

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

Mark 1

MARK

The manuscript, from which the following frames are derived, is held at the [State Library of New South Wales](#). This manuscript is available online.



TEXTUAL RECORDS
Series 02: The Gospel of St Mark, translated into the language of Lake Macquarie Aborigines, 1837
1837
MLMSS 2111/Folder 2

Enter the following into the internet search engine:

<https://collection.sl.nsw.gov.au/record/94RxMAK1#viewer>

When the appropriate page appears, click on: ‘[Digital version of this item](#)’.

Links

- [Digital version of this item](#) >
- [Full record in Manuscripts, oral history and pictures catalogue](#) >
- [How to request this special collections item](#) >

From what then appears, look for the appropriate chapter button to click:



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



The Gospel according to St Mark

Contents



1	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45
2	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28
3	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35
4	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41
5	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43
6	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 52 54 55 56
7	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37
8	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38
9	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50
10	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52
11	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33
12	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44
13	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37
14	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72
15	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47
16	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

Sea of Galilee

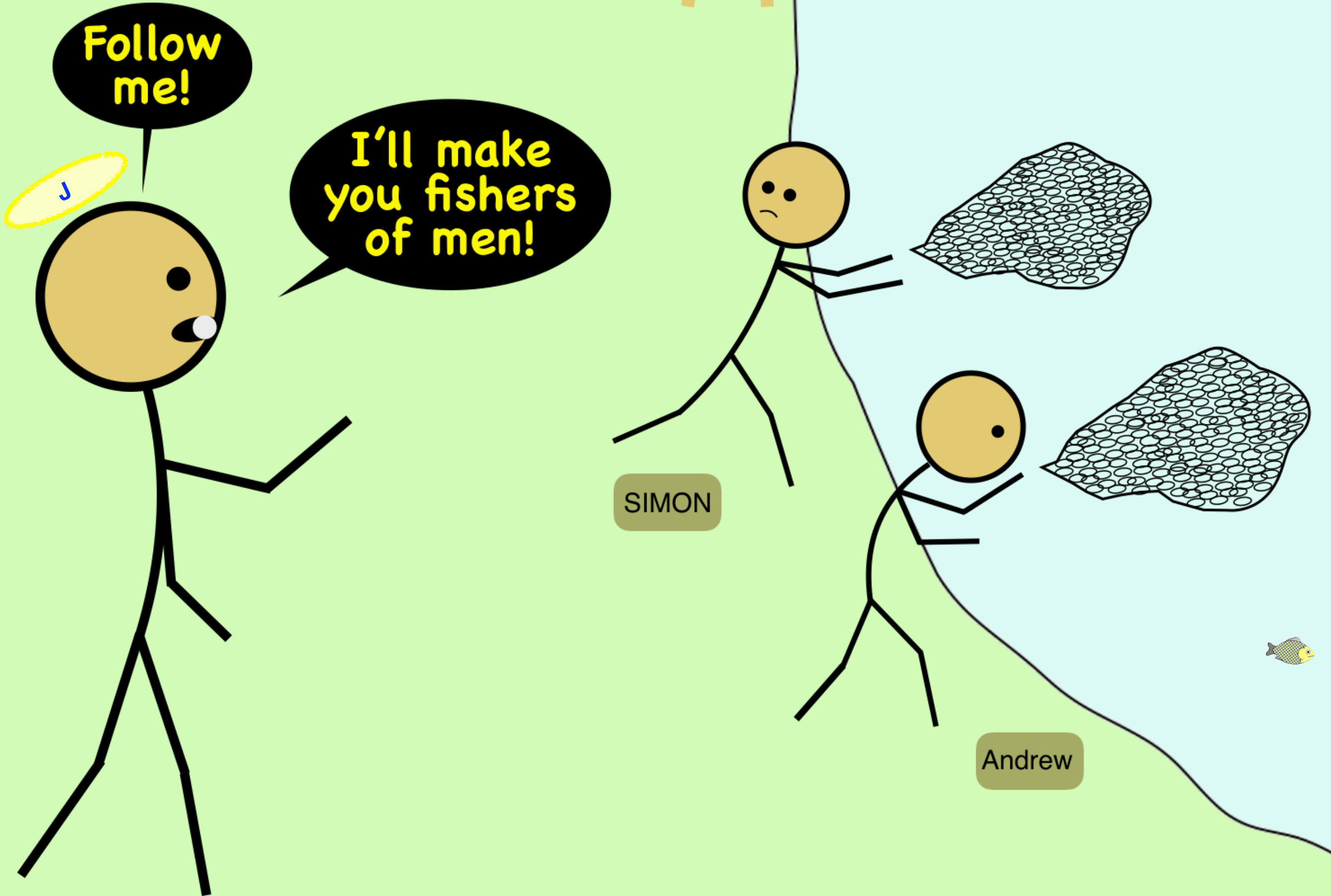
Follow me!

I'll make you fishers of men!

J

SIMON

Andrew



Mark 1:01

*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 1:02

*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.:

wiya-dwara	speak-done to	spoken
yuruba-dwara	hide-done to	hidden
ngu-dwara	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, ...

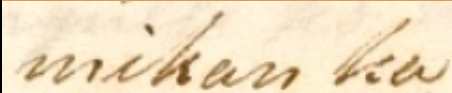
see-IMP! send-now him I messenger me-of
in front-at face-at thee-of-at

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

MYSTERY WORD: bandi...

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

MS ERROR [?]



"mikan ka
SHOULD BE
miganda
-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 / --bayer: because, at, ITEM

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

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

Mark 1:03

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”.

Mark 1:04

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 1:05

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, ...

-gai / --bai: because, at, ITEM

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

-gai	42	41	12
-bai	–	–	3
-dayi	–	–	2
-wayi	–	–	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 1:06

*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 1:07

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 1:08

*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 1:09

*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 1:10

*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:
mamba... / 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*. 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.

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

yandi dibinGiluwa

... like a dove ...

thus bird-like

... thus like a bird.

Mark 1:11

*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 ngiroung

... 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] 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 be- cause	from	LOC at	ALL to	PERL thru/by
-gin	5		93	46	–
-din	168	39	25	–	8
-lin	12		–	–	–
-rin	2		–	–	5

Mark 1:12

*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	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

Mark 1:13

*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. -er baker, walker)
-gani	entity
-gal	belong (e.g. part of a group)

TkId 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 1:14

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			
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)		

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 1:15

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 1:16

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

... 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 1:17

*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**

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

-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 1:18

*Ngatun (~~nura~~) 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 1:19

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 1:20

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**

-gayi	42	41	12
-baya	–	–	3
-dayi	–	–	2
-wayi	–	–	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 1:21

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 1:23

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 1:24

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 ngiyarun

[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 ngiyin 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)

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

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

uwa bi ngiyarun 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	bi diya	[nu diya]	[duwa diya]
THEE	ba bin	[nu bin]	[duwa bin]
HIM	[ba bun]	[bi bun]	[nu bun]	[duwa bun]
HER	[ba nuwan]	[bi nuwan]	[nu nuwan]	[duwa nuwan]

... *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 []

Mark 1:25

*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 1:26

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 1:27

*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)

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

MS ERROR

KJV *the unclean spirits*
Tkld **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 1:28

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 ...

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

... 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].

-toa / -koa COMIT / PROP / PERL

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

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

Mark 1:29

*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	gugiridin
2	gugiriba
2	gugiraga(ba)
20	gugira

...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

-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 1:30

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**

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

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

-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 1:31

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 dinduwalgalbu wariga ngaya buwanuwan 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 1:32

*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 1:33

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 1:34

*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 1:35

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

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

... 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

bangGayi	now	bunin	beforehand
dangGa	before	duwanda	afterwards, future
gabu	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)		

... 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 1:36

*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 1:37

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, ...

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...)

... *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 ngirungGayi

... 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 / 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**

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

Mark 1:38

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

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
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

Mark 1:39

*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	gugira	any building
	gugira garing	hut all [town]
town		
LUKE	2 gugira garing	42 gugira
MARK	16 gugira garing	
MATTHEW	2 gugira garing	

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 1:40

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

-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

... *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

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

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 1:41

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
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	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
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	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 1:42

*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**

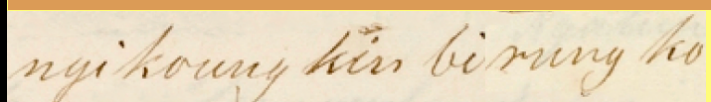
... immediately the leprosy departed from him, ...

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 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

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]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
------------	----------------------	--------------------------------	---------------------------------	-----------------------------------

-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 1:43

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 1:44

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...*

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

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
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	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 1:45

Wonto ba noa waita uwa warai ta, ngatun wiyelliteilliella butti ngala, ngatun wiya yant̄n 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 yant̄n 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	PROpriative
could	gayu-gan, gayu-gurin
except	

... ngatun wiya yant̄n 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
	what = 'that which'		anduwa	that
			anang	that
			ngaluwa	that
			nginuwa	that

[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
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	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**