...  
divided **ngara ngara** hear hear (argue)

# Mark xv.14

[Ngatun yanti ba noa Pilat to pirun muli ko barun]

**Wiyēa ngaiya noa Pilat to barun,**  
*Minnaring t̄n? Minnung yarakai noa umā? Ngatun bara kaibulliella butte pirāl lāng, Tetti wirrilla bōn talingkabilli kan ne to.*

**wiyiya ngaya nuwa PILATEdu barun**

[14] Then Pilate said unto them,  
Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

speak-back-PH then he PILATE-ERG them-all

Then he, Pilate, answered them: ...

... *Minnaring t̄n? Minnung yarakai noa umā?* ...

**minaringdin minang yaragayi nuwa uma**

... Why, what evil hath he done? ...

what-because what bad he make-PH

... “What-because [i.e. why]? what bad did he do?” ...

## 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)

[continues next frame]

[continues from previous frame]

*...Ngatun bara kaibulliella butte pirāl lāng, ...*

**ngadun bara gayibaliyila badi biralang**

... And they cried out the more exceedingly, ...

AND they-all call-do-ing-recently continue (more) hard-ness

... And they were calling out more hardness [i.e. vigorously]: ...

### MYSTERY WORD: *badi*

*badi*

USED ONLY AS A stand-alone WORD  
DEFINED AS 'more, continue the action'  
BASIC MEANINGS FOR 'more':

- 'additional', 'repeat' (hit him more)
  - 'larger' : (I have more than you)
- DID **badi** SERVE FOR BOTH [?]

*...Tetti wirrilla bōn talingkabilli kan ne to.*

**didi wirila bun dalingGabiliganidu**

... Crucify him.

dead operate-IMP! him cross-be-do-ing-entity-using

... "Execute him using the cross".

### Tkld INVENTIONS: rich man / crucify /argue

Tkld coined the following terms:  
rich man **burul-gan** heavy agent  
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...  
divided **ngara ngara** hear hear (argue)

## Mark xv.15

*Ngatun yanti ba Pilat-to pittulmauwil [261] koa barun Kore,*

*wommun [? or ā] be[ʰ]a bōn Barabbas nung - barun kin ko [-?\_], ngatun wūnkulla bōn Jesu, weilkorilli ta bōn noa ba, tetti wirrilli ko taling kabilli kan ne to.*

**ngadun yandi ba PILATEdu bidalmawilguwa barun guri**

[15] And so Pilate, willing to content the people,

released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

And thus DONE PILATE-ERG joy-make-might-having them-all man

And thus-done [i.e. likewise] Pilate, might making them, the people, happy, ...

*... wommun [? or ā] be[ʰ]a bōn Barabbas nung - barun kin ko [-?\_], ...*

**wamanbiya bun BARABBASnung barunGingu**

... released Barabbas unto them, ...

move-make-permit-PH him BARABBAS-ACC them-all-to

... move-permitted [i.e. released] him, Barabbas, to them, ...

*...ngatun wūnkulla bōn Jesu, ...*

**ngadun wunGala bun JESUS**

... and delivered Jesus, ...

AND deposit-be-PH him JESUS

... and deposited [i.e. delivered] him, Jesus, ...

[continues from previous frame]

... *weilkorilli ta bōn noa ba, ...*

**WIYILgurili da bun nuwa ba**

... when he had scourged him, ...

flog-for-INSTR-ing AFFirm him he WHEN/if

... when he (had been) whipping, aye, him, ...

## da FUNCTIONS

da AFFirm  
da ABSTR  
-da LOCative  
da .....

## ba FUNCTIONS

-ba- do  
ba WHEN/if  
ba DONE  
ba / BA NEGative  
ba place of

## Tkld INVENTIONS:

flog / why not / therefore

Tkld coined the following terms:

flog **WIYIL-gu-ri-li-gu** wale-using-ing-for  
why not **gura-guwa** not-having  
therefore **yagi-din** now-because

... *tetti wirrilli ko taling kabilli kan ne to.*

**didi wiriligu dalingGabiliganidu**

... to be crucified.

dead operate-ing-for cross-be-ing-entity-using

... for executing using the cross.

## Tkld INVENTIONS:

rich man / crucify /argue

Tkld coined the following terms:

rich man **burul-gan** heavy agent  
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...  
divided **ngara ngara** hear hear (argue)



## Mark xv.16

*Ŷ Ngatun bara Soldier ko bōn yemmamā*

*yuring waita kolang Hall kolang*

*yitirra Praetorium ta; ngatun kaibulleen bara kaīmulli ko barun yantīn tāra konāra.*

**ngadun bara SOLDIERgu bun yimama  
yuring wadagulang HALLgulang**

[16] And the soldiers led him away into the hall,  
called Praetorium; and they call together the whole band.

AND they-all SOLDIER-ERG him lead-make-PH  
go away depart-towards HALL-towards

And they, the soldier(s), led him away departing towards the hall ...

*... yitirra Praetorium ta; ...*

**yidaruwa PRETORIUM da**

... called Praetorium; ...

name-having PRETORIUM AFFirm

... having the name Pretorium, aye; ...

*...ngatun kaibulleen bara kaīmulli ko barun yantīn tāra konāra.*

**ngadun gayibaliyan bara gawumaligu barun yandindara gunara**

... and they call together the whole band.

AND call-do-ing-did they-all gather-make-ing-for them-all all-PLUR crowd

... and they were calling for gathering them, all the crowd.

# Mark xv.17

*Ngatun wutia bōn bara purpel kan ne,  
ngatun upā wakōl Crown tulkirri tulkirri ka birung, ngatun wutiā  
wollung ka ko ngikoumba kin ko.*

**ngadun wudiya bun bara PURPLEgani**

[17] And they clothed him with purple,  
and platted a crown of thorns, and put it about his head,

AND cover-PH him they-all PURPLE-entity

And they covered him purple-thing, ...

## DOUBTFUL Tkld TRANSLATION

*KJV with purple*  
Tkld **PURPLEgani**  
PURPLE-entity  
PERHAPS USE INSTRUMENTAL:  
**PURPLE-gani-du**  
purple-entity-using  
with purple stuff

*... ngatun upā wakōl Crown  
tulkirri tulkirri ka birung, ...*

**ngadun uba wagul CROWN  
dalgiri dalgirigabirang**

... and platted a crown of thorns, ...

AND do-PH one CROWN thorn thorn-away from

... and do-did one crown from thorns, ...

## wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkld's USE OF wagul 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

## DOUBTFUL Tkld TRANSLATION

*KJV a crown of thorns*  
Tkld **CROWN dalgiri dalgirigabirang**  
CROWN thorn thorn-away from  
PERHAPS USE INSTRUMENTAL:  
**dalgiri dalgiri-du**  
thorn-thorn-using  
using thorns

*... ngatun wutiā wollung ka ko ngikoumba kin ko.*

**ngadun wudiya walangGagu ngigumbaginGu**

... and put it about his head,

and cover-PH head-to him-of-to

... and covered to his head.

## INALIENABLE POSSESSION

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

# Mark xv.18

*Ngatun ngaiya ngiyakai wiyā<sub>2</sub>~ bōn<sub>1</sub>*

*Ella beara, Pirriwul ta Joudaio koba!*

**ngadun ngaya ngiyagayi bun wiya**

[18] And began to salute him,

Hail, King of the Jews!

AND then like this him speak-PH

And then like this (they) spoke (to) him: ...

## UNIDENTIFIED TERMS

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

*...Ella beara, Pirriwul ta Joudaio koba!*

**yila biyara biriwal da JEWguba**

... Hail, King of the Jews!

ho amaze chief AFFirm Jews-of

... "Hey, wow! Chief of the Jews!"

## MYSTERY WORD: amaze

**biya-** WORDS USED FOR 'father' AND 'amaze' SIMILAR father-like WORD FOR surprise FOUND IN THE SYDNEY LANGUAGE

"ela-beára"	yila biyara	"of wonder, surprise, astonishment"	ho amaze	Tkld/Frsr AWA 1892 [46:29] [Awa]
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## Mark xv.19

*Ngatun wollung bōn bara būnkulla kōngka ko,*

*ngatun karrāng-ko-pilleen bōn bara, ngatun warōngbung ko upulliella barān bara wiyelli ko bōn /yirri yirri kān killoa./*

**ngadun walung bun bara bunGala gungGagu**

[19] And they smote him on the head with a reed,  
and did spit upon him, and bowing their knees worshipped him.

AND head him they-all beat-be-PH reed-using

And they beat him [i.e. his] head using reed(s),

*... ngatun karrāng-ko-pilleen bōn bara, ...*

**ngadun garangGubiliyan bun bara**

.. and did spit upon him, ...

AND foam-using-do-ing-did him they-all

... and they were spitting (on) him, ...

[continues next frame]

[continues from previous frame]

...ngatun warōngbung ko upulliella barān bara ...

ngadun warung**bang**Gu  
ubaliyila **baran** bara

... and bowing their knees ...

AND knee-DOness-using do-ing-recently  
DOWN they-all

... and they were doing [i.e. went]  
down using (their) knee(s), ...

-gan / -gan(g)				
ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

**ANGLICISM 'down': *baran***

IN ENGLISH, *down* IS AN ADJUNCT TO CERTAIN VERBS, BUT THE SENSE IS AS MUCH EMPHATIC AS *downwards*. Tkd 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.*

... wiyelli ko bōn /yirri yirri kān killoa./

wiyiligu bun \ yiri yirigan**Giluwa**\

... worshipped him.

speaking-for him sacred sacred-BEness-like

... speaking to him as sacred-ness [someone holy].

-gan / -gan(g)				
ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

**-giluwa: -LIKE**

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

# Mark xv.20

*Ngatun beelmulli ta bōn bara ba, mānkulla ngaiya bara ngikoung kin birung [263] unnoa Purple ta, ngatun wūntia ngikoung kirrikin ngikoumba, ngatun yemmamā bōn bara waita kolang tetti wirrilli ko bōn tulling kobilli kan ne to.*

**ngadun biyilmali da bun bara ba**

[20] And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

AND mock-make-ing AFFirm him they-all WHEN/if

And when they were mocking, aye, him, ...

*... mānkulla ngaiya bara ngikoung kin birung [263] unnoa Purple ta, ...*

**manGala ngaya bara ngigungGinbirang anuwa PURPLE da**

... they took off the purple from him, ...

take-be-PH then they-all him-away from that PURPLE AFFirm

... they then took away from him the purple, aye,...

here / there // this / that			
Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:			
	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

*... ngatun wūntia ngikoung kirrikin ngikoumba, ...*

**ngadun wundiya ngigung girigin ngigumba**

... and put his own clothes on him, ...

AND deposit-AFF-PH him garment him-of

... and put his (own) garment(s) (on) him, ...

[continues from previous frame]

*...ngatun yemmamā bōn bara waita kolang ...*

**ngadun yimama bun bara wadagulang**

... and led him out ...

AND lead-make-PH him they-all depart-towards

... and they led him towards departing, ...

*...tetti wirrilli ko bōn tulling kobilli kan ne to.*

**didi wiriligu bun dalingGubiliganidu**

... to crucify him.

dead operate-ing-for him cross-for-do-ing-entity-using

... for executing him using the cross.

**Tkld INVENTIONS:**  
rich man / crucify /argue

Tkld coined the following terms:

rich man **burul-gan** heavy agent  
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...  
divided **ngara ngara** hear hear (argue)

# Mark xv.21

*Ngatun tulling kobilli kan ne ta ngikoung ko, kurrilli [compel] bungnga bara [bōn] wakōl [nung] Simon [nung] Cirene kul uwolliella noa ba yakita korung ka birung, Niuwoa ta biyungbai Alexander-ūmba ngatun Rufus-ūmba.*

**ngadun dalingGubiligani da ngigungGu**

[21] And [... his cross ...]  
they compel one Simon a Cyrenian, [... to bear] who passed by, coming out of the country, the father of Alexander and Rufus, [to bear his cross].

**AND cross-using-do-ing-entity AFFirm him-for**

**And the cross, aye, for him, ...**

**REARRANGEMENT**  
TWO ITEMS IN THE KJV ENGLISH LINE HAVE BEEN REARRANGED TO MATCH THE TKLD TRANSLATION

**Tkld INVENTIONS:**  
rich man / crucify /argue  
Tkld coined the following terms:  
rich man **burul-gan** heavy agent  
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...  
divided **ngara ngara** hear hear (argue)

*... kurrilli [compel] bungnga bara [bōn] wakōl [nung] Simon [nung] Cirene kul ...*

**garilibangGa bara wagul SIMON CIRENEgal**

... they compel one Simon a Cyrenian, [... to bear] ...

**carry-ing-do-compel-PH they-all one Simon CYRENE-belong**

**... they were compelling carrying one Simon the Cyrene-mob, ...**

**REARRANGEMENT**  
TWO ITEMS IN THE KJV ENGLISH LINE HAVE BEEN REARRANGED TO MATCH THE TKLD TRANSLATION

**-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)



[continues from previous frame]

*...uwolliella noa ba yakita korung ka birung, ...*

**uwaliyila nuwa ba yagida gurangGabirang**

... coming out of the country, ...

move-ing-recently he DONE now scrub-away from

... he was >done<-moving now away from the scrub, ...

*...Niuwoa ta biyungbai Alexander-ūmba ngatun Rufus-ūmba.*

**nyuwuwa da biyangbayi**

**ALEXANDERumba ngadun RUFUSumba**

... the father of Alexander and Rufus, ...

he AFFirm father-ITEM ALEXANDER-of and RUFUS-of

... he, aye, the father of Alexander and Rufus.

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

## Mark xv.22

*Ngatun mānkulla bōn bara unta[ring] kolāng Golgotha kolāng*

*ngiyakai wiyatōara ta Ngōrra [place] kapara /kuppurra [...?]/ koba yitirra.*

**ngadun manGala bun bara andagulang GOLGOTHAgulang**

[22] And they bring him unto the place Golgotha,

which is, being interpreted, The place of a skull.

AND take-be-PH him they-all there-towards GOLGOTHA-towards

And they took him towards there, towards Golgotha, ...

---

*... ngiyakai wiyatōara ta Ngōrra [place] kapara /kuppurra [...?]/ koba yitirra.*

**ngiyagayi wiyadwara da ngura gabaraguba yidara**

... which is, being interpreted, The place of a skull.

like this speak-done to ABSTR place skull-of name

... spoken by [i.e. of] like this, the place name(d) of a skull.

---

## Mark xv.23

*Ngatun ngukulla bara bōn Wine [xxx?] tarōng kamulleen Myrr-:*

*wonto ba noa keawai mankulla, /or man ba or pa.*

**ngadun ngugala bara bun WINE darungGamaliyan MYRRH**

[23] And they gave him to drink wine mingled with myrrh:

but he received it not.

AND give-be-PH they-all him WINE mix-be-make-ing-did MYRRH

And they gave him wine mixed (with) myrrh: ...

*... wonto ba noa keawai mankulla, /or man ba or pa.*

**wandu ba nuwa giyawayi manGala \OR man ba OR BA\**

... but he received it not.

instead DONE he no take-be-PH \OR take DONE OR NEG\

... instead he did not take (it).

# Mark xv.24

*Ŷ Ngatun bōn bara ba tetti wirrēa  
tulling ko billi kan ne to,*

*toinbileen ngaiya bara kirikin ngikoumba wupilliella woiyo ngala  
ko, minnung ko bara tarai-to tarai-to kore ko mankilli ko. [265]*

**ngadun bun bara ba didi  
wiriya dalingGubiliganidu**

[24] And when they had crucified him,  
they parted his garments, casting lots upon them, what every man  
should take.

AND him they-all WHEN/if dead operate-PH  
cross-for-do-ing-entity-using

And when they executed him using the cross, ...

*... toinbileen ngaiya bara kirikin ngikoumba ...*

**duwinbiliyan ngaya bara girigin ngigumba**

... they parted his garments, ...

count-be-ing-did then they-all garment him-of

... they then were counting his garments ...

### Tkld INVENTIONS: rich man / crucify /argue

Tkld coined the following terms:  
rich man **burul-gan** heavy agent  
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...  
divided **ngara ngara** hear hear (argue)

### MYSTERY WORD: *duwing*

**dun / duwing**

MEANINGS: exchange, count,  
preserve, divide, connect

DIFFERENT WORDS:

**duwanda / duwinda**: eventually, after

[continues next frame]

[continues from previous frame]

... *wupilliella woiyo ngala ko, ...*

**wubiliyila wuyu ngalagu**

... casting lots upon them, ...

do-be-ing-recently grass there-for

... doing grass [i.e. lots] for that, ...

... *minnung ko bara tarai-to tarai-to kore ko mankilli ko. [265]*

**minangGu bara darayidu darayidu gurigu manGiligu**

... what every man should take.

WHAT-for they-all other-ERG other-ERG man-ERG take-be-ing-for

... for what they, the other men, for taking.

**RELATIVE PRONOUNS**

THIS		THAT	
<b>ngali</b> this		<b>ngala</b> that	
<b>ani</b> this		<b>anuwa</b> that	
what = 'that which'		<b>anduwa</b> that	
		<b>anang</b> that	
		<b>ngaluwa</b> that	
		<b>nginuwa</b> that	

PERHAPS: **ngalabu**

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

<b>min</b>	what? which
<b>minang</b>	what? what object?
<b>minaring</b>	what is it?
<b>minan</b>	how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

# Mark xv.25

*Ngatun kakulla hour ka ta ngoro ka ta,  
ngatun bōn bara tetti wirrea tulling kobilli kan ne to.*

**ngadun gagala HOURga da nguruga da**

[25] And it was the third hour,  
and they crucified him.

AND be-be-PH HOUR-at AFFirm three-at AFFirm

And (it) was at the third, aye, hour, aye, ...

**ka ta / -ka ta**

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

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

*... ngatun bōn bara tetti wirrea tulling kobilli kan ne to.*

**ngadun bun bara didi wiriya dalingGubiliganidu**

... and they crucified him.

AND him they-all dead operate-PH cross-for-be-ing-entity-using

... and him they executed using the cross.

**Tkld INVENTIONS:**  
rich man / crucify /argue

Tkld coined the following terms:

rich man	<b>burul-gan</b>	heavy agent
crucify	<b>daling-Gu-bi-li-gu</b>	cross-for-be-ing ...
divided	<b>ngara ngara</b>	hear hear (argue)

# Mark xv.26

*Ngatun upaleen wokka ka ta wiyaya matoara ta upatoara ta ngikoumba,  
ngiakai, Piriwul ta Joudaio-koba.*

**ngadun ubaliyan wagaga da  
wiyayamadwara da ubadwara da ngigumba**

[26] And the superscription of his accusation was written over,  
THE KING OF THE JEWS.

AND do-ing-did high-at AFFirm speak-back-make-  
done to ABSTR do-done to AFFirm him-of

And the doing [i.e. writing] up high, aye, his speak-back-make-endowed  
[i.e. accusation] (was) do-endowed [i.e. written], aye, ...

**ka ta / -ka ta**

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

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

*... ngiakai, Piriwul ta Joudaio-koba.*

**ngiyagi biriwal da JEWguba**

... THE KING OF THE JEWS.

like this chief AFFirm JEW-of

... like this, chief, aye, of the Jew(s).

# Mark xv.27

*Ngatun ngikoung katoa buloara mān ki ye  
bulun bara tetti wirēa tulling ko billi kan ne to; wakōl nung [or bōn or ta]  
tūngkakeri ka ngatun tarai ta wūnto kerī ka ngikoung [or possissive case [?  
illeg]] kin ba.*

**ngadun ngigungGaduwa bulwara manGiyi**

[27] And with him they crucify two thieves;  
the one on his right hand, and the other on his left.

AND him-in company with two take-be-actor

And with him (were) two takers [i.e. thieves]; ...

### -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)

*... bulun bara tetti wirēa tulling ko billi kan ne to; ...*

**bulun bara didi wiriya dalingGubiliganidu**

... they crucify two thieves; ...

them-two they-all dead operate-PH cross-for-be-ing-entity-using

... they executed them-two using the cross; ...

### Tkld INVENTIONS: rich man / crucify / argue

Tkld coined the following terms:  
rich man **burul-gan** heavy agent  
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...  
divided **ngara ngara** hear hear (argue)

[continues next frame]



[continues from previous frame]

... *wakōl nung* [or *bōn* or *ta*] *tūngkakeri ka* ...

**wagulnung \ OR bun OR [wagul] da\ dungGagiriga**

... the one on his right hand, ...

one-ACC \ OR him OR [one] AFFirm\ right-(hand)(side)-at

... one \ OR him, OR one, aye,\ at (his) right-hand ...

MYSTERY WORD: *dunGa...*

<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	marrow	2

...*ngatun tarai ta wūnto keri ka ngikoung* [or *possissive case* [? illeg]] *kin ba.*

**ngadun darayi da wundugiriga ngigungGinba \ OR ngigumbaginba\**

... and the other on his left.

AND other AFFirm left-(hand)(side)-at him-at

... and the other, aye, at the left hand at [i.e. of] him [i.e. on his left].

# Mark xv.28

*Ngatun unta ta kakulla  
kakilli k̄an wiyā upatoara ta,  
ngiyakai wiyān, Ngatun [wiyatoara-ta-noa] yitirra  
noa kakulla barun k̄atoa yarakai willung-toa.*

**ngadun anda da gagala  
gagiligan wiya ubadwara da**

[28] And the scripture was fulfilled,  
which saith, And he was numbered with the transgressors.

AND there AFFirm be-be-PH be-be-ing-BEness  
speak-PH do-done to ABSTR

And there, aye, the speak-do-endowed  
[i.e. scripture] was being-ness [i.e. fulfilled],...

**-gan / -gan(g): BEness**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

**PASSIVE: -dwara**

TkId USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:

**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
RENDERED: speak-, hide-, give-endowed

... *ngiyakai wiyān, ...*

**ngiyagayi wiyān**

... which saith, ...

like this speak-now

... speaks [i.e. spoken] like this, ...

[continues from previous frame]

...Ngatun [~~wiyatoara ta noa~~] yitirra noa  
kakulla barun katoa yarakai willung-toa.

ngadun yidara nuwa gagala  
barunGaduwa yaragayi wilangduwa

... And he was numbered with the transgressors.

AND name he be-be-PH them-all-in company  
with bad-return/behind (past) [sinner]-having

... and he was name(d) with them  
the bad returns [i.e. transgressors].

**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)

**-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 xv.29

*Ngatun bara uwā tarung koa, beelmā bōn,  
tirri tirrilliella [L 9/5 shake] wollung ko barun ba ko, ngatun wiyelliella, Ella,  
Ngintoa ta warikulli kan to [destroyest] Kokeri yirriyirri ta, ngatun [wi##]  
kaiyu kan ta bi 2wittimulli ko 1unnoa ta - Purreung ka ngoro ka ta,*

**ngadun bara uwa darangGuwa biyilma bun**

[29] And they that passed by railed on him,  
wagging their heads, and saying, Ah, thou that destroyest the temple, and  
buildest it in three days,

**AND they-all move-PH near [arm]-having (through/by)  
mock-make-PH him**

**And they (who) moved near, mocked him, ...**

<b>-toa / -koa COMIT / PROP / PERL</b>			
<b>-(ga)duwa, -guwa, -luwa, -ruwa</b>			
	<b>COMIT- ative</b>	<b>PROP- riative</b>	<b>PERLative</b>
<b>-guwa -duwa</b>	<b>'in company with'</b>	<b>having</b> [cp. PRIV lacking]	<b>movement through, across, along, by.</b>

*... tirri tirrilliella [L 9/5 shake]  
wollung ko barun ba ko, ...*

**diri diriliyila  
walangGu barunbagu**

... wagging their heads, ...

**shake shake-ing-recently  
head-using them-all-of-using**

**... shaking their heads, ...**

### MS QUERY

**diri diriliya**  
shake shake-ing-IMP!  
cf LUKE:

### INALIENABLE POSSESSION

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

“... tirri-tirrillia yullo kabiruḡ moriḡ tinna kabiruḡ nurun kinbiruḡ, ...”	<b>diri diriliya</b> yulugabirang muring dinagabirang nurunGinbirang	"... shake off the very dust from your feet ..."	shake shake-ing-IMP! sole-away from speck foot-away from ye-all- away from	Tkld LUKE [[X:09:05::15 1:20] [Awa]
---	---	--	---	---

[continues from previous frame]

...ngatun wiyelliella, Ella, ...

ngadun wiyiliyila yila

... and saying, Ah, ...

AND speak-ing-recently ho

... and speaking: "Hey, ...

---

...Ngintoa ta warikulli kan to [destroyest] Kokeri yirriyirri ta, ...

nginduwa da warigaligandu gugiri yiri yiri da

... thou that destroyest the temple, ...

thou AFFirm reject-ing-agent-ERG hut sacred sacred AFFirm

... you, aye, rejecter [i.e. destroyer] (of) the sacred house [i.e. temple], aye, ...

---

[continues next frame]

[continues from previous frame]

... ngatun [~~witt~~] kaiyu kan ta bi ...

ngadun gayugan da bi

... and ...

AND able-agent AFFirm thou

... and you, the powerful, aye,...

... <sup>2</sup>wittimulli ko <sup>1</sup>unnoa ta - Purreung ka ngoro ka ta,

anuwa da widimaligu

bariyangGa nguruga da

... buildest it in three days,

that AFFirm build-make-ing-for  
day(light)-at three-at AFFirm

... for building that, aye, at [i.e. in] three days, aye”.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

MYSTERY WORD: widi

widi-...	build	22
widi-...	achieve	8
widi-...	sing	10
widi-...	fall	9
widi-...	gather	3
widi-...	search	3
wi-di-...	burn, smoke	2

COMMENT: 'build' AND 'achieve' are similar concepts

wi: INLAND WORD FOR 'fire'

ka ta / -ka ta

SOME 80 INSTANCES OF

**ka ta**: ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

# Mark xv.30

*Mirromullia bi ngintoa bo,*

*ngatun kai tanan [xxx?] bārā kolang unta  
birung [267] tulling kobilli kan ne ta birung.*

**mirumaliya bi nginduwabu**

[30] Save thyself,  
and come down from the cross.

protect-ing-IMP! thou thou-EMPH

“Protect [i.e. save] yourself, ...

## DOUBTFUL Tkld CASE

*KJV Save thyself*

Tkld **mirumaliya bi nginduwabu**  
protect-ing-IMP! thou thou-EMPH  
COMMENT: NOMinative ERROR FOR  
ACCusative. PERHAPS:

*miruma-li-ya bi ngirung-bu*  
... thee-EMPH  
...*thyself*

*... ngatun kai tanan [xxx?] bārā kolang unta birung [267]  
tulling kobilli kan ne ta birung.*

**ngadun gayi danan baragulang andabirang  
dalingGubiliganidabirang**

... and come down from the cross.

AND come approach DOWN-towards there-  
from cross-for-do-ing-entity-away from

... and come-approach downwards from there, from the cross.”

## Tkld INVENTIONS: rich man / crucify / argue

Tkld coined the following terms:  
rich man **burul-gan** heavy agent  
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...  
divided **ngara ngara** hear hear (argue)

## ANGLICISM ‘down’: baran

‘down’ IS AN IDIOMATIC ADJUNCT  
FOR VERBS OF OLD-ENGLISH  
RATHER THAN LATIN ORIGIN, AS ‘sit  
down’, ‘fall down’, AND SHOULD NOT  
BE TRANSLATED LITERALLY INTO  
OTHER LANGUAGES, THE down-  
ness BEING IMPLIED IN THE VERB  
FORM OF THE TARGET LANGUAGE

# Mark xv.31

*Yanti ba bara pirriwullo Ieru ko, beelmulliella,*

*wiyayellileen bara bo bara bo, barun katoa Grammateu koa, ngiyakai, Niuwoa ta tarai k̄an barun miromā; kaiyu korien noa miromulli ko niuwoa bo.*

yandi ba bara biriwalu PRIESTgu biyilmaliyila

[31] Likewise also the chief priests mocking

said among themselves with the scribes, He saved others; himself he cannot save.

thus DONE they-all chief-ERG PRIEST-ERG mock-make-ing-recently

Thus-done [i.e. likewise] they, the chief priests, were mocking, ...

**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)

*... wiyayellileen bara bo bara bo, barun katoa Grammateu koa, ...*

wiyayililiyan barabu barabu

barunGaduwa SCRIBEGuwa

... said among themselves with the scribes, ...

speak-back-ing-ing-did they-all-EMPH they-all-EMPH

them-all-in company with SCRIBE-in company with

... were constantly speaking emphatically-they emphatically-they [i.e. amongst themselves], with them, the scribes, ...

**-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]

...ngiyakai, Niuwoa ta tarai k̄an barun miromā; ...

ngiyagayi nyuwuwa da darayigan barun miruma

... He saved others; ...

like this he AFFirm other-agent them-all protect-PH

... like this: “He, aye, protected them other(s), ...

...kaiyu korien noa miromulli ko niuwoa bo.

gayugurin nuwa mirumaligu nyuwuwabu

... himself he cannot save.

able-lacking he protect-ing-for he-EMPH

... he unable for protecting 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

# Mark xv.32

*Tanan barān uwabunbilla Krist ta Pirriwul Israel-ūmba*

*yakita unta birung tullingkobilli kān ne ta birung, nauwil koa ngeen, ngatun ngurrauwil koa ngeen.  
Ngatun [bulōaraxx?] bara, tettiwirritoara ngikoung katoa ba, beelmā bōn.*

**danan baran uwabanbila CHRIST da biriwal ISRAELumba**

[32] Let Christ the King of Israel descend

now from the cross, that we may see and believe. And they that were crucified with him reviled him.

**approach down move-permit-IMP! CHRIST AFFirm chief ISRAEL-of**

**Permit Christ, aye, chief of Israel, (to) approach-move down ...**

### ANGLICISM 'down': baran

'down' IS AN IDIOMATIC ADJUNCT FOR VERBS OF OLD-ENGLISH RATHER THAN LATIN ORIGIN, AS 'sit down', 'fall down', AND SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE down-ness BEING IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

*... yakita unta birung tullingkobilli kān ne ta birung, ...*

**yagida andabirang dalingGubiliganidabirang**

... now from the cross, ...

**now there-away from cross-for-do-ing-entity-away from**

**... now from there, from the cross, ...**

### Tkld INVENTIONS:

rich man / crucify / argue

Tkld coined the following terms:

rich man **burul-gan** heavy agent  
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...  
divided **ngara ngara** hear hear (argue)

*... nauwil koa ngeen, ...*

**nawilguwa ngiyin**

... that we may see ...

**see-might-having we-all**

**... (that) we might see, ...**

### -toa / -koa COMIT / PROP / PERL

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

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

...ngatun ngurrauwil koa ngeen. ...

**ngadun ngarawilguwa ngiyin**

... and believe. ...

AND hear-might-having we-all

... and (that) we might hear [i.e. believe]. ...

-toa / -koa COMIT / PROP / PERL			
-(ga)duwa, -guwa, -luwa, -ruwa			
	COMIT-ative	PROP-rietary	PERLative
-guwa -duwa	'in company with'	<b>having</b> [cp. PRIV lacking]	movement <b>through</b> , across, along, <b>by</b> .

...Ngatun [~~buloaraxx?~~] bara,  
tettiwirritoara ngikoung katoa ba, ...

**ngadun bara didi wiridwara  
ngigungGaduwaba**

... And they that were crucified with him ...

AND they-all dead operate-done to  
him-in company with-at

... And they, the executed (ones) with at him, ...

PASSIVE: -dwara	
Tkld USED <b>-dwara</b> : done to TO REPRESENT PASSIVE FORMS, e.g.:	
<b>wiya-dwara</b>	speaK-done to spoken
<b>yuruba-dwara</b>	hide-done to hidden
<b>ngu-dwara</b>	give-done to given
RENDERED: speak-, hide-, give-endowed	

-toa / -koa COMIT / PROP / PERL			
-(ga)duwa, -guwa, -luwa, -ruwa			
	COMIT-ative	PROP-rietary	PERLative
-guwa -duwa	'in company with'	<b>having</b> [cp. PRIV lacking]	movement <b>through</b> , across, along, <b>by</b> .

ba FUNCTIONS	
<b>ba</b>	WHEN/if
<b>ba</b>	DONE
<b>ba / BA</b>	NEGative
<b>ba</b>	place of

...beelmā bōn.

**biyilma bun**

... reviled him.

mock-make-PH him

... mocked him.

# Mark xv.33

*Ɔ Ngatun yakita kakulla hour ka ta six ka ta,  
tokoi ta kakulla unta ta yanfin ta purrai ta ba kauwil koa [kummun?] hour ka ta  
nine ka ta kakulla.*

**ngadun yagida gagala HOURga da SIXga da**

[33] And when the sixth hour was come,  
there was darkness over the whole land until the ninth hour.

AND now be-be-PH HOUR-at AFFirm SIX-at AFFirm

And now was at the sixth, aye, hour, aye, ...

**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

*... tokoi ta kakulla unta ta yanfin ta purrai ta ba ...*

**duguwi da gagala andada  
yandinda barayidaba**

... there was darkness over the whole land ...

night AFFirm be-be-PH there-at all-at earth-at

... night, aye, was at there,  
at [i.e. over] all the earth, ...

**DOUBTFUL ANGLICISM  
EXISTENTIAL there**

*there is, there are, there was,  
there were ...*  
'there' IS A PRONOUN, OR A  
NOUN [c.f. Fr. *Il y a...*]  
IT DOES NOT DENOTE A  
LOCATION IN THESE USAGES

**POSSIBLE ADJUSTMENT**

OMIT **anda**

**DOUBTFUL ANGLICISM**

*KJV there was darkness*  
Tkld **duguwi da gagala andada**  
night AFFirm be-be-PH there-at  
COMMENT: Tkld HAS TRANSLATED  
'there' LITERALLY AS 'there', but there is  
no LOCative SENSE IN THE ENGLISH  
EXPRESSION, WHICH COULD BE  
'darkness existed ...', 'darkness  
occurred ...', 'darkness was manifested ...'  
ALL WITHOUT NEED OF 'there'; HENCE  
**anda** IS NOT REQUIRED IN THE  
TRANSLATION

*...kauwil koa [kummun?] hour ka ta nine ka ta kakulla.*

**gawilguwa HOURga da NINEga da gagala**

... until the ninth hour.

be-might-having HOUR-at AFFirm  
NINE-at AFFirm be-be-PH

... (until it) might be at the ninth, aye,  
hour, aye, (that) was [i.e. happened].

**UNIDENTIFIED TERMS**

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

**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

# Mark xv.34

*Ngatun yakita kakulla hour ta nine ka ta,*

*Kaibulleen Jesu ko Pulli to kauwullo, wiyelliella, Eloi, Eloi, Lama Sabachthani? ngiakai wiyatoara ta, Eloi emmo-[269] umba, Eloi emmoumba, minnaring tin bi tia warikā?*

**ngadun yagida gagala HOUR da NINEga da**

[34] And at the ninth hour

Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted,

AND now be-be-PH HOUR AFFirm NINE-at AFFirm

And now it was the ninth, aye, hour, aye, ...

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

*... Kaibulleen Jesu ko Pulli to kauwullo, ...*

**gayibaliyan JESUSgu balidu gawalu**

... Jesus cried with a loud voice, ...

call-do-ing-did JESUS-ERG voice-using big-using

... Jesus was calling (out) using a big voice, ...

*... wiyelliella, Eloi, Eloi, Lama Sabachthani? ...*

**wiyiliyila ELOI ELOI LAMA SABACHTHANI**

... saying, Eloi, Eloi, lama sabachthani? ...

speaking-recently GOD GOD LAMA SABACHTHANI

... speaking: "ELOI, ELOI, LAMA SABACHTHANI?" [i.e. for what forsake thou me] ...

... *ngiākai wiyatoara ta, ...*

**ngiyagayi wiyadwara da**

... which is, being interpreted, ...

like this speak-done to ABSTR

... Like this speak-endowed [i.e. spoken by]: ...

### PASSIVE: -dwara

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
RENDERED: speak-, hide-, give-endowed

... *Eloi emmo-[269] umba, Eloi emmoumba, ...*

**ELOI imuwumba ELOI imuwumba**

... My God, my God, ...

GOD me-of GOD me-of

... "My God, my God, ...

... *minnaring tin bi tia warikā?*

**minaringdin bi diya wariga**

... why hast thou forsaken me?

what-because thou me reject-PH

... what because [i.e. why] did you reject me?"

### 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)

### CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:  
I thee **ba-nung** she thee **bin-toa**  
I her **ba-noun**  
thou me **bi-tia** thou her **bi-noun**  
thou him **bi-nung**  
he thee **bi-loa** (he me **tia-loa**)

## Mark xv.35

*Ngatun tarai kan barun ba ngarokilli k̄an unta bapai ta ba,  
ngurrung kulla bara ba, wiyelliella ngaiya, À, kaibullān bōn noa Elias nung.*

**ngadun darayigan barunba ngarugiligan anda babayidaba**

[35] And some of them that stood by,  
when they heard it, said, Behold, he calleth Elias.

AND other-agent them-all-of stand-be-ing-agent there near-at

And other(s) of them, standers there, at near(by), ...

---

*... ngurrung kulla bara ba, wiyelliella ngaiya, ...*

**ngarangGala bara ba wiyiliyila ngaya**

... when they heard it, said, ...

hear-be-PH they-all WHEN/if speak-ing-recently then

... when they heard, then were speaking: ...

---

*...À, kaibullān bōn noa Elias nung.*

**ya gayibalan bun nuwa ELIASnung**

... Behold, he calleth Elias.

ah call-do-persist-now him he ELIAS-ACC

... “Ah, he is persistently calling him, Elias”.

---

# Mark xv.36

*Ngatun murrā wakōllo ngatun \_\_\_\_\_ [sponge] Vineka*  
*ngatun wunkulla kōngka ka ko, ngatun ngukulla bōn pittulli ko, wiyelliella, yanoa, namunbilla ngeen,*  
*wiyā noa Elias-o tanān uwonnun mankilli ko bōn barān.*

**ngadun mara wagulu ngadun [bagayi garima] VINEGAR[gu]**

[36] And one ran and filled a sponge full of vinegar,  
and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will  
come to take him down.

AND run-PH one-ERG AND [bark deep-make-PH] VINEGAR[-using]

And one (person) ran and [filled a bark [i.e. sponge] with] vinegar,

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

*... ngatun wunkulla kōngka ka ko, ...*

**ngadun wunGala gungGagagu**

... and put it on a reed, ...

AND deposit-be-PH reed-to

... and deposited [i.e. put] (it) to a reed, ...

*...ngatun ngukulla bōn pittulli ko, ...*

**ngadun ngugala bun bidaligu**

... and gave him to drink, ...

AND give-be-PH him drink-ing-for

... and gave (it) (to) him for drinking, ...



[continues from previous frame]

... *wiyelliella, yanoa, namunbilla ngeen, ...*

*wiyiliyila yanuwa namunbila ngiyin*

... saying, Let alone; let us see ...

speaking-recently let-it-be see-make-permit-IMP! we-all

... speaking, "Desist, (you) must let us see, ..

**DOUBTFUL Tkld CASE**

KJV *let us see*

Tkld **namanbila ngiyin**

see-permit-IMP! we-all

COMMENT: NOMinative ERROR FOR ACCusative. PERHAPS:

**na-manbi-la ngiyaran**

see-make-permit-IMP! us-all

*let us see*

... *wiyā noa Elias-o tanān uwonnun mankilli ko bōn barān.*

*wiya nuwa ELIASu danan uwanan manGiligu bun baran*

... whether Elias will come to take him down.

QUESTION he ELIAS-ERG approach move-will take-be-ing-for him DOWN

... QUERY will he, Elias, approach-move for taking him down".

**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.*

## Mark xv.37

*Ngatun kaibulleen noa Jesu ko pulle to kauwullo,  
ngatun wūnkulla ngaiya noa marai ta /tetti ngaiya noa. [Italics]/*

**ngadun gayibaliyan nuwa JESUSgu balidu gawalu**

[37] And Jesus cried with a loud voice,  
and gave up the ghost.

AND call-do-ing-did he JESUS-ERG voice-using big-using

And he, Jesus, was calling (out) using a big voice, ...

*... ngatun wūnkulla ngaiya noa  
marai ta /tetti ngaiya noa. [Italics]/*

**ngadun wunGala ngaya nuwa marayi da  
\ didi ngaya nuwa**

... and gave up the ghost.

AND deposit-be-PH then he spirit AFFirm  
\ dead then he

... and he then deposited [i.e. abandoned] spirit, aye  
\ he then (was) dead.

### ANGLICISM gave up the ghost

*KJV gave up the ghost*

Tkld **wunGala ngaya nuwa marayi da**  
deposit-be-PH then he spirit AFFirm

COMMENT: UNLIKELY TO BE AN EXACT  
IDIOM FOR 'die' IN AN ABORIGINAL  
LANGUAGE. PERHAPS SIMPLY:

**didi-ba nuwa**  
die-do-PH he  
*he died*

# Mark xv.38

*Ngatun kirikin ta Temple ka ko yiirkulleen bŭlwa koa*

*wokka ka birung unta ko barān ta ko [bottom].*

**ngadun girigin da TEMPLEgagu yiyirgaliyan bulwaguwa**

[38] And the veil of the temple was rent in twain

from the top to the bottom.

AND garment AFFirm TEMPLE-to shred-be-ing-did middle-having

And the garment, aye, to [i.e. of] the temple (was) shredding in the middle, ...

MS ERROR [?]

**bulwa-guwa:** middle-having

DID Tkld INTEND:

**bulwara-guwa:** two-having [?]

*... wokka ka birung unta ko barān ta ko [bottom].*

**wagagabirang andagu barandagu**

... from the top to the bottom.

high-away from there-to down-to

... from high to there, to down.

# Mark xv.39

*Ɔ Yakita ngaiya noa ba Centurion ta ba [nakulla]*

*ngarokilli kan kaiyin [tæ] ta ba bapai ta ba ngikoung, nakulla [271] yanti noa ba kaibullān /or [kaibu]leen/, ngatun wūnkulla marai ta, wiya ngaiya noa, [yi] Kauwā yuna bota wal unni kore yinal ta kakulla Eloi ūmba.*

yagida **ngaya nuwa ba CENTURIONdaba**

[39] And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

now then he WHEN/if CENTURION AFFirm DONE

Now then, when, he, the centurion, aye, done, ...

*... ngarokilli kan kaiyin [tæ] ta ba bapai ta ba ngikoung, ...*

**ngarugiligan gayindaba babayidaba ngigung**

... which stood over against him, ...

stand-be-ing-agent side-at near-at him

... (was) standing at the side of him, ..

*... nakulla [271] yanti noa ba kaibullān /or [kaibu]leen/, ...*

**nagala yandi nuwa ba gayibalan \ OR gayibaliyan\**

... saw that he so cried out, ...

see-be-PH thus he DONE call-do-persist-now \ OR call-do-ing-did\

... saw thus he >done<-was persistently calling (out), ...

[continues from previous frame]

...ngatun wūnkulla marai ta, ...

ngadun wunGala marayi da

... and gave up the ghost, ...

AND deposit-be-PH spirit AFFirm

... and deposited [i.e. abandoned] the spirit, aye, ...

**ANGLICISM gave up the ghost**

KJV gave up the ghost

Tkld wunGala marayi da

deposit-be-PH spirit AFFirm

COMMENT: UNLIKELY TO BE AN EXACT IDIOM FOR 'die' IN AN ABORIGINAL LANGUAGE. PERHAPS SIMPLY:

didi-ba

die-do-PH

died

...wiya ngaiya noa, [yi] ...

wiya ngaya nuwa

.. he said, ...

speak-PH then he

... he then said: ...

...Kauwā yuna bota wal unni kore yinal ta kakulla Eloī ūmba.

gawa yunabu da wal ani guri

yinal da gagala ELOIumba

... Truly this man was the Son of God.

be-IMP! [yes] true-EMPH AFFirm certainly this man son AFFirm be-be-PH GOD-of

... "Yes, (it is) emphatically true, aye, (that) this man certainly was the son, aye, of God".

**-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."

[only]

Tkld AWA Key 1850 [52:29 []

# Mark xv.40

*Unta kakulla bara nukung nakilliella kalōng ka ba;*

*untoa ta barun-katoa kakulla Mari Magdalene kulleen, ngatun Mari tunkan ta James-umba warea ta [kə], ngatun Joses-ūmba, ngatun Salome-umba;*

**anda gagala bara nugang  
nagiliyila galungGaba**

[40] There were also women looking on afar off:  
among whom was Mary Magdalene, and Mary the mother of James the less and of Joses,  
and Salome;

there be-be-PH they-all woman  
see-be-ing-recently distant-at

They were there, women were seeing  
at distant [i.e. looking afar]; ...

*... untoa ta barun-katoa kakulla Mari Magdalene kulleen, ...*

**anduwa da barunGaduwa gagala  
MARY MAGDALENEgalin**

... among whom was Mary Magdalene, ...

that AFFirm them-all-in company with be-be-PH  
MARY MAGDALENE-person (f)

... that (one), aye, with them was Mary Magdalene, ...

### DOUBTFUL ANGLICISM EXISTENTIAL there

*there is, there are, there was, there were ...*  
'there' IS A PRONOUN, OR A NOUN [c.f. Fr. *Il y a...*]  
IT DOES NOT DENOTE A LOCATION IN THESE USAGES

#### POSSIBLE ADJUSTMENT

OMIT *anda*

### DOUBTFUL TkId TRANSLATION

*KJV There were also*  
TkId **anda gagala**  
there be-be-PH

COMMENT: "There were also": IS AN ENGLISH CONSTRUCTION, MEANING 'it is a fact that' AND DOES NOT MEAN 'in that location'. **anda** IS ADVERB OF PLACE 'there'.

**anda** SHOULD PERHAPS HAVE BEEN OMITTED IN THIS INSTANCE.

### -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]

*...ngatun Mari tunkan ta James-umba warea ta [kə], ...*

**ngadun MARY danGan da JAMESumba wariya da**

.. and Mary the mother of James the less ...

**AND MARY mother AFFirm JAMES-of little AFFirm**

.. and Mary mother, aye, of James (the) little (one), aye, ...

---

*...ngatun Joses-umba, ngatun Salome-umba;*

**ngadun JOSESumba ngadun SALOMEumba**

... and of Joses, and Salome;

**AND JOSES-of AND SALOME-of**

... and of Joses, and of Salome.

---

# Mark xv.41

*(Kakulla noa ba Galilee ka ba wirrobulleen ngaiya bara bōn, ngatun upullileen bōn;) ngatun kauwul kauwul tarai kan bara nukung [kæ] tanan uwā ngikoung katoa Jerusalem ka ko.*

**gagala nuwa ba GALILEEgaba**

[41] (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

be-be-PH he WHEN/if GALILEE-at

(when he was at [i.e. in] Galilee, ...

*... wirrobulleen ngaiya bara bōn, ...*

**wirubaliyan ngaya bara bun**

... followed him, ...

follow-ing-did then they-all him

... they then were following him, ...

*... ngatun upullileen bōn;) ...*

**ngadun ubaliliyan bun**

... and ministered unto him;)...

AND do-ing-ing-did him

... and were constantly doing [i.e. ministering (to)] him;) ...



[continues from previous frame]

...ngatun kauwul kauwul tarai kan bara nukung [kæ] ...

ngadun gawal gawal darayigan bara nugang

... and many other women ...

AND big big other-agent they-all woman

... and they, big big [i.e. many] other, women ...

...tanān uwā ngikoung katoa Jerusalem ka ko.

danan uwa ngigungGaduwa JERUSALEMgagu

... which came up with him unto Jerusalem.

approach move-PH him-in company with JERUSALEM-to

... (who) approach-moved with him to Jerusalem.

**-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 xv.42

*f Ngatun yakita ngaiya yarea kakulla ba,*  
(kulla wal ngaiya upullikanne ta, unnoa ta purreung ta tangka kal Sabbath ta,)

**ngadun yagida ngaya yariya gagala ba**

[42] And now when the even was come,  
because it was the preparation, that is, the day before the sabbath,

AND now then evening be-be-PH WHEN/if

And now then when (it was) evening, ...

... (kulla wal ngaiya upullikanne ta, ...

**gala wal ngaya ubaligani da**

... because it was the preparation, ...

because certainly then do-ing-entity AFFirm

... (because (it was) certainly then the doing entity [i.e. preparation], aye,...

... unnoa ta purreung ta tangka kal Sabbath ta,)

**anuwa da bariyang da**  
**dangGagal SABBATH da**

... that is, the day before the sabbath,

that AFFirm day(light) AFFirm  
before-belong SABBATH AFFirm

... that, aye, day, aye, before the Sabbath, aye.)

**DOUBTFUL ANGLICISM**  
KJV *that is,*  
Tkld **anuwa da**  
that AFFirm  
COMMENT; "that is" IS AN ENGLISH EXPRESSION MEANING 'this is to be interpreted in this way', AND SHOULD NOT BE TRANSLATED LITERALLY, AS APPEARS TO HAVE BEEN DONE IN THIS INSTANCE.

TIME			
<b>gabu</b>	soon	<b>yagida</b>	now
<b>ngaya</b>	then	<b>yugida</b>	after
<b>dangGa</b>	before	<b>gumba</b>	tomorrow
...	until	<b>wara</b>	yesterday
<b>yandi gadayi</b>	always ( <i>thus every</i> )		
<b>yaguwanda</b>	when		
<b>duwanda</b>	afterwards, future		
<b>bunin</b>	beforehand		
<b>bangGayi</b>	now		

# Mark xv.43

*Tanān uwa Joseph Arimathea-kul,*  
*murrōng-tai noa, Counsellor, mittilli kan [273] noa ngala ko*  
*piriwul koba Eloī-ūmba ko, ngatun waita noa uwā \_\_\_\_\_*  
*[Boldly] ngikoung kin ko Pilate kin ko, ngatun wiyelleen ngala*  
*ko murrīn ko Jesu ko ba ko.*

## danan uwa JOSEPH ARIMATHEAgal

[43] Joseph of Arimathaea,  
 and honourable counsellor, which also waited for  
 the kingdom of God, came, and went in boldly  
 unto Pilate, and craved the body of Jesus.

approach move-PH JOSEPH ARIMATHEA-belong

JOSEPH, ARIMATHEA-mob, approach-moved, ...

### -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)

... *murrōng-tai noa, Counsellor, ...*

## marungdayi nuwa COUNSELLOR

... and honourable counsellor, ...

good-ITEM he COUNSELLOR

... he, a good-ITEM counsellor, ...

### -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

... *mittilli kan [273] noa ngala ko piriwul koba Eloī-ūmba ko, ...*

## midiligan nuwa ngalagu biriwalguba ELOIumbagu

... which also waited for the kingdom of God, ...

wait-ing-agent he that-for chief-of (kingdom) GOD-of-for

... he a waiting-agent [i.e. someone who waits]  
 for that-thing kingdom of God, ...

### Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:  
 property: **dalugang** hold-BE-ness  
 town **gugiri garing** hut all  
 kingdom **biriwal-guba** chief-of [kingdom]

[continues from previous frame]

...ngatun waita noa uwā \_\_\_\_\_ [Boldly] ngikoung kin ko Pilate kin ko, ...

ngadun wada nuwa uwa [madang] ngigungGingu PILATEginGu

... came, and went in boldly unto Pilate, ...

AND depart he move-PH [brave]] him-to PILATE-to

... and he [JofA] depart-moved brave [i.e. boldly] to him, to Pilate, ...

#### MISSING TRANSLATION

AS Tkld DID NOT PROVIDE A TRANSLATION, **THIS WORDING** IS PROPOSED. NOTE; THERE IS NO **madang** 'brave' IN THE AWA RECORDS, BUT THERE ARE EXAMPLES IN NrNth, AND IN BB, DG, DARK, AND WIRA

...ngatun wiyelleen ngala ko murrīn ko Jesu ko ba ko.

ngadun wiyiliyan ngalagu marinGu JESUSgubagu

... and craved the body of Jesus.

AND speak-ing-did that-for body-for JESUS-of-for

... and was speaking [i.e. craved] for that-thing, for the body of Jesus.

## Mark xv.44

*Ngatun noa Pilat-to kōttelleen*

*wiā noa tetti wal kakulla: ngatun kaibulleen [wiyā]  
bōn Centurion nung, wiyā noa bōn, wiā noa yura ki  
wal tetti kakulla.*

**ngadun nuwa PILATEdu gudiliyan**

[44] And Pilate marvelled

if he were already dead: and calling unto him  
the centurion, he asked him whether he had  
been any while dead.

AND he PILATE-ERG think-ing-did

And he, Pilate, was thinking: ...

*... wiā noa tetti wal kakulla: ...*

**wiya nuwa didi wal gagala**

... if he were already dead: ...

QUESTION he dead certainly be-be-PH

... "QUERY was he certainly dead?": ...

*...ngatun kaibulleen [wiyā] bōn Centurion nung, ...*

**ngadun gayibaliyan bun CENTURIONnung**

... and calling unto him the centurion, ...

AND call-do-ing-did him CENTURION-ACC

... and was calling him, the Centurion, ...

[continues from previous frame]

... *wiyā noa bōn*, ...

*wiya nuwa bun*

... he asked him ...

Speak-PH he him

... he spoke (to) him: ...

---

... *wiā noa yura ki wal tetti kakulla*.

*wiya nuwa yuragi wal didi gagala*

... whether he had been any while dead.

QUESTION he longtime certainly dead be-be-PH

... "QUERY Was he certainly dead for a long time?"

---

## Mark xv.45

*Ngatun ngurrān noa ba ngala birung Centurion ta birung,*

*ngukulla murrīn noa ngikoung ko Joseph kin ko.*

**ngadun ngaran nuwa ba ngalabirang CENTURIONdabirang**

[45] And when he knew it of the centurion,

he gave the body to Joseph.

AND hear-now he WHEN/if that-fellow-away from CENTURION-away from

And when he hears from that fellow, from the centurion, ...

---

*... ngukulla murrīn noa ngikoung ko Joseph kin ko.*

**ngugala marin nuwa ngigungGu JOSEPHginGu**

... he gave the body to Joseph.

give-be-PH body he him-to JOSEPH-to

... he gave the body to him, to Joseph.

---

# Mark xv.46

*Ngatun kirrikin murrorōng [fine] ngupai yeen noa, ngatun mānkulla bōn noa barān, ngatun mungngamā bōn noa kirri kin ta ko, ngatun wūnkulla bōn unta /Sepulka /or Sepulchre/ tulmun ta umatoara tunūng ka ta, ngatun kurrai umā tunūng ta unta polōngkilli ngēl la tulmun koba ta.*

**ngadun girigin marurung ngubayiyan nuwa**

[46] And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

**AND garment good give-do-back-did he**

And he [JofA] gave back [i.e. paid for] good garment(s), ...

## DOUBTFUL Tkld TRANSLATION

*KJV And he bought*  
Tkld **ngadun ... ngubayiyan nuwa**  
AND ... give-do-back-did he  
'brought' IS **man-Ga-la**,  
BUT THIS WORD OCCURS IN NEXT PHRASE, FOR 'took down' [i.e. take].  
PERHAPS INSTEAD, 'carry':  
**ngadun ... gari-ya nuwa**  
AND ... carry-PH he  
*and he carried [i.e. brought]*

## buy / sell

7 INCONSISTENT 'buy' [3] and 'sell' [4] EXAMPLES  
buy: **ngu-gi-li-gu** give-be-ing/RECIP-for  
sell: SAME AS FOR 'buy', except for:  
**ngu-ba-yi-la** give-do-back-IMP!  
COMMENT:  
'**buying**' IS giving RECIPROCALLY (money for goods)  
'**selling**' IS giving BACK (goods (for money))

*... ngatun mānkulla bōn noa barān, ...*

**ngadun manGala bun nuwa baran**

... and took him down, ...

**AND take-be-PH him he DOWN**

... and he [JofA] took him down, ...

## 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.



...ngatun mungngamā bōn noa kirri kin ta ko, ...

ngadun mangGama bun nuwa girigindagu

AND wrap-make-PH him he garment-to

AND wrap-make-PH him he garment-to

... and he [JofA] wrapped him to [i.e. with, in] the garment(s), ...

...ngatun wūnkulla bōn unta /Sepulka /or Sepulchre/ tulmun ta ...

ngadun wunGala bun anda SEPULCHRE dalmunda

... and laid him in a sepulchre ...

AND deposit-be-PH him there SEPULCHRE grave-at

... and deposited him there (in) the sepulchre at the grave ...

...umatoara tunūng ka ta, ...

umadwara dunungGa da

... which was hewn out of a rock, ...

make-done to stone-at AFFirm

... make-endowed [i.e. made] at [i.e. of] stone, aye, ...

PASSIVE: -dwara

Tkld USED -dwara: done to TO REPRESENT PASSIVE FORMS, e.g.:  
wiya-dwara speak-done to spoken  
yuruba-dwara hide-done to hidden  
ngu-dwara give-done to given  
RENDERED: speak-, hide-, give-endowed

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

...ngatun kurrai umā tunūng ta unta polōngkilli ngēl la tulmun koba ta.

ngadun garayi uma dunung da anda bulungGilingila dalmunGubada

... and rolled a stone unto the door of the sepulchre.

AND twist-DECL move-PH stone AFFirm there enter-be-ing-place-at grave-of-at

... and twist-moved [i.e. rolled] a stone, aye, there at the entering place of the grave.

# Mark xv.47

*Ngatun Mari Magdalene kulleen,*  
*ngatun Mari Jose-ūmba, ngakulla untoa wūnkulla bōn.*

**ngadun MARY MAGDALENEgalin**

[47] And Mary Magdalene  
and Mary the mother of Joses beheld where he  
was laid.

AND MARY MAGDALENE-person (f)

And Mary Magdalene, ...

*... ngatun Mari Jose-ūmba, ...*

**ngadun MARY JOSESumba**

... and Mary the mother of Joses ..

AND MARY JOSES-of

... and Mary of Joses, ...

**DOUBTFUL TkId TRANSLATION**  
*KJV Mary the mother of Joses*  
TkId **MARY JOSE**umba  
MARY JOSES-of  
COMMENT: "mother" NOT TRANSLATED.  
PERHAPS:  
**MARY** dangan **JOSES**umba  
MARY mother JOSES-of  
*Mary the mother of Joses*

*... ngakulla untoa wūnkulla bōn.*

**ngagala anduwa wunGala bun**

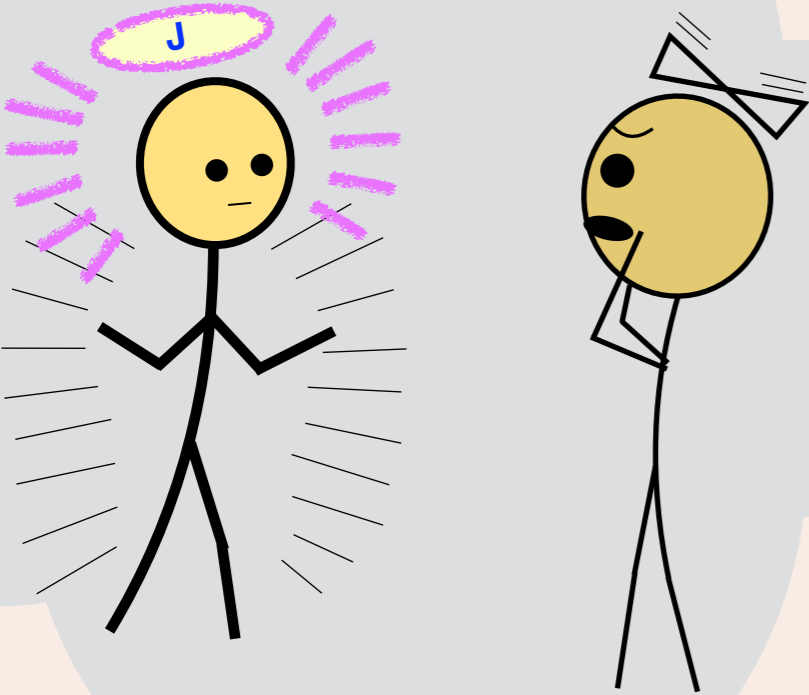
... beheld where he was laid.

see-be-PH there deposit-be-PH him

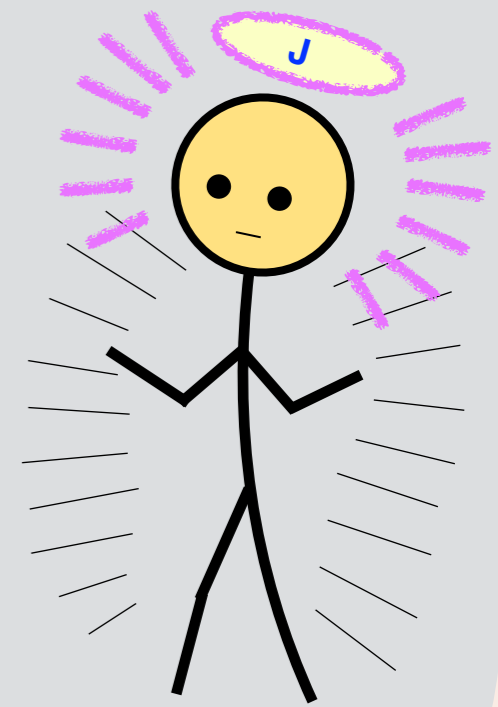
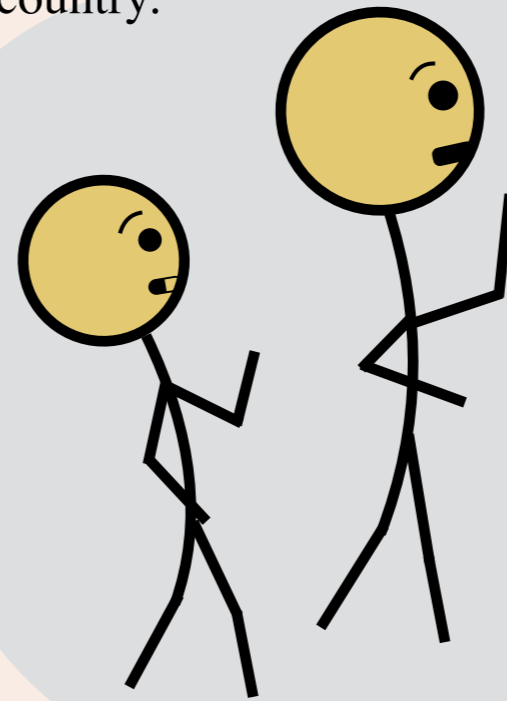
... saw there [i.e. where] (someone) deposited him.

**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...)*

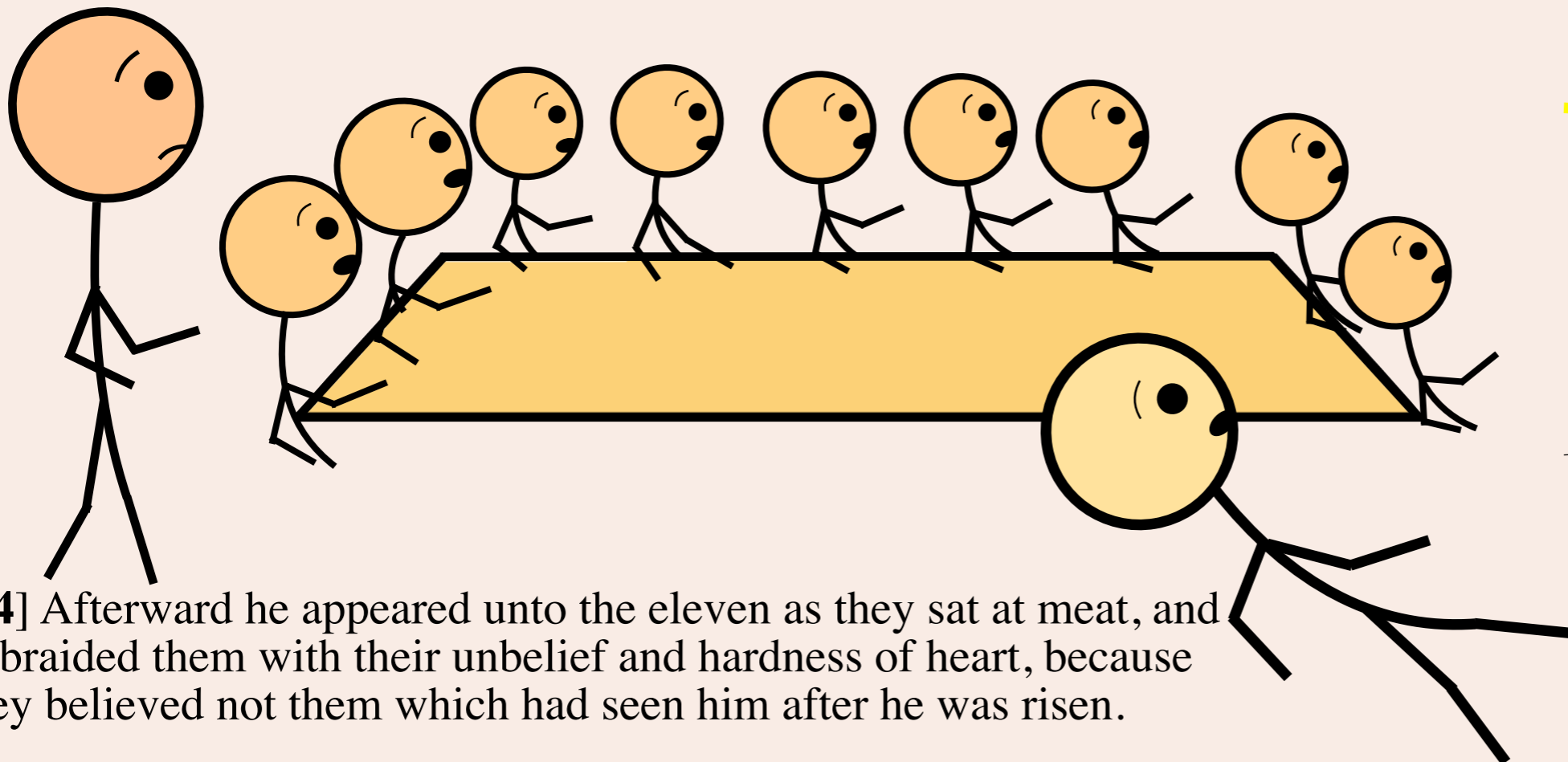
[9] Now when Jesus was risen early the first day of the week, he [Jesus] appeared first to Mary Magdalene



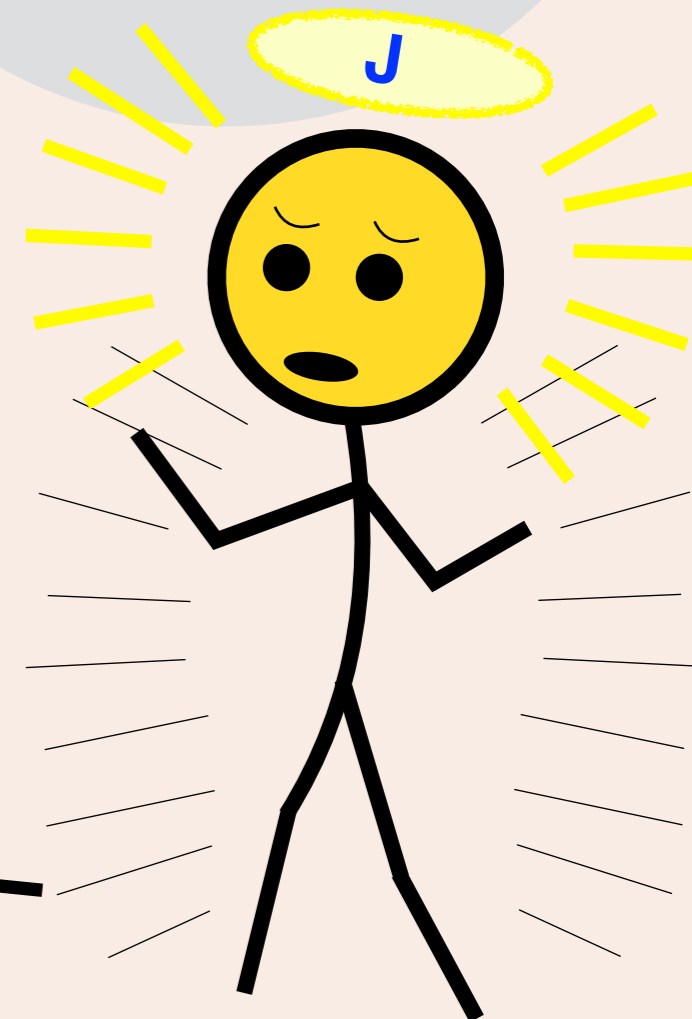
[12] After that he appeared in another form unto two of them, as they walked, and went into the country.



Mark xvi



[14] Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.



# Mark xvi.01

*Ngatun yakita yukita Sabbath waita ka ba,*  
*spice kekul ta buloarō ngupaiyeen Mari Magdalene kalleen to, ngatun [buloarā]*  
*Mari James-ūmba ngatun Salome-ūmba, uwauwil koa bara putilli ko bōn.*

**ngadun yagida yugida**  
**SABBATH wada ga ba**

[1] And when the sabbath was past,  
Mary Magdalene, and Mary the mother of James, and Salome,  
had bought sweet spices, that they might come and anoint him.

**AND now after SABBATH**  
**depart be WHEN/if**

And now, after, when the Sabbath  
be [i.e. had] depart(ed), ...

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

**VERB 'to be'**  
ACCORDING TO R.M.W. DIXON,  
"Most Australian languages lack  
any verb 'to be'" [Dixon 1980  
491:12]  
IF THIS IS THE CASE FOR  
Awabakal, **ga / gi** 'be'  
WOULD BE A TkId INVENTION.

u

**DOUBTFUL TkId TRANSLATION**  
*KJV when the sabbath was past*  
TkId **yagida yugida SABBATH wada ga ba**  
now after SABBATH depart be WHEN/if  
COMMENT: UNLIKELY THAT A FESTIVAL  
DAY (Sabbath) WOULD HAVE BEEN  
SPOKEN OF AS 'departing', SIMILARLY TO  
A PERSON 'departing'  
PERHAPS:  
**ngadun yagida yugida SABBATH gagala da**  
AND now after SABBATH be-be-PH, AFFirm  
*and now after the Sabbath was, aye*

*... Mari Magdalene kalleen to, ngatun [buloarā]*  
*Mari James-ūmba ngatun Salome-ūmba, ...*

**MARY MAGDALENEgalindu ngadun**  
**MARY JAMESumba ngadun SALOMEumba**

... Mary Magdalene, and Mary the mother of James, and Salome, ...

**MARY MAGDALENE-person (f)-ERG**  
**AND MARY JAMES-of AND SALOME-of**

... Mary Madgalene and Mary of James, and <of> Salome, ...

**DOUBTFUL TkId TRANSLATION**  
*KJV Mary the mother of James, and Salome*  
TkId **MARY JAMESumba ngadun**  
**SALOMEumba**  
MARY JAMES-of AND SALOME-of  
[1] "mother of" NOT TRANSLATED.  
IT SHOULD HAVE BEEN  
**MARI dangan JAMES-umba**  
(2) Mary WAS **NOT** THE MOTHER OF James  
**AND OF Salome:** THIS SHOULD HAVE  
BEEN:  
**MARY dangan JAMESumba ngadun SALOME**  
MARY mother JAMES-of AND SALOME  
*MARY the mother of JAMES, AND SALOME*

[continues from previous frame]

*...spice kekul ta buloarō ngupaiyeen ...*

**SPICE** gigul da bulwaru ngubaiyan

... had bought sweet spices, ...

**SPICE** sweet AFFirm two-ERG give-do-back-did

... sweet spice(s), aye, the two gave back  
[i.e. paid for, brought], ...

## MS ERROR

INSERTED IN WRONG PLACE:

*'had bought sweet spices'*

SHOULD BE AFTER Mary  
Magdalene etc.

## buy / sell

7 INCONSISTENT 'buy' [3] and 'sell' [4] EXAMPLES

buy: **ngu-gi-li-gu** give-be-ing/RECIP-for

sell: SAME AS FOR 'buy', except for:

**ngu-ba-yi-la** give-do-back-IMP!

COMMENT:

**'buying'** IS giving RECIPROCALLY (money for goods)

**'selling'** IS giving BACK (goods (for money))

*... uwauwil koa bara putilli ko bōn.*

**uwawilguwa** bara budiligu bun

... that they might come and anoint him.

**move-might-having** they-all oil-ing-for him

... (so that) they might move [i.e. come] for oiling [i.e. anointing] him.

# Mark xvi.02

*Ngatun ngorokān ta kakulla,  
kurri kurri ka ta purreung ka ta week koba, uwā  
bara unta tulmun ta ko \_\_\_\_\_ [at the rising of  
the sun]*

**ngadun nguruganda gagala**

[2] And very early in the morning  
the first day of the week, they came unto the sepulchre at the  
rising of the sun.

AND night-BEness [sunrise]-at be-be-PH

And it was at [i.e. in] the morning, ...

## -gan / -gan(g): BEness

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

... *kurri kurri ka ta purreung ka ta week koba, ...*

**gari gariga da bariyangGa da WEEKguba**

... the first day of the week, ...

first-at AFFirm day(light)-at AFFirm WEEK-of

... at [i.e. on] the first, aye, day, aye, of the week, ...

## 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

... *uwā bara unta tulmun ta ko \_\_\_\_\_ [at the rising of the sun]*

**uwa bara anda dalmundagu [bayibaliyan banal ba]**

... they came unto the sepulchre at the rising of the sun.

move-PH they-all there grave-to [appear-do-ing-did sun WHEN/if]

... they moved there to the grave [when the sun was appearing].

## MISSING TRANSLATION

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

# Mark xvi.03

*Ngatun wiyelleen bara bara bo bara bo,*

*Ngan [wət] ke wal unnoa tunūng kurrai umulla ngearun ko untoa birung polōngkulli ngēl [L 24/2 Ngaraka mouth] la birung tulmun koba ta birung?*

**ngadun wiyiliyan bara barabu barabu**

[3] And they said among themselves,  
Who shall roll us away the stone from the door of the sepulchre?

**AND speak-ing-did they-all they-all-EMPH they-all-EMPH**

And they were speaking emphatically-they emphatically-they [i.e. amongst themselves]: ...

*... Ngan [wət] ke wal unnoa tunūng kurrai umulla ngearun ko ...*

**ngan gi wal anuwa dunung garayi umala ngiyarunGu**

... Who shall roll us away the stone ...

who be certainly that stone  
twist make-PH us-all-for

... “Who is (it) certainly (who) made to twist [i.e. roll] that stone for us ...

## DOUBTFUL Tkld TRANSLATION

KJV *shall roll us away*  
Tkld **garayi umala ngiyarunGu**  
twist make-PH us-all-for  
PAST INSTEAD OF KJV FUTURE.  
PERHAPS:

**garayi uma-nan ngiyarun-Gu**  
twist make-**will** us-all-for  
**will** roll for us

## here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

## VERB ‘to be’

ACCORDING TO R.M.W. DIXON, “Most Australian languages lack any verb ‘to be’” [Dixon 1980 491:12]  
IF THIS IS THE CASE FOR Awabakal, **ga / gi** ‘be’ WOULD BE A Tkld INVENTION.

[continues from previous frame]

...untoa birung *polōngkulli ngēl*  
 [L 24/2 *Ngaraka* mouth] la birung  
 tulmun koba ta birung?

anduwabirang bulungGalingilabirang  
 dalmunGubadabirang

... from the door of the sepulchre?

that-away from enter-be-ing-place-  
 away from grave-of-away from

... away from there, the entering place  
 [i.e. entrance] of the grave?"

MS QUERY

ngaraga-gu  
 mouth-to  
 cf LUKE:

"... ngaraka ko tulmun ta birung,"	ngaragagu dalmundabirang	"... the sepulchre."	mouth-to grave-away from	Tkld LUKE [xxiv:24:02::19 2:9.3] [Awa]
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MS ERROR [?]

*ngaraka ko*

ngaraga: mouth

THERE IS ONLY 1 INSTANCE OF  
 ngaraga *mouth* IN Tkld's GOSPEL  
 TRANSLATIONS. OVERALL,  
 THERE ARE 24 EXAMPLES OF :

garaga: mouth



# Mark xvi.04

*(Ngatun nakulla bara ba nakulleen ngaiya bara tunūng ta kurrai kurrai umā untoa birung:) kauwul lang ta unnoa.*

**ngadun nagala bara ba**

[4] And when they looked, they saw that the stone was rolled away: for it was very great.

AND see-be-PH they-all WHEN/if

And when they saw [i.e. looked], ...

*... nakulleen ngaiya bara tunūng ta kurrai kurrai umā untoa birung:) ...*

**nagaliyan ngaya bara dunung da garayi garayi uma anduwabirang**

... they saw that the stone was rolled away: ...

see-be-ing-did then they-all stone AFFirm twist twist make-PH there-away from

... they were then seeing the stone, aye, (someone had) made to twist away from there: ...

*... kauwul lang ta unnoa.*

**gawalang da anuwa**

... for it was very great.

big-ness AFFirm that

... bigness [i.e. sizeable], aye, that.

## 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...)

## -gan / -gan(g): BEness

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

# Mark xvi.05

*Ngatun polōngkulliella bara murraring kolang,*

*nakulla bara bōn wakōl ta wūngngurrapin yellawolliella tūngkakeri ka /or ngēl la/ kirrikin-kān kirra wi ta purrul ta; ngatun kinta ka kulla [277] bara.*

**ngadun bulungGaliyila bara mararingGulang**

[5] And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

**AND enter-be-ing-recently they-all inside-towards**

**And they were entering inside, ...**

*... nakulla bara bōn wakōl ta wūngngurrapin yellawolliella tūngkakeri ka /or ngēl la/ ...*

**nagala bara bun wagul da wungGarabin**

**yilawaliyila dungGagiriga \OR [dungGagiri]ngila\**

... they saw a young man sitting on the right side, ...

**see-be-PH they-all him one AFFirm boy-INTNS sit-ing-recently right-(hand)(side)-at \ OR right-(hand)(side)-place-at\**

**... they saw him, one, aye, boy was sitting at [i.e. on] the right-hand (side), ...**

### wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkl'd's USE OF wagul 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

### MYSTERY SUFFIX: -bin

<b>burulbin</b>	heavy
<b>dimbiribin</b>	adder
<b>gilibinbin</b>	shine
<b>gindiyirabin</b>	[extinct volcano]
<b>mulubin</b>	fern
<b>wungarabin</b>	youth
<b>wuwibin</b>	eyelash
<b>yiriwilbin</b>	fig
<b>yiriwildabin</b>	fig

### MYSTERY WORD: dunGa...

<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	marrow	2

[continues from previous frame]

...*kirrikin-kān kirra wi ta purrul ta*; ...

**giriginGan girawida barulda**

... clothed in a long white garment; ...

garment-agent long-at white-at

... at [i.e. in] a long, white garment; ...

MS VARIANT

VERSIONS OF 'long':

Tkld

*kirra wi ta*    **girawi-da**    long-at

*kurra-uwai*    **gara-wayi**    long-ITEM

*korowarung*    **guruwa-rang**    longago

...*ngatun kinta ka kulla [277] bara*.

**ngadun ginda gagala bara**

... and they were affrighted

AND fear be-be-PH they-all

... and they were afraid.

# Mark xvi.06

*Ngatun noa barun wiyā,*  
*kinta bān kora. [tiwōlliela] tiwollān nura Jesu*  
*nung Nazareth kull, tetti wirea toara tullung*  
*kobilli kan ne to: boungkulla ta noa; keawai*  
*wal noa unti: nauwa unti ngōrra wūnkulla ta*  
*bara bōn.*

**ngadun nuwa barun wiya**

[6] And he saith unto them,  
Be not affrighted: Ye seek Jesus of Nazareth,  
which was crucified: he is risen; he is not here:  
behold the place where they laid him.

**AND he them speak-did**

**And he spoke (to) them: ...**

*... kinta bān kora. [tiwōlliela] ...*

**ginda ban Gura**

... Be not affrighted: ...

**fear do-now not**

**... “Do not be afraid: ...**

**IDIOM ban Gura**

**ban Gura**  
do-now not  
*don't do*

THIS EXPRESSION  
OCCURS ABOUT 30  
TIMES IN THE RECORDS

[continues next frame]

[continues from previous frame]

...*tiwollān nura Jesu nung Nazareth kull, ...*

**diwalan nura JESUSnung NAZARETHgal**

... Ye seek Jesus of Nazareth, ...

search-persist-now you-all JESUS-ACC NAZARETH-belong

... you search (for) Jesus (of the) Nazareth mob, ...

**-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)

...*tetti wirea toara tullung kobilli kan ne to: ...*

**didi wiriyadwara dalangGubiliganidu**

... which was crucified: ...

dead operate-PH-done to cross-for-do-ing-entity-using

... executed using the cross: ...

**PASSIVE: -dwara**

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
RENDERED: speak-, hide-, give-endowed

**Tkld INVENTIONS:**

rich man / crucify /argue

Tkld coined the following terms:  
rich man **burul-gan** heavy agent  
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...  
divided **ngara ngara** hear hear (argue)

...*boungkulla ta noa; ...*

**bungGala da nuwa**

... he is risen; ...

rise-be-PH AFFirm he

... he rose, aye; ...

[continues next frame]

[continues from previous frame]

...*keawai wal noa unti: ...*

giyawayi wal nuwa andi

... he is not here: ...

no certainly he here

... he (is) certainly not here; ...

...*nauwa unti ngōrra wūnkulla ta bara bōn.*

nawa andi ngura wunGala da bara bun

... behold the place where they laid him.

see-IMP! this/here place deposit-be-PH AFFirm they-all him

... see this place, they deposited, aye, him here.”

# Mark xvi.07

*Wonta nura ba waita uwolla,  
wiyella barun wirrobulli kan ngikoumba ngatun bōn  
Peter nung, waita uwolliella noa muriung kolang  
Galilee kolang nurun: nanun wal bōn nura unta,  
yanti 2noa 1ba wiya nurun.*

wanda nura ba wada uwala

[7] But go your way,  
tell his disciples and Peter that he goeth  
before you into Galilee: there shall ye  
see him, as he said unto you.

instead you-all DONE depart move-IMP!

“Instead you must depart-move, ...

**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**

*... wiyella barun wirrobulli kan ngikoumba ngatun bōn Peter nung, ...*

wiyila barun wirubaligan ngigumba ngadun bun PETERnung

... tell his disciples and Peter ...

speak-IMP! them-all follow-ing-agent him-of AND him PETER-ACC

... (you) must speak (to) [i.e. tell] his disciples, and him, Peter, ...

**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

*... waita uwolliella noa muriung kolang Galilee kolang nurun: ...*

wada uwaliyila nuwa muriyangGulang GALILEEgulang nurun

... that he goeth before you into Galilee: ...

depart move-ing-recently he forward-towards GALILEE-towards ye-all

... (that) he was depart-moving recently towards forwards [i.e. ahead of] you towards Galilee: ...

[continues from previous frame]

... *nanun wal bōn nura unta, ...*

*nanan wal bun nura anda*

... there shall ye see him, ...

see-will certainly him you-all there

... you will certainly see him there, ...

... *yanti 2noa 1ba wiya nurun.*

*yandi ba nuwa wiya nurun*

... as he said unto you.

thus DONE he speak-PH ye-all

... thus-done [i.e. likewise] he spoke (to) [i.e. told] you.”



# Mark xvi.08

*Ngatun kurri kurri bara waita uwā,  
ngatun tulbullen tulmun ta birung; kulla wal bara pūllūl pūllūl  
lang ngatun bara kinta kān: keawai bara wiyā tarai tung; kulla  
wal bara kinta lang [or kān]*

**ngadun gari gari bara wada uwa**

[8] And they went out quickly,  
and fled from the sepulchre; for they trembled and were  
amazed: neither said they any thing to any man; for they  
were afraid.

AND quick they-all depart move-PH

And quick they depart-moved, ...

*... ngatun tulbullen tulmun ta birung; ...*

**ngadun dalbaliyan dalmundabirang**

... and fled from the sepulchre; ...

AND flee-ing-did grave-away from

... and were fleeing from the grave; ...

*... kulla wal bara pūllūl pūllūl lang ngatun bara kinta kān: ...*

**gala wal bara bulul bululang ngadun bara gindagan**

... for they trembled and were amazed: ...

because certainly they-all tremble tremble-ness AND they-all fear-agent

... because certainly they (were) a-tremble, and they (were) afraid: ...

<b>-gan / -gan(g): BEness</b>				
<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

[continues from previous frame]

...*keawai bara wiyā tarai tung*; ...

**giyawayi bara wiya darayidung**

... neither said they any thing to any man; ...

no they-all speak-PH other-ACC

... they did not speak (to) other(s) [i.e. anyone]; ...

...*kulla wal bara kinta lang* [or *kān*]

**gala wal bara gindalang \ OR [ginda]gan\**

... for they were afraid.

because certainly they-all fear-ness \ OR fear-agent\

... because certainly they were fearful.

**-gan / -gan(g): BEness**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

# Mark xvi.09

*Ɔ Yakita ngaiya ngorokan ta boungkulleen ta noa ba,  
Purreung ta kurri kurri ka week ko ba ka ta, paibea bonēn noa [279] bounoun Mari Magdalene  
kulleen bounnoun ka birung paibungngā ta noa barun Devil Seven ta.*

yagida **ngaya nguruganda bungGaliyan** da nuwa ba

[9] Now when Jesus was risen  
early the first day of the week, he appeared first to Mary  
Magdalene, out of whom he had cast seven devils.

now then night-BEness [sunrise]-at  
rise-be-ing-did AFFirm he WHEN/if

Now then at sunrise when he was rising, aye, ...

-gan / -gan(g): BEness				
<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

... *Purreung ta kurri kurri ka week ko ba ka ta, ...*

**bariyang da gari gariga WEEKgubaga da**

... early the first day of the week, ..

day(light) AFFirm first-at WEEK-of-at AFFirm

... at [i.e. on] (the) first day of the week, aye, ...

ka ta / -ka ta	
SOME 80 INSTANCES OF <b>ka ta</b> : ga da.	
INTERPRETATIONS:	
be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

[continues next frame]

[continues from previous frame]

*...paibea bonēn noa [279] bounoun  
Mari Magdalene kulleen ...*

bayibiya bunin nuwa buwanuwan  
MARY MAGDALENEgalin

... he appeared first to Mary Magdalene, ...

appear-do-PH beforehand he her  
MARY MAGDALENE-person (f)

... he appeared beforehand [i.e. first] (to) her,  
Mary Magdalene: ...

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)		

*...bounnoun ka birung paibungngā ta  
noa barun Devil Seven ta.*

buwanuwanGibirang bayibangGa da  
nuwa barun DEVIL SEVEN da

... out of whom he had cast seven devils.

her-away from eject-do-compel-PH AFFirm  
he them-all DEVIL SEVEN AFFirm

... he (had) ejected, aye, them,  
the seven devils, aye, from her.

# Mark xvi.10

*Ngatun waita uwā bountoa,  
ngatun wiyā barun kakulla ta bara ngikoung katoa,  
minki kakilliella bara ba ngatun tūngkilliella ba.*

**ngadun wada uwa buwanduwa**

[10] And she went  
and told them that had been with  
him, as they mourned and wept.

AND depart move-PH she

And she depart-moved, ...

*... ngatun wiyā barun kakulla ta bara ngikoung katoa, ...*

**ngadun wiya barun gagala da bara ngigungGaduwa**

... and told them that had been with him, ...

AND speak-PH them-all be-be-PH AFFirm they-all him-in company with

... and spoke [i.e. told] them, they (that) were [i.e. had been], aye, 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)

*... minki kakilliella bara ba ngatun tūngkilliella ba.*

**minGi gagiliyila bara ba ngadun dungGiliyila ba**

... as they mourned and wept.

emotion be-be-ing-recently they-all WHEN/if AND cry-ing-recently DONE

... when they were being emotion(al), and >done<-were crying.

### MYSTERY WORD: *dunGa...*

dunGan(g)	mother (thumb)	54 (2)
dung(G)i	cry	44
dungGa...	show	57
dungGang	big	26
dungGangGiri	right(hand)	26
dangGa	before	18
dangGa	shoe/foundation	9
dungGa	find	3
dung dung	marrow	2

## Mark xvi.11

*Ngatun [~~bara-bon~~] ngurrungkulla bara ba morōn kan noa [kaki],  
ngatun nakulla ta bōn bountoa, ngurrā mai nga bara.*

**ngadun ngarangGala bara ba murunGan nuwa**

[11] And they, when they had heard that he was alive,  
and had been seen of her, believed not.

AND hear-be-PH they-all WHEN/if alive-agent he

And when they heard (that) he (was) an alive-agent [i.e. alive], ...

*...ngatun nakulla ta bōn bountoa, ...*

**ngadun nagala da bun buwanduwa**

... and had been seen of her, ...

AND see-be-PH AFFirm him she

... and (that) she saw [i.e. had seen], aye, him, ...

*...ngurrā mai nga bara.*

**ngaramayinga bara**

... believed not.

hear did-almost they-all

... they almost heard [i.e. believed].

# Mark xvi.12

## *Yukita ngaiya noa*

*paibea yanti tarai kan kiloa bulun barun ba /or kin birung/ woli-woliella buloara ba, ngatun uwā korung kolang ba.*

## yugida ngaya nuwa

[12] After that he appeared in another form unto two of them, as they walked, and went into the country.

after then he

Afterwards he then ...

*... paibea yanti tarai kan kiloa bulun barun ba /or kin birung/ ...*

## bayibiya yandi darayigan Giluwa bulun barunba \ OR [barun] Ginbirang \

... appeared in another form unto two of them, ...

appear-do-PH thus other-BEness-like two them-all-of \ OR them-all-away from \

... appeared thus like otherness [i.e. in another form] (to) two of them \ OR away from them/, ...

### -giluwa: -LIKE

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

### POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN IDIOMATIC EXPRESSION DOUBTFUL

Tkld's ALTERNATIVE VERSION AVOIDS THIS PROBLEM

### -gan / -gan(g): BEness

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

### DOUBTFUL Tkld TRANSLATION

KJV *appeared ... unto two of them*  
 Tkld **bayibiya ... bulun barunba**  
 appear-do-PH ... two them-all-of UNATTACHED POSSESSIVE. PERHAPS:  
*bayi-bi-ya bulun-Gayi barun-Gayi wirubali-gan*  
 appear-do-PH ... two-at them-all-at follow-ing-agent(s)  
*appeared at two at them [i.e. to two of them] following agents [i.e. disciples]*

[continues from previous frame]

... *woli-woliella buloara ba, ...*

wali waliyila bulwara ba

... as they walked, ...

move-ing-move-ing-recently they-two WHEN/if

... when the two were move-moving [i.e. walking along], ...

... *ngatun uwā korung kolang ba.*

ngadun uwa gurangGulang ba

... and went into the country.

AND move-PH scrub-towards DONE

... and >done<-moved towards the scrub.



# Mark xvi.13

*Ngatun uwā bara ngatun wiyā barun yantin ta:*

*keawai wal bara ngurra pa /or ngurrulli ko/ barun.*

**ngadun uwa bara ngadun wiya barun yandin da**

[13] And they went and told it unto the residue:

neither believed they them.

AND move-PH they-all AND speak-PH them-all all AFFirm

And they moved and spoke (to) [i.e. told] all them, aye: ...

*... keawai wal bara ngurra pa /or ngurrulli ko/ barun.*

**giyawayi wal bara ngara BA**

**\ OR ngaraligu\ barun**

... neither believed they them.

no certainly they-all hear-PH NEG

**\ OR hear-ing-for\ them-all**

... they certainly did not <not> hear [i.e. believe] \ OR were believing\ them.

## DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking  
**giyawayi na-gurin** not seeing William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

## ba FUNCTIONS

- |                |          |
|----------------|----------|
| <b>ba</b>      | WHEN/if  |
| <b>ba</b>      | DONE     |
| <b>ba / BA</b> | NEGative |
| <b>ba</b>      | place of |

## Mark xvi.14

*Ŷ Yukita noa paibea barun Eleven ta,  
yellawolliella bara ba takilli ko, ngatun yipā barun ngali tin  
ngurrurmai ngalli tin barun tin, ngatun pirrirallin [281] būlbūl lin  
barun tin, kulla wal bara ngurramai nga barun nakillikan ta bōn  
yukita noa boungkulleen ta.*

yugida nuwa bayibiya barun ELEVEN da

[14] Afterward he appeared unto the eleven  
as they sat at meat, and upbraided them with their unbelief and hardness of  
heart, because they believed not them which had seen him after he was risen.

after he appear-do-PH them-all ELEVEN-at

After(wards) he appeared at [i.e. to] them, the eleven, ...

*... yellawolliella bara ba takilli ko, ...*

yiliwaliyila bara ba dagiligu

... as they sat at meat, ...

sit-ing-recently they-all WHEN/if eat-be-ing-for

... when they were sitting for eating, ...

[continues next frame]

[continues from previous frame]

*...ngatun yipā barun ngali tin  
ngurrurmai ngalli tin barun tin, ...*

**ngadun yiba barun ngalidin  
ngaramayingalidin barundin**

... and upbraided them with their unbelief ...

AND rebuke-PH them-all this-because  
hear-make-almost-ing-because  
them-all-because

... and rebuked them because of this,  
because them [i.e. their] almost-hearing  
[i.e. believing] [i.e. because they could not  
quite believe (what was happening)], ...

**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

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

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

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

[continues next frame]

[continues from previous frame]

...ngatun pirrirallin [281] bŭlbŭl lin barun tin, ...

ngadun biriralin bulbulin barundin

... and hardness of heart, ...

AND hard-because heart-because them-all-because

... and because (of) their hard hearts, ...

...kulla wal bara ngurramai nga barun ...

gala wal bara ngaramayinga barun

... because they believed not them ...

because certainly they-all hear-make-almost-PH them-all

... because certainly they almost believed them, ...

...nakillikan ta bŏn yukita noa boungkulleen ta.

nagiligan da bun yugida nuwa bungGaliyan da

... which had seen him after he was risen.

see-be-ing-agent AFFirm him after he rise-be-ing-did AFFirm

... the seeing-agents [i.e. witnesses], aye, (of) him after he was rising, aye.

**'heart' METAPHOR**

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

minGi-din yaragayi-din barun-din  
emotion-because bad-because them-all-  
because  
because of their bad feeling(s)

**-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

**INALIENABLE POSSESSION**

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

## Mark xvi.15

*Ngatun noa wiyā barun,*

*yuring waita kolang yantin kolang purrai  
kolang, ngatun marōng [proclaim [??]]  
koiyella unni Evangelia ta yantin barun tarai  
kan tarai kan.*

**ngadun nuwa wiya barun**

[15] And he said unto them,  
Go ye into all the world, and preach the gospel to  
every creature.

AND he speak-PH them-all

And he spoke (to) them: ...

*... yuring waita kolang yantin kolang purrai kolang, ...*

**yuring wadagulang yandinGulang barayigulang**

... Go ye into all the world, ...

go away depart-towards all-towards earth-towards

... “Go away towards departing, to all the earth, ...

*...ngatun marōng [proclaim [??]] koiyella unni Evangelia ta yantin barun tarai kan tarai kan.*

**ngadun marung Guwiyila ani GOSPEL da yandin barun darayigan darayigan**

... and preach the gospel to every creature.

AND good murmur-IMP! this GOSPEL AFFirm all them-all other-agent other-agent

... and (you) must good-murmur [i.e. proclaim] this Gospel, aye, (to) all them [i.e. every] other person”.

# Mark xvi.16

*Niuwoa ngurrulli kan,  
ngatun kurrimullikan toara, morōn [wət]  
bungngunnun wal bōn: wonto ba noa  
ngurramaingulli kan tetti wal noa.*

**nyuwuwa ngaraligan**

[16] He that believeth  
and is baptized shall be saved; but he  
that believeth not shall be damned.

he hear-ing-agent

He the hearing-agent [i.e. believer], ...

... *ngatun kurrimullikan toara, ...*

**ngadun garimaligandwara**

.. and is baptized ...

AND deep-make-ing-agent-done to

... and the deep-making-endowed-agent [i.e. someone who is baptised], ...

**PASSIVE: -dwara**  
Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:  
**wiya-dwara** speak-done to spoken  
**yuruba-dwara** hide-done to hidden  
**ngu-dwara** give-done to given  
RENDERED: speak-, hide-, give-endowed

... *morōn [wət] bungngunnun wal bōn: ...*

**murunbangGanan wal bun**

... shall be saved; ...

alive-do-compel-will him

... (someone) will certainly (be) compelling him to live: ...

**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]

... *wonto ba noa ngurramaingulli kan* ...

**wandu ba nuwa ngaramayingaligan**

... but he that believeth not ...

instead DONE he hear-make-almost-ing-agent

... instead he, the almost hearing [i.e. believing] agent  
[i.e. the non-believer], ...

**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**

... *tetti wal noa.*

**didi wal nuwa**

... shall be damned.

dead certainly he

... he (will) certainly (be) dead.

# Mark xvi.17

*Ngatun unni tara tūngngunbilli kanne  
paibinnun wal barun katoa ngurrulli kan toa; yitirin emmoumba tin  
pai bunggunnun wal bara barun Devil warai ta ko; wiyennun wal  
bara [pʉlli-tə] [or tullun ko] bungai kul lo;*

**ngadun anidara dungGanbiligani**

[17] And these signs  
shall follow them that believe; In my  
name shall they cast out devils; they  
shall speak with new tongues;

AND this-PLUR show-do-ing-entity

And these show-entities [i.e. signs] ...

## MYSTERY WORD: *dunGa...*

<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	marrow	2

*... paibinnun wal barun katoa ngurrulli kan toa; ...*

**bayibinan wal barunGaduwa  
ngaraliganduwa**

... shall follow them that believe; ...

appear-do-will certainly them-all-in company  
with hear-ing-agent-in company with

... will certainly appear with them, with  
the hearing agents [i.e. the believers]; ...

## DOUBTFUL Tkld TRANSLATION

*KJV shall follow them that believe*  
Tkld **bayibinan wal barunGaduwa  
ngaraliganduwa**  
appear-do-will certainly them-all-in  
company with hear-ing-agent-in  
company with  
Tkld HAS MADE THIS SAY:  
will appear with the believer(s)  
PERHAPS IT SHOULD HAVE BEEN:  
**wiruba-li-nan barun ngara-li-gan**  
follow-ing-will the-all gear-ing-agent(s)  
*will be following them the hearing-agent(s)*

## -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]

...yitirrin emmoumba tin pai bungngunnun wal  
bara barun Devil warai ta ko; ...

yidarin imuwumbadin

bayibangGanan wal bara barun  
DEVIL warayidagu

... In my name shall they cast out devils; ..

name-at me-of-at eject-do-compel-will certainly  
they-all them-all DEVIL outside-to

... at [i.e. in] my name they will certainly compel-  
eject them, the devil(s), to the outside; ...

**ANGLICISM 'out': warayi**

'out' IS AN IDIOMATIC ADJUNCT FOR VERBS OF OLD-ENGLISH RATHER THAN LATIN ORIGIN, AS 'pluck out', 'cast out', 'go out' AND SHOULD NOT BE TRANSLATED LITERALLY, THE out-ness BEING IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE [extract, eject, leave, etc.]

**ANGLICISM 'cast out'**

KJV *cast out*  
Tkld bayibangGanan ... warayidagu  
eject-do-compel-will ...outside-to  
COMMENT: 'out' IS REDUNDANT,  
'Eject' MEANS 'throw (or cast) out'.  
'eject to the outside'  
PERHAPS UNIDIOMATIC,  
PERHAPS INCOMPREHENSIBLE

**-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

... wiyennun wal bara [pulli-to] [or tullun ko] bungai kul lo;

wiyinan wal bara dalanGu bangayigalu

... they shall speak with new tongues;

speak-will certainly they-all tongue-using now-belong-using

... they will certainly speak using new tongues.

# Mark xvi.18

*Mānnun wal bara unnung tara maiyā;*

*ngatun pittun nun bara ba tarai tetti bungngatoara keawai wal tetti wirrinnun barun: wūnnun bara mutturō barun [283] Munni kan, ngatun murrōn [recover] kunnun ngaiya bara.*

**manan wal bara anangdara maya**

[18] They shall take up serpents;

and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

take-will certainly they-all that-PLUR snake

They will certainly take those snakes; ...

### here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

*... ngatun pittun nun bara ba tarai tetti bungngatoara ...*

**ngadun bidanan bara ba darayi didibangGadwara**

... and if they drink any deadly thing, ...

AND drink-will they-all WHEN/if other dead-do-compel-done-to

... and if they will drink other dead-compel-endowed [i.e. deadly thing]; ...

*...keawai wal tetti wirrinnun barun: ...*

**giyawayi wal didi wirinan barun**

... it shall not hurt them; ...

no certainly dead operate-will them-all

... (it) will certainly not dead-operate [i.e. kill] them: ...

[continues from previous frame]

... *wūnnun bara mutturrō barun [283] Munni kan, ...*

**wunan bara madaru barun manigan**

... they shall lay hands on the sick, ...

deposit-will they-all hand-using them-all ill-agent

... they will deposit [i.e. put] using hands (on) them, the ill-agent(s) [i.e. the sick], ...

... *ngatun murrōn [recover] kunnun ngaiya bara.*

**ngadun murun ganan ngaya bara**

... and they shall recover.

AND alive be-will then they-all

... and they will then be alive.

*ƒ Yukita ngaiya wiyā ta Pirriwul lo barun,  
mankulla bōn wokka kolang murraring ka ko Moroko ka ko, ngatun yellawa  
noa tūngka kirrika Eloī-ūmba ka.*

yugida ngaya wiya da biriwalu barun

[19] So then after the Lord had spoken unto them,  
he was received up into heaven, and sat on the right hand of God.

after then speak-PH AFFirm chief-ERG them-all

After the chief then spoke [i.e. had spoken], aye, (to) them, ...

*... mankulla bōn wokka kolang  
murraring ka ko Moroko ka ko, ...*

manGala bun wagagulang  
mararingGagu murugugagu

... he was received up into heaven, ...

take-be-PH him high-towards inside-to sky-to

... (someone) took him towards  
up high into the sky, ...

**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...)

**DOUBTFUL Tkld TRANSLATION**

*KJV up into heaven*

Tkld wagagulang mararingGagu  
murugugagu

high-towards inside-to sky-to  
PERHAPS SIMPLY:

murugu-ga-gu

sky [i.e. heaven]-at-to

COMMENT: 'sky' IS INEVITABLY 'up';  
'into' IS SIMPLY LOCative, ALREADY  
EXPRESSED IN THE SUFFIX(ES) -ga-gu

*... ngatun yellawa noa tūngka kirrika Eloī-ūmba ka.*

ngadun yilawa nuwa  
dungGagiriga ELOIumbaga

... and sat on the right hand of God.

AND sit-PH he right-(hand)(side)-at GOD-of-at

... and he sat at the right-hand of God.

**MYSTERY WORD: dunGa...**

dunGan(g)	mother (thumb)	54 (2)
dung(G)i	cry	44
dungGa...	show	57
dungGang	big	26
dungGangGiri	right(hand)	26
dangGa	before	18
dangGa	shoe/foundation	9
dungGa	find	3
dung dung	marrow	2

**INALIENABLE POSSESSION**

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

# Mark xvi.20

*Ngatun waita bara uwā,  
ngatun wiyellitēlliella [Preaching] wonta bo  
wonta bo, umulliella [P<sup>u</sup>ll] Pirriwul-lo  
barun katoa, ngatun umulliella unta /  
Wiyellikan ne or /wiyelli ta tūngga kakilli  
ko unta birung. Amen 23.6.7.*

## ngadun wada bara uwa

[20] And they went forth,  
and preached everywhere, the Lord working  
with them, and confirming the word with signs  
following. Amen.

AND depart they-all move-PH

And they depart-moved, ...

*... ngatun wiyellitēlliella [Preaching] wonta bo wonta bo, ...*

## ngadun wiyilidiliyila wandabu wandabu

... and preached everywhere, ...

AND speak-ing-AFF-ing-recently where-EMPH where-EMPH

... and were constantly speaking [i.e. preaching] everywhere, ...

PLACE			
wanda	where	anang	there
wanang	where	anambu	there
andi	here	anda	there
ani	here	anduwa	there

*... umulliella [P<sup>u</sup>ll] Pirriwul-lo barun katoa, ...*

## umaliyila biriwalu barunGaduwa

... the Lord working with them, ...

make-ing-recently chief-ERG them-all-in company with

... the chief was making [i.e. working] 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)

[continues from previous frame]

...ngatun umulliella unta /Wiyellikan ne or /wiyelli ta ...

ngadun umaliyila anda wiyiligani \ OR wiyili da\

... and confirming the word ...

AND make-ing-recently there speak-ing-entity \ OR speak-ing ABSTR\

... and there was making [i.e. confirming] the speaking entity /OR the abstract speaking [i.e. the word]/ [i.e. and was confirming there the word] ...

...tūngnga kakilli ko unta birung. Amen 23.6.7.

dungGa gagiligu andabirang AMEN. 23.6.7.

... with signs following. Amen.

show be-be-ing-for there-away from AMEN 23.6.1837

... (with) show [i.e. sign(s)] for being from there [i.e. (with) signs for being from there]. Amen 23 June 1837.

MYSTERY WORD: *dunGa...*

dunGan(g)	mother (thumb)	54 (2)
dung(G)i	cry	44
dungGa...	show	57
dungGang	big	26
dungGangGiri	right(hand)	26
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Tkld COMPLETION

FINISHED 23 June 1837  
STARTED 13 December 1836