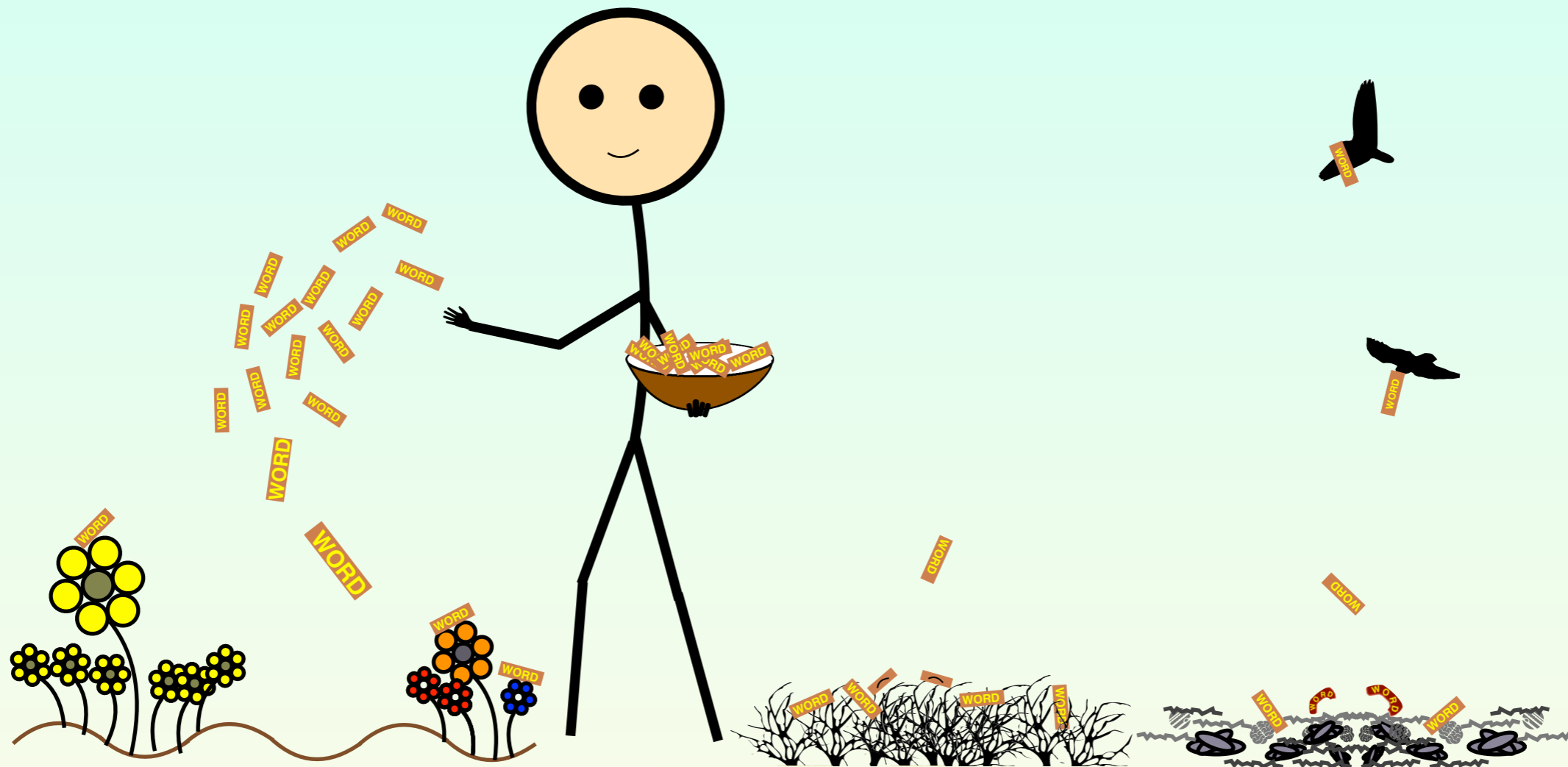
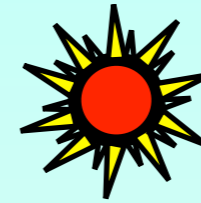


**Analysis of the translations
of L.E. Threlkeld
by
Jeremy Steele**

Mark 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 4:01

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

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
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

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

SYDNEY WORDS: mari nawi

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

...ngatun yellowā 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 4:02

*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 4:03

*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 4:04

*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

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

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."	ngadun dibindu dagala murugudindu	"... 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]
---	--	---	-----------------------------------	---------------------------------------

-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 4:05

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	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 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 4:06

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 4:07

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 4:08

*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

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]

...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 4:09

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]
--------	-------	-------------------------------	--------	----------------------------------

-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 4:10

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

Mark 4:11

*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 4:12

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	
gala	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	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	
ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	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**

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...)

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 4:13

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 4:14

ſ 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 4:15

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*

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*

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 **wandu ba**
70 **wandu xxx ba**

[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 **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 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.:
wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara 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 4:16

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.:

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]

... *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 4:17

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** wilangGa

... afterward, ...

now then return/behind (past)-at

... now, then, at return/behind [i.e. afterwards], ...

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)		

...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], ...

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]	

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

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

...bukka ban ²ngaiya bara ¹tentoa 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].

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

Tkld uses the following for ‘immediately:

Mark 4:18

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 4:19

*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 4:20

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 4:21

*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)'.

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 4:22

*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 4:23

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 4:24

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’

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**

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]

...*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]; ...

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 [~~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...)

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 4:25

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 4:26

*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 4:27

*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'

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

...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 4:28

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

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)		

Mark 4:29

*Wonto [nəə] ba yeai kunnun ba,
kullingtinnun wal [nəə] 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 [nəə] 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 4:30

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 4:31

*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 4:32

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], ...

... 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, ...

... ngatun kauwul kunnun kakilli ko yantin ta birung Herb ta birung, ...

ngadun gawal ganan 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], ...

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...)

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 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
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	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	sit <small>down</small>	rest
3	cut, hew, <small>down</small>	fell
9	fall <small>down</small>	collapse
5	put, lay, let	deposit
	come, go, <small>down</small>	descend
	take, let, <small>down</small>	lower
	pull <small>down</small>	demolish

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 4:33

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 4:34

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**

-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	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 4:35

*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 4:36

*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 4:37

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 4:38

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 4:39

*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, ...

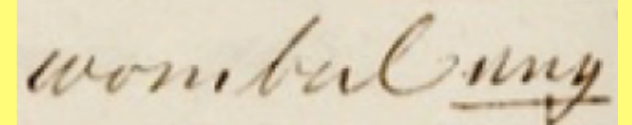
ngadun wiya nuwa wambulung yanuwa gurun gagiliya

... 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 4:40

*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 4:41

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], ...

-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 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

wanda	where	anang	there
wanang	where	anambu	there
andi	here	anda	there
ani	here	anduwa	there

... *kulla ꞑ wibbi ngatun wombul ngurrā ꞑbōn!*

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]