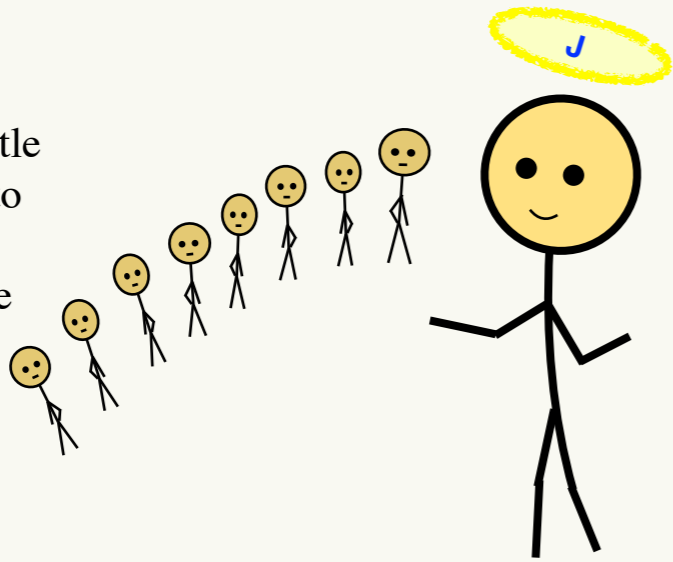


**Analysis of the translations
of L.E. Threlkeld
by
Jeremy Steele**

Mark 10

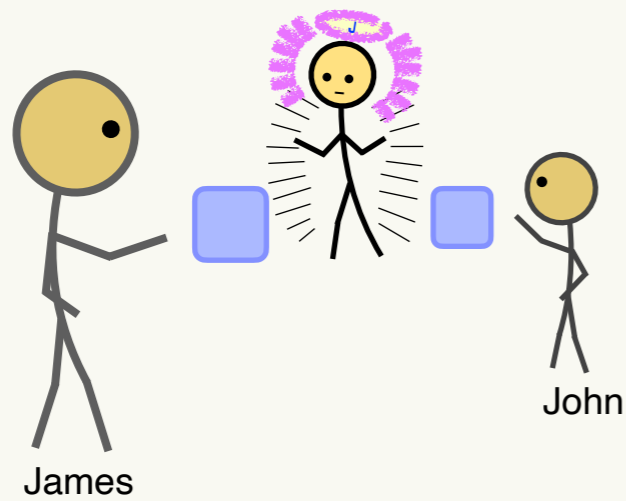
● JUDAH

[14] ... Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.



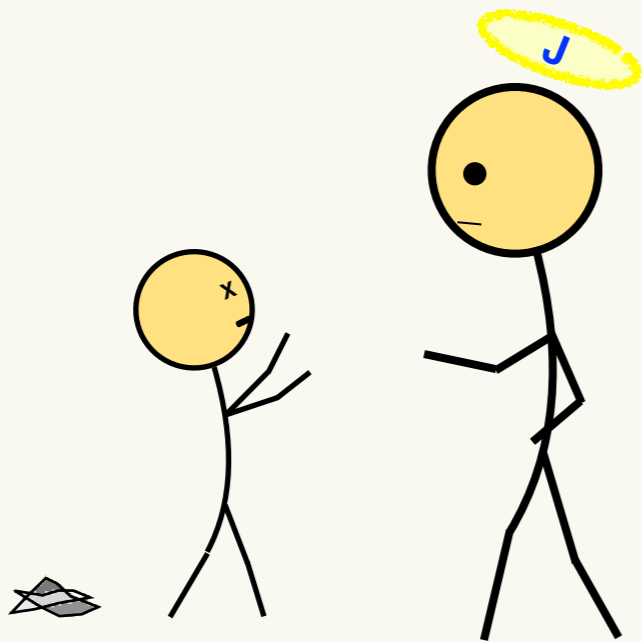
● JERUSALEM

[37] They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

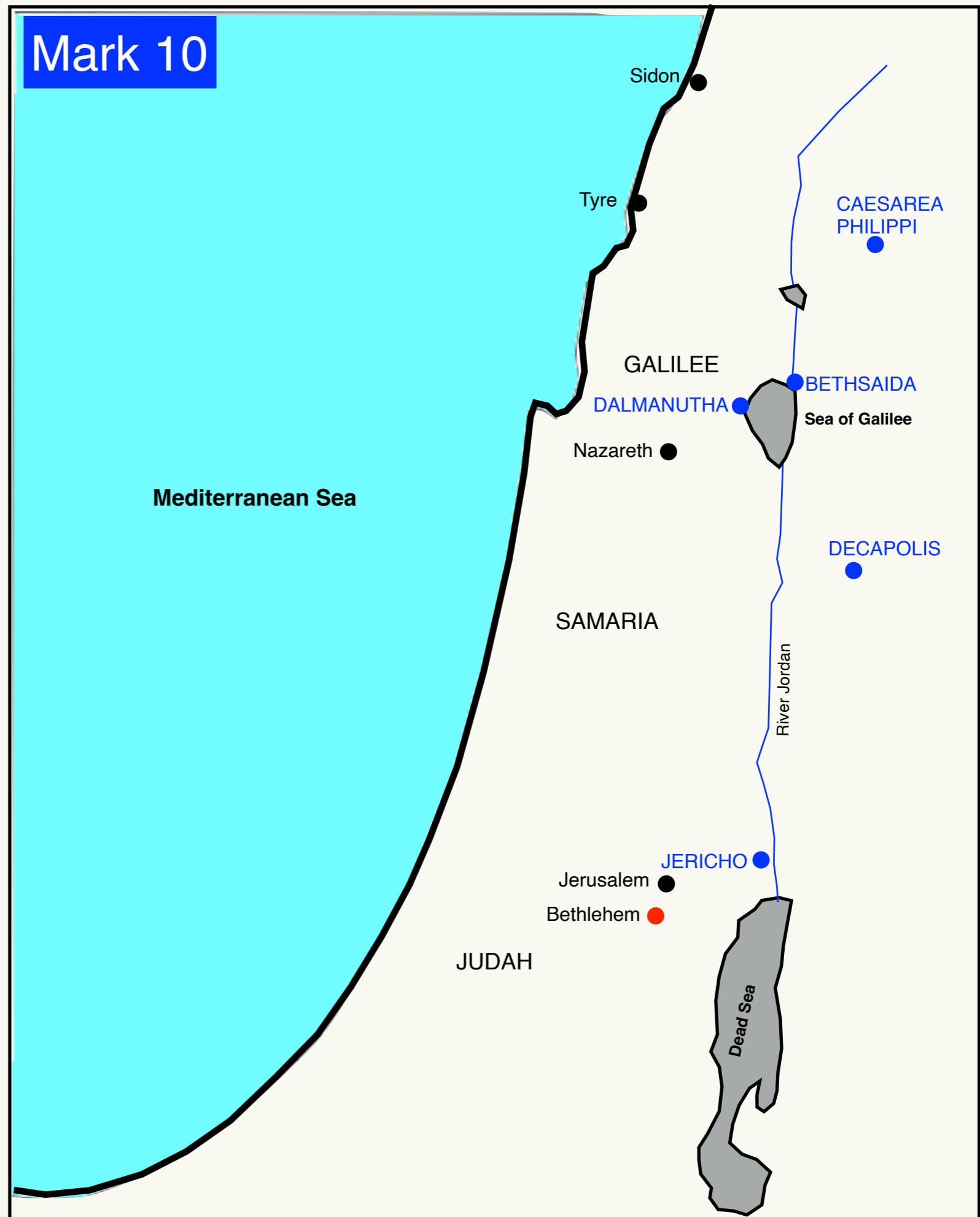


● JERICHO

[51] And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.



Mark 10



Mark 10:01

Ngatun Boungekā noa unta birung,

*ngatun uwā purrai toa Judea kal loa, murriung koa kaiyīn koa
Jordan toa, ngatun bara kore [tə] kaiūmea kan ngikoung kin ko;
ngatun noa nuyā barun /or nuyea kan barun/ yanti ba noa ba.*

ngadun bungGiya nuwa andabirang

[1] And he arose from thence,
and cometh into the coasts of Judaea by the farther side
of Jordan: and the people resort unto him again; and, as
he was wont, he taught them again.

AND rise-be-PH he there-away from

And he rose from there, ...

... ngatun uwā purrai toa Judea kal loa, ...

ngadun uwa barayiduwa JUDAEAgaluwa

... and cometh into the coasts of Judaea ...

AND move-PH earth-having (through/by) JUDAEA-belong-having (through/by)

... and moved by the earth [i.e. coast(s)] through the Judaea-mob, ...

-gan / -gani / -gal

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

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

...murriung koa kaiyīn koa Jordan toa, ...

mariyangGuwa gayinGuwa JORDANduwa

.. by the farther side of Jordan: ...

forward-having (through/by) side-having
(through/by) JORDAN-having (through/by)

... forward-by side-by Jordan-by
[i.e. by the far side of the Jordan], ...

DOUBTFUL AGREEMENT

KJV *by the farther side of Jordan*
Tkld **mariyangGuwa gayinGuwa JORDANduwa**

PERHAPS BETTER REPRESENTED BY:
mariyangGuwa gayin JORDAN-ga:
forward-by side JORDAN-at
by the far side at [i.e. of] (the) Jordan

-toa / -koa COMIT / PROP / PERL

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

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

[continues from previous frame]

...ngatun bara kore [tæ] kaümea kan ngikoung kin ko; ...

ngadun bara guri gawumiyagan ngigungGinGu

.. and the people resort unto him again; ...

AND they-all man gather-make-again-now him-to

... and they, the men, gather(ed) again to him; ...

-yaga: 'again' / 'lest'

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

189 present tense: **-n**

57 future tense: **-nan**

37 past historic PH and IMP!: **-∅**

0 past tense: **-yan**

...ngatun noa nuyā barun /or nuyea kan barun/ ...

ngadun nuwa nuya barun
 \ OR nuyiyagan barun \

... and, as he was wont, he taught them again.

AND he teach-PH them-all \
 OR teach-again now them-all \

... and he touched [i.e. taught] them
 \ OR taught them again \ ...

-yaga: 'again' / 'lest'

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

189 present tense: **-n**

57 future tense: **-nan**

37 past historic PH and IMP!: **-∅**

0 past tense: **-yan**

SPECIAL WORD: tempt/touch/ try/teach

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

...yanti ba noa ba.

yandi ba nuwa ba

... as he was wont, ...

thus DONE he DONE

... thus-done [i.e. likewise] he-done [i.e. as he was wont].

Mark 10:02

ſ Ngatun tanān uwā bōn bara Pharisee,

*ngatun wiyā ngikoung, wiyā tuloa ta [wūnk] wōnkulli ko [kore-kə]
bounnoun porikun bai poribai to? nupulliella bōn.*

ngadun danan uwa bun bara PHARISEE

[2] And the Pharisees came to him,
and asked him, Is it lawful for a man to put away his wife?
tempting him.

AND approach move-PH him they-all PHARISEE

And they, the Pharisees, approach-moved him, ...

... ngatun wiyā ngikoung, ...

ngadun wiya ngigung

... and asked him, ...

AND speak-PH him

... and spoke (to) him, ...

[continues next frame]

[continues from previous frame]

... *wiyā tuloa ta [wūnk] wōnkulli ko [kore-kə]*
bounnoun porikun bai poribai to? ...

wiya duluwa da wunGaligu
buwanuwan buriganbayi buribayidu

... Is it lawful for a man to put away his wife? ...

QUESTION: straight AFFirm deposit-be-ing-for
 her wife-agent-[f]-ITEM husband-ITEM-ERG

... “QUERY: (is it) straight, aye, (for) a husband (to
 be) depositing [i.e. putting away] her, a wife?” ...

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

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

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

... *nupulliella bōn.*

nubaliyila bun

... tempting him.

tempt-do-ing-recently him

... recently tempting him.

SPECIAL WORD: tempt/touch/ try/teach

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

Mark 10:03

Ngatun noa wiyā niakai bārun,

Minnaring noa Mose[s] ko wiyālla nurun?

ngadun nuwa wiya ngiyagayi barun

[3] And he answered and said unto them,

What did Moses command you?

AND he speak-PH like this them-all

And he spoke like this (to) them: ...

... Minnaring noa Mose[s] ko wiyālla nurun?

minaring nuwa MOSESgu wiyala nurun

... What did Moses command you?

what he MOSES-ERG speak-PH ye-all

... “What did Moses speak (to) you?”

Mark 10:04

Ngatun bāra wiyā [wommun]

upabun bēa noa Mose ko ngearun pepa wonkulliko, ngatun wōnkulli ko bounnoun.

ngadun bara wiya

[4] And they said,

Moses suffered to write a bill of divorcement, and to put her away.

AND they-all speak-PH

And they spoke:...

... upabun bēa noa Mose ko ngearun pepa wonkulliko, ...

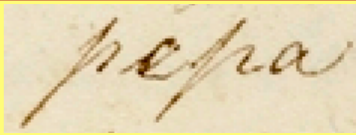
ubabanbiya nuwa MOSESgu ngiyarun biba wunGaligu

... Moses suffered to write ...

do-permit-PH he MOSES-ERG us-all xxx abandon-be-ing-for

... “He, Moses, permitted us to do [i.e. write] (a) do-for-abandoning [i.e. bill of divorcement], ...

MYSTERY WORD: biba



biba: [?]
 MEANING UNKNOWN
biba:

... ngatun wōnkulli ko bounnoun.

ngadun wunGaligu buwanuwan

... and to put her away.

AND abandon-be-ing-for her

... and for abandoning her [i.e. putting her away]”.

Mark 10:05

Ngatun Jesu ko noa wiyā,

*ngatun wiyelliella barun, Piriral lin Būlbū lin
nurun ba tin ngala tin upā noa unni ta wiyelli ta:*

ngadun JESUSgu nuwa wiya

[5] And Jesus answered

and said unto them, For the hardness of
your heart he wrote you this precept.

AND JESUS-ERG he speak-PH

And he, Jesus, spoke, ...

... ngatun wiyelliella barun, ...

ngadun wiyiliyila barun

.. and said unto them, ...

AND speak-ing-recently them-all

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

[continues next frame]

[continues from previous frame]

...*Piriral lin Būlbūl lin nurun ba tin ngala tin ...*

biriralin bulbulin nurunbadin ngaladin

... For the hardness of your heart ...

hard-because heart-because ye-all-of-because that-because [therefore]

... “(It is) because of your hard hearts because-of that [i.e. therefore] ...

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

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

	CAUS because	LOC at	ALL to	PERL thru/by
-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

DOUBTFUL AGREEMENT

KJV For the hardness of your heart
 Tkld *biriralin bulbulin nurunbadin ngaladin*

PERHAPS BETTER REPRESENTED BY:

bulbulin biral nurunba ngaladin
 heart-because hard you-all-of therefore

‘heart’ METAPHOR

‘heart’: English (European?) CONCEPT OF ‘LOCUS OF SINCERITY’ UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME. PERHAPS rRECONSTRUCT AS, e.g.:

gala aura minGi-gurin
 because you-all emotion-lacking
because you are unfeeling

...*upā noa unni ta wiyelli ta:*

uba nuwa ani da wiyili da

... he wrote you this precept.

do-PH he this AFFirm speak-ing ABSTR

... he [Moses] did [i.e. wrote] this, aye, speaking [i.e. statement]”.

Mark 10:06

Wonto ba kurrikurri ta birung umulli ta birung

[Eloi-ūmba ta birung] umā noa Eloi to bulun kore ngatun nukung. [155]

wandu ba gari garidabirang umalidabirang

[6] But from the beginning of the creation

God made them male and female.

instead DONE first-away from make-ing-away from

Instead from the first making, ...

wandu ba: whereas / INSTEAD

wandu ba

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

... umā noa Eloi to bulun kore ngatun nukung. [155]

uma nuwa ELOIdu bulun guri ngadun nugang

... God made them male and female.

make-PH he GOD-ERG them-two man AND woman

... he, God, made them-two man and woman.

Mark 10:07

Ngali tin kore ko wōnnun wal bulun,

Biyung bai ngatun Tunkang, ngatun kakillinnun wal noa porikunbai ngikoumba;

ngalidin gurigu wunan wal bulun

[7] For this cause shall a man leave

his father and mother, and cleave to his wife;

this-because man-ERG abandon-will certainly them-two

Because of this, a man will certainly deposit [i.e. abandon] them-two, ...

but / because / therefore

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

... Biyung bai ngatun Tunkang, ...

biyangbaya ngadun danGang

... his father and mother, ...

father-ITEM AND mother

... father and mother, ...

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

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

	because	at	ITEM
-gayi	42	41	12
-baya	-	-	3
-dayi	-	-	2
-wayi	-	-	4

...ngatun kakillinnun wal noa porikunbai ngikoumba;

ngadun gagilinan wal nuwa buriganbaya ngigumba

... and cleave to his wife;

AND be-be-ing-will certainly he wife-agent-[f]-ITEM him-of

... and he will certainly be (with) his spouse.

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

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

	because	at	ITEM
-gayi	42	41	12
-baya	-	-	3
-dayi	-	-	2
-wayi	-	-	4

Mark 10:08

Ngatun ngaloa bula buloara kunnun wāl puttā wakōl kakilliko

yanti ba ta keawai bula buloara kunnun wonto ba wakōl bo ta putta kuttān.

ngadun ngaluwa bula bulwara ganan wal bada wagul gagiligu

[8] And they twain shall be one flesh:

so then they are no more twain, but one flesh.

AND this-fellow two they-two be-will certainly meat one be-be-ing-for

And this-fellow [i.e. these] two (of them) will certainly be for being one meat [i.e. flesh], ...

... yanti ba ta keawai bula buloara kunnun ...

yandi ba da giyawayi bula bulwara ganan

... so then they are no more twain, ...

thus DONE AFFirm no two they-two be-will

... thus-done [i.e. likewise], aye, will be not two (of them), ...

... wonto ba wakōl bo ta putta kuttān.

wandu ba wagulbu da bada gadan

... but one flesh.

instead DONE one-EMPH AFFirm meat be-AFF-now

... instead will be emphatically-one, aye [i.e. only one] flesh.

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS 'instead'.

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

180 **wandu ba**

70 **wandu xxx ba**

-bu da: EMPHatic AFFirm

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

"-bo-ta."

-bu da

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

[only]

TkId
AWA
Key
1850
[52:29]

Mark 10:09

Unnoa ta tan tun bēa Eloī to

yanoa [tarai-to-kore-kə] tillur bung ngai yikora kore ko.

anuwa da dandanbiya ELOIdu

[9] What therefore God hath joined together,
let not man put asunder.

that AFFirm join-do-PH GOD-ERG

That, aye, God joined, ...

...yanoa [tarai-to-kore-kə] tillur bung ngai yikora kore ko.

yanuwa dilabangGa gura gurigu

... let not man put asunder.

let-it-be split-do-compel-IMP!-not man-ERG

... desist! man must not compel to split.

YANUWA 'let-it-be'

yanuwa CONVEYS THE IDEAS OF 'let it be', 'desist', 'leave alone', 'drop it', etc.

METATHESIS

"metathesis: The transposition of sounds or letters in a word, or (occasionally) of whole words or syllables; the result of such a transposition."

daral <-> **dilur**: 'split'

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

Mark 10:10

Ngatun kokera ka ba

bara wirrobulli kan to wiyea k̄an b̄on ngalā tin.

ngadun gugiragaba

[10] And in the house

his disciples asked him again of the same matter.

AND hut-at

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

MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld

7 **gugiridin**

2 **gugiriba**

2 **gugiraga(ba)**

20 **gugira**

... bara wirrobulli kan to wiyea k̄an b̄on ngalā tin.

bara wirubaligandu

wiyiyagan bun ngaladin

... his disciples asked him again of the same matter.

they-all follow-ing-agent-ERG speak-again-now
him that-because [therefore]

... they, his followers [i.e. disciples], spoke back
[i.e. answered] him again because of that.

Tkld INVENTIONS:

disciple / passover / generation

Tkld coined the following terms:

disciple **wiruba-li-gan** following agent

Passover **gawi-dwara** come-done to

generation **wilang-NGil** behind/past place

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

-yaga: 'again' / 'lest'

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

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

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

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

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

Mark 10:11

Ngatun noa wiyā bārūn

*Nganto ba wōnnun porikun bai ngikoumba,
ngatun kakillinnun wal tarai kān ta,
warekilleen noa tarai kan to bounnoun.*

ngadun nuwa wiya barun

[11] And he saith unto them,

Whosoever shall put away his wife, and marry another, committeth adultery against her.

AND he speak-PH them-all

And he spoke (to) them: ...

... Nganto ba wōnnun porikun bai ngikoumba, ...

ngandu ba wunan buriganbayi ngigumba

... Whosoever shall put away his wife, ...

who-ERG DONE abandon-will wife-agent-[f]-ITEM him-of

... “Who >done<-will deposit [i.e. abandon] his wife ...

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

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

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

[continues next frame]

[continues from previous frame]

...ngatun kakillinnun wal tarai k̄an ta, ...

ngadun gagilinan wal darayigan da

... and marry another, ...

AND be-be-ing-will certainly other-agent AFFirm

... and will certainly be being at [i.e. with] (an)other-agent, aye, ...

... warekilleen noa tarai kan to bounnoun.

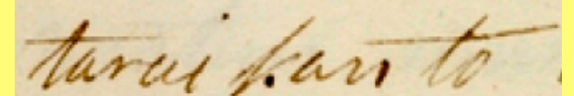
warigilin nuwa darayigandu buwanuwan

... committeth adultery against her.

reject-ing-now he other-agent-ERG her

... he, the other-agent, rejects her”.

DOUBTFUL TkId TRANSLATION



KJV *committeth adultery against her.*

TkId **warigilin nuwa darayigandu
buwanuwan**

reject-ing-now he other-agent-ERG her

THIS MEANS, ILLOGICALLY:

he, the other-agent, rejects her

BUT HE REJECTS HIS WIFE IN FAVOUR OF
THE OTHER (agent). SO, PERHAPS:

warigi-li-n buwanuwan nuwa darayi-gan-Gu

reject-ing-now her he other-agent-for

*he rejects her **for** the other*

Mark 10:12

*Ngatun wōnnun ba bountoa
porikunbai to poribai bounnoun ba,
ngatun kakillinnun [wəɬ] ngaiya wal tarai kān ta warikilleen bountoa.*

**ngadun wunan ba buwanduwa
buriganbayidu buribayi buwanuwanba**

[12] And if a woman shall
put away her husband,
and be married to another, she committeth

AND abandon-will WHEN/if she
wife-agent-[f]-ITEM-ERG husband-ITEM her-of

And if she, a wife, will deposit [i.e. abandon] her husband, ...

... ngatun kakillinnun [wəɬ] ngaiya wal tarai kān ta ...

ngadun gagilinan ngaya wal darayiganda

... and be married to another, ...

AND be-be-ing-will then certainly other-agent-at

... and will be being then certainly at [i.e. with] (an)other-agent, ...

... warikilleen bountoa.

warigilin buwanduwa

... she committeth adultery.

reject-ing-now she

... she is rejecting [i.e. committing adultery].

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

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

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

Mark 10:13

*f Ngatun bāra mānkulla barun wonnai tara ngikoung kin
numauwil koa noa barun ngatun wirrobulli kān to koakā barun ngala mankulla /or mānkilli ko./ [157]*

ngadun bara manGala barun wanayidara ngigungGin

[13] And they brought young children to him,
that he should touch them: and his disciples rebuked those that brought them.

AND they-all take-be-PH them-all child-PLUR him-at

And they took them, the children, at [i.e. to] him ...

... numauwil koa noa barun ...

numawilguwa nuwa barun

.. that he should touch them: ...

touch-make-might-having he them-all

... (that) he might-doing touch them, ...

...ngatun wirrobulli kān to koakā barun ngala mankulla /or mānkilli ko./ [157]

**ngadun wirubaligandu guwaga barun
ngala manGala \ OR manGiligu**

... and his disciples rebuked those that brought them.

AND follow-ing-agent-ERG scold-be-PH them-all
that-fellow take-be-PH \ OR take-be-ing-for\

... and the following-agent(s) [i.e. disciples] scolded
them (that) took \ OR for taking\ those fellows.

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

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

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

SPECIAL WORD: tempt/touch/ try/teach

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

Tkld INVENTIONS: disciple / passover / generation

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

Mark 10:14

*Wonto ba Jesu ko noa ba nakulla unnoa ta,
niuwarān noa kauwul lan, ngatun wiyā ngaiya noa bārun, tanān uwā bunbilla wonnai
tāra emmoung kin ngatun yari bān kora; kulla wal yān tāra kul piriwul koba Eloī koba.*

wandu ba JESUSgu nuwa ba nagala anuwa da

[14] But when Jesus saw it,
he was much displeased, and said unto them, Suffer
the little children to come unto me, and forbid them
not: for of such is the kingdom of God.

instead DONE JESUS-ERG he WHEN/if see-be-PH that AFFirm

Instead he, Jesus, when he saw that, aye, ...

wandu ba: whereas / INSTEAD

wandu ba

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

... niuwarān noa kauwul lan, ...

nyuwaran nuwa gawalan

... he was much displeased, ...

anger-now he big-ness

... he is big-ness [i.e. very] angry, ...

-gan / -gan(g): BEness

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 wiyā ngaiya noa bārun, ...

ngadun wiya ngaya nuwa barun

.. and said unto them, ...

AND speak-PH then he them-all

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

[continues from previous frame]

...*tanān uwā bunbilla wonnai tāra emmoung kin ...*

danan uwabanbila wanayidara imuwungGin

... Suffer the little children to come unto me, ...

approach move-permit-IMP! child-PLUR me-to

... “(You) must permit the children (to) approach-move at [i.e. to] me, ...

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

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

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

...*ngatun yari bān kora; ...*

ngadun yari ban Gura

... and forbid them not: ...

AND stop do-now not

... and do not stop (them); ...

IDIOM ban Gura

ban Gura
do-now not
don't do

THIS EXPRESSION
OCCURS ABOUT 30
TIMES IN THE RECORDS

...*kulla wal yān tāra kul piriwul koba Eloī koba.*

gala wal yandaragal biriwalguba ELOIguba

... for of such is the kingdom of God.

because certainly thus-belong chief-of (kingdom) GOD-of

... because certainly thus-mob [i.e. such group] (are) the kingdom of God”.

Tkld INVENTIONS:
property / town / kingdom

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

Mark 10:15

*Kauwā wiyān bāng nurun,
ngānto ba manki korien unta piriwul ko ba Eloi
koba yanti ba wannai ta kiloa, keawai wal noa
polōngkullinnun tuntoa [tā].*

gawa wiyān bāng nurun

[15] Verily I say unto you,
Whosoever shall not receive the kingdom of
God as a little child, he shall not enter therein.

be-IMP! [yes] speak-now I ye-all

“Yes, I speak (to) you, ...

... ngānto ba manki korien unta piriwul ko ba Eloi koba ...

ngandu ba manGigurin anda biriwalguba ELOIguba

... Whosoever shall not receive the kingdom of God ...

who-ERG DONE take-be-lacking there chief-of (kingdom) God-of

... who >done<-lacks-taking there the kingdom of God [i.e.
who, there, is not receiving the kingdom of God], ...

Tkld INVENTIONS:
property / town / kingdom

Tkld coined the following terms:

property:	dalugang	hold-BE-ness
town	gugiri garing	hut all
kingdom	biriwal-guba	chief-of [kingdom]

[continues next frame]

[continues from previous frame]

...*yanti ba wonnai ta kiloa, ...*

yandi ba wanayidagiluwa

... as a little child, ...

thus WHEN/if child-AFFirm-like

... thus when like a child, aye, ...

-giluwa: -LIKE

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

MS ERROR [?] Clitic da

da AFFirm (aye)
PERHAPS **da**: ISOLATED, AT THE END [?]
cf Dixon:
“Most Australian languages have a small set of *clitics*. These can be added to any type of word and always follow the final inflection; ...” [Dixon 1980 284:22]

...*keawai wal noa polōngkullinnun tuntoa [tæ].*

giyawayi wal nuwa bulungGalinan danduwa

... he shall not enter therein.

no certainly he enter-be-ing-will enough

... he certainly will not be entering enough.”

MS ERROR [?]

tuntoa tæ
danduwa: enough
PERHAPS MS ERROR FOR
anduwa = ‘that’, ‘there’ [?]

Mark 10:16

Ngatun noa bārun [puromā mānkulla wokka]

puromā watto ka ko ngikoumba ka ko

numā barun mutturrō ngikoumba ko, ngatun murrorōng wiyā bārun.

ngadun nuwa barun buruma wadugagu ngigumbagagu

[16] And he took them up in his arms,
put his hands upon them, and blessed them.

AND he them-all raise-make-PH arm-to him-of-to

And he raised them to his arms, ...

INALIENABLE POSSESSION

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

... numā barun mutturrō ngikoumba ko, ...

numa barun madaru ngigumbagagu

.. put his hands upon them, ...

touch-PH them-all hand-using him-of-using

... touched them using his hand(s), ...

SPECIAL WORD: tempt/touch/ try/teach

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

INALIENABLE POSSESSION

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

...ngatun murrorōng wiyā bārun.

ngadun marurung wiya barun

... and blessed them.

AND good speak-PH them-all

... and spoke good (to) [i.e. blessed] them.

Mark 10:17

Ŷ Ngatun waita uwā noa ba yapung koa,

tanān ngaiya wakōl kan [tə] murrulliella, ngatun pimbung ko pirroke kakilliella ngikoung kai, ngatun wiyelliella bōn, Alla piriwul murrōng, minnung bullinnun bāng kauwil koa bang morōn kakilli ko yanti kuttai?

ngadun wada uwa nuwa ba yabangGuwa

[17] And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

AND depart move-PH he WHEN/if path-having (through/by)

And when he depart-moved by [i.e. along] the path, ...

-toa / -koa COMIT / PROP / PERL			
-(ga)duwa, -guwa, -luwa, -ruwa			
	COMIT-ative	PROP-riative	PERLative
-guwa -duwa	'in company with'	having [cp. PRIV lacking]	movement through, across, along, by.

... tanān ngaiya wakōl kan [tə] murrulliella, ...

danan ngaya wagulgan maraliyila

... there came one running, ...

approach then one-agent run-ing-recently

... one-agent [i.e. a person] then approach(ed) running, ...

[continues next frame]

[continues from previous frame]

...ngatun pimbung ko pirroke
kakilliella ngikoung kai, ...

ngadun bimbangGu birugi
gagiliyila ngigungGayi

... and kneeled to him, ...

AND kiss-for [?] lie [?]
be-be-ing-recently him-at

... and was for kiss(ing) [?], being
ly(ing) [?] at [i.e. in front of] him, ...

MYSTERY TRANSLATION

CHALLENGING TkId TRANSLATION

1. THERE ARE NO OTHER EXAMPLES OF **bimbang**, ALTHOUGH **bumbang** AND SIMILAR MEAN 'kiss'.
2. THERE ARE NO OTHER EXAMPLES OF **birugi** OR SIMILAR, THE CLOSEST AND POSSIBLY RELEVANT BEING **birigi** 'lie'.
3. THERE IS ONLY ONE EXAMPLE FOR **kneel**, BUT NOT AWA, AND DISSIMILAR. SO DID THE SUPPLICANT **lie** AND **kiss**, AS IN LYING BEFORE CHRIST AND KISSING HIS FEET? DOUBTFUL.

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

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

	because	at	ITEM
-gayi	42	41	12
-bayi	-	-	3
-dayi	-	-	2
-wayi	-	-	4

DOUBTFUL TkId TRANSLATION

KJV *kneeled to him*

POSSIBLE ALTERNATIVE:

birigi-ya ngigung-Gayi
lie-PH him-at
lay in front of him

...ngatun wiyelliella bōn, ...

ngadun wiyiliyila bun

... and asked him, ...

AND speak-ing-recently him

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

[continues next frame]

[continues from previous frame]

...*Alla piriwul murrōng, ...*

ala biriwal marung

... Good Master, ...

ho chief good

... “Hey, good chief, ...

...*minnung bullinnun bāng ...*

minang balinan bang

... what shall I ...

what do-ing-will I

... what will I (be) doing [i.e. what should I do] ...

...*kauwil koa bang morōn kakilli ko yanti kuttai?*

gawilguwa bang murun gagiligu yandi gadayi

... that I may inherit eternal life?

be-might-having I life be-be-ing-for thus be-AFF-HAB (always)

... (that) I might be for being always life
[i.e. to be always alive (to have everlasting life)]?”

yandi gadayi / galayi / giluwa

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

Mark 10:18

*Ngatun Jesu ko noa bōn wiyā,
Minnaring tin [159] bi wiyān tia murrōng yitirra bāng?
keawai wāl tarai kān murrōng kān wonto ba wakōl kān
bo ta ngala Eloī ta,*

ngadun JESUSgu nuwa bun wiya

[18] And Jesus said unto him,
Why callest thou me good? there is none good but
one, that is, God.

AND JESUS-ERG he him speak-PH

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

*... Minnaring tin [159] bi wiyān tia
murrōng yitirra bāng? ...*

**minaringdin bi wiyān
diya marung yidara bang**

... Why callest thou me good? ...

**what-because thou speak-now
me good good name I [DOness?]**

... “What-because [i.e. why] (do) you
speak (to) me (that) I good name? [i.e. why
do you say that I (have) a good name?] ...

minaringdin: WHY

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

-gan / -gan(g)

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]

...keawai wāl tarai kān murrōng kān ...

giyawayi wal darayigan marungGan

... there is none good ...

no certainly other-agent good-agent

... [There] certainly (is) no other good-agent [i.e. other good person] ...

...wonto ba wakōl kān bo ta ngala Eloī ta,

**wandu ba wagulganbu da
ngala ELOI da**

... but one, that is, God.

instead DONE one-agent-EMPH AFFirm
that GOD AFFirm

... instead emphatically-one-agent, aye,
[i.e. only one], that-fellow God, aye”.

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

-bu da: EMPHatic AFFirm

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

"-bo-
ta."

-bu da

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

[only]

Tkld
AWA
Key
1850
[52:29]

Mark 10:19

Ngintoa nguŕrān unnoa tara wiyatōara ta[ra],

yanoa wari kai yi kora, yanoa tetti bungngai yi kora, yanoa mānki yi kora, yanoa nakoiya yi kora, yanoa yarakai umai yi kora [defraud ...mmai], murrorōng umulla bulun Biyungbai ngatun Tunkan ngiroumba

nginduwa ngaran anuwadara wiyadwara da

[19] Thou knowest the commandments,

Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

thou hear-now that-PLUR speak-done to ABSTR

You hear [i.e. know] those things speak-endowed [i.e. commandments]: ...

... yanoa wari kai yi kora, ...

yanuwa wariga gura

... Do not commit adultery, ...

let-it-be reject-IMP! not

... desist, (you) must not reject; ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

... yanoa tetti bungngai yi kora, ...

yanuwa didibangGa gura

... Do not kill, ...

let-it-be! dead-do-compel-IMP! not

... desist, (you) must not compel dead [i.e. kill]; ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

...*yanoa mānki yi kora, ...*

yanuwa manGi gura

.. Do not steal, ...

let-it-be take-be-IMP! not

... desist, (you) must not take [i.e. steal]; ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

...*yanoa nakoiya yi kora, ...*

yanuwa naguwiya gura

... Do not bear false witness, ...

let-it-be fib-speak-IMP! not

... desist, (you) must not fib; ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

...*yanoa yarakai umai yi kora [defraud ...mmai], ...*

yanuwa yaragayi uma gura

... Defraud not, ...

let-it-be bad make-IMP! not

... desist, (you) must not make bad [i.e. defraud]; ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

...*murrorōng umulla bulun Biyungbai ngatun Tunkan ngiroumba*

marurung umala bulun biyangbaya ngadun danGan ngirumba

... Honour thy father and mother.

good make-IMP! them-two father-ITEM and mother thee-of

... (you) must make [i.e. do] good (to) them-two, your father and mother.

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

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

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

Mark 10:20

*Ngatun noa wiyā, wiyelliella bōn,
Alla, Piriwul ngurrān bāng yanṯin unni tara wonnai ka ta
birung [?] emmoumba ta birung*

ngadun nuwa wiya wiyiliyila bun

[20] And he answered and said unto him,
Master, all these have I observed from my youth.

AND he speak-PH speak-ing-recently him

And he spoke, speaking (to) him: ...

... Alla, Piriwul ngurrān bāng yanṯin unni tara ...

ala biriwal ngaran bang yandin anidara

... Master, all these have I observed ...

ho chief hear-now I all this-PLUR

... “Hey, chief, I hear [i.e. abide by] all these ...

... wonnai ka ta birung [?] emmoumba ta birung

wanayigadabirang imuwumbadabirang

... from my youth.

child-at-away from me-of-away from

... my child-at-from [i.e. since my child(hood)]”.

ka ta / -ka ta

SOME 80 INSTANCES OF

ka ta: ga da.

INTERPRETATIONS:

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

DOUBTFUL AGREEMENT

UNCLEAR WHETHER
SUFFIXES ON ADJECTIVES
SHOULD AGREE WITH NOUNS

PRONOUN IRREGULARITIES

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

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

Mark 10:21

Nakilliella ngaiya Jesu ko bon pittulmā bōn,

ngatun wiyā [b̄arun] bōn, wakōl bo ta minnung korien ngiroumba: yuring bi waita kolang, ngupaiyella bi minnung bo minnung bo ngiroumba, ngatun nguwa mirrulkan ko, ngatun wal tullokang kunnun ngiroumbā moroko ka: ngatun kai tanān, marā bi unta talingkabillikanne [Cross talling-], ngatun wirrobulla bi tia. [161]

nagiliyila **ngaya** JESUSgu bun bidalma bun

[21] Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

see-be-ing-recently then JESUS-ERG him joy-make-PH him

Then Jesus was seeing him, joy-made [i.e. rejoiced] (at) him, ...

... *ngatun wiyā [b̄arun] bōn, ...*

ngadun wiya bun

.. and said unto him, ...

AND speak-PH him

... and spoke (to) him, ...

[continues next frame]

[continues from previous frame]

... *wakōl bo ta minnung korien ngiroumba*: ...

wagulbu da minangGurin ngirumba

... One thing thou lackest: ...

one-EMPH AFFirm what-lacking thee-of

... “Emphatically-one, aye [i.e. only one]
what is lacking of you: ...

-bu da: EMPHatic AFFirm

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

"-bo-ta."	-bu da	"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus- <i>wakōl-bo-ta</i> , one only, one by itself, one alone."	[only]	TkId AWA Key 1850 [52:29 □]
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minang: INTERROGATIVE

minang INTERROGATIVE
—NOT RELATIVE PRONOUN
INTERROGATIVES

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

RELATIVE PRONOUN [refers back to a noun]

who, whom, whose, which, that

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

POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

PERHAPS

anang-Gurin-bu da ngirung-Gayi
this-lacking-EMPH AFFirm thee-at
this [i.e. what] you, aye, are lacking

... *yuring bi waita kolang*, ...

yuring bi wadagulang

... go thy way, ...

go away thou depart-towards

... you (must) go away depart-towards, ...

[continues next frame]

[continues from previous frame]

...ngupaiyella bi minnung bo
minnung bo ngiroumba, ...

ngubayila bi minangbu
minangbu ngirumba

... sell whatsoever thou hast, and...

give-do-back-IMP! thou what-EMPH
what-EMPH thee-of

... you must (be) giving back [i.e. selling]
your emphatically-what emphatically-what
[i.e. whatever] [i.e. your everything], ...

buy / sell

7 INCONSISTENT 'buy' [3] AND [4] 'sell' EXAMPLES

buy: **ngu-gi-li-gu** give-be-ing/RECIP-for
sell: SAME AS FOR 'buy', except for:
ngu-ba-yi-la give-do-back-IMP!

COMMENT:
'**buying**' IS giving RECIPROCALLY (money for goods)
'**selling**' IS giving BACK (goods (for money))

minang: INTERROGATIVE

minang INTERROGATIVE
—NOT RELATIVE PRONOUN
INTERROGATIVES

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

RELATIVE PRONOUN [refers back to a noun]
who, whom, whose, which, that
DEMONSTRATIVE [points to a thing]
this, that, these, those, neither, none

POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

PERHAPS
ngu-ba-yi-la yandin ngirung-Gayi
give-do-back-IMP!all thee-at
sell all at you [i.e. all you have]

PERHAPS: **ngalabu ngalabu**

...ngatun nguwa mirrulkan ko, ...

ngadun nguwa miralganGu

... and give to the poor, ...

AND give-IMP! poor-agent-to

... and (you) must give to the poor-agent(s) [i.e. poor people], ...

[continues next frame]

[continues from previous frame]

*...ngatun wal tullokang kunnun
ngiroumbā moroko ka: ...*

**ngadun wal dalugang ganan
ngirumba muruguga**

... and thou shalt have treasure in heaven: ...

AND certainly hold-BEness [property] be-will thee-of sky-at

... and certainly property will be of you at the sky [i.e. in heaven]; ...

...ngatun kai tanān, ...

ngadun gayi danan

... and come, ...

AND come approach

... and come, approach, ...

Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:

property:	dalugang	hold-BE-ness
town	gugiri garing	hut all
kingdom	biriwal-guba	chief-of [kingdom]

POSSESSIVE unattached

A POSSESSIVE SHOULD
BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

PERHAPS

ngirung-Gayi murugu-ga
thee-at sky-at
at [i.e. with] you at [i.e. in] heaven

[continues from previous frame]

...*marā bi unta talingkabilikanne* [Cross talling-], ...

mara bi anda dalingGabiligani

... take up the cross, ...

take-IMP! thou there cross-be-do-ing-entity

... you must take the cross there, ...

Tkld INVENTIONS:
rich man / crucify /argue

Tkld coined the following terms:
rich man **burul-gan** heavy agent
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...
divided **ngara ngara** hear-hear (argue/split)

...*ngatun wirrobulla bi tia.* [161]

ngadun wirubala bi diya

... and follow me.

AND follow-IMP! thou me

... and you must follow me”.

CONJOINED PRONOUNS: Tkld

‘Conjoined pronouns’: Tkld/Fraser p.17:
I thee **ba-nung** she thee **bin-toa**
I her **ba-noun**
thou me **bi-tia** thou her **bi-noun**
thou him **bi-nung**
he thee **bi-loa** (he me **tia-loa**

Mark 10:22

*Ngatun noa minki kakulla ngala tin wiyelli tin,
ngatun waita kolang uwā niuwarān [[gr]ieved]; kulla kauwul kauwul lan tāra ngikoumba.*

**ngadun nuwa minGi
gagala ngaladin wiyilidin**

[22] And he was sad at that saying,
and went away grieved: for he had great possessions.

AND he emotion be-be-PH that-because
[therefore] speak-ing-because

And he was emotion [i.e. sorrowful] because of
that speaking [i.e. because of that utterance], ...

... ngatun waita kolang uwā niuwarān [[gr]ieved]; ...

ngadun wadagulang uwa nyuwaran

... and went away grieved: ...

AND depart-towards move-PH anger-now

... and (he) depart-moved towards, angry; ...

...kulla kauwul kauwul lan tāra ngikoumba.

gala gawal gawalandara ngigumba

... for he had great possessions.

because big big [many]-ness-PLUR him-of

... because (of) his big-bignesses [i.e. many things (possessions)].

but / because / therefore

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

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

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

	CAUS because	LOC at	ALL to	PERL thru/by
-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

Mark 10:23

ƒ Ngatun Jesu ko noa nakilliella kurraikurrai,

*ngatun wiyelliella barun wirrobulli kan ngikoumba, /pirāl lang ta -mān
polōngkulliko barun /or/ pirāl kuttān ta [pōlōngkulliko-bārūn] bāra Tullokang
[kan....ba] polōng kulli ko piriwul koba ka ko Eloī koba ka ko!*

ngadun JESUSgu nuwa nagiliyila garayi garayi

[23] And Jesus looked round about,

and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

AND JESUS-ERG he see-be-ing-recently twist twist

And he, Jesus was seeing twist-twist [i.e. round about], ...

... ngatun wiyelliella barun wirrobulli kan ngikoumba, ...

ngadun wiyiliyila barun wirubaligan ngigumba

... and saith unto his disciples, ...

AND speak-ing-recently them-all follow-ing-agent him-of

... and was speaking (to) them, his following-agent(s) [i.e. disciples], ...

Tkld INVENTIONS:
disciple / passover / generation

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

[continues next frame]

[continues from previous frame]

.../pirāl-mān / -lang ta polōngkulliko barun /or/ pirāl kuttān
 ta [polōngkulliko bārūn] bāra Tullokang [kan....ba] ...

biralman \ biralang \ da bulungGaligu
 barun \ OR biral gadan da bara dalugang

... How hardly shall they that have riches ...

hard-make-now\hard-ness\ AFFirm enter-be-ing-for them-all
 \ OR hard be-AFF-now AFFirm they-all hold-BEness [property]

... “(It) makes hard \ (it is) hardness\, aye, (for) them for
 entering \ OR (it is) hard, aye, they, (having) property, ...

Tkld INVENTIONS:

property / town / kingdom

Tkld coined the following terms:

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

-gan / -gan(g)

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

...polōng kulli ko piriwul koba ka ko Eloī koba ka ko!

bulungGaligu biriwalgubagagu ELOIgubagagu

... enter into the kingdom of God!

enter-be-ing-for chief-of (kingdom)-to God-of-to

... for entering to the kingdom of God. [i.e. property-
 owners find it hard to enter the kingdom of God]”.

biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba**
 ‘chief-of’ FOR ‘kingdom’

THIS FORM SEEMS DOUBTFUL

biriwal-guba ELOI-guba [30]

biriwal-guba ELOI-umba [6]

biriwal-guba murugu-guba [3]

Tkld ALSO USED — PERHAPS BETTER:

biriwal-ngil chief-place [9]

biriwal-gani chief-entity [2]

Mark 10:24

*Ngatun bāra wirrobulli kān
kōttelliella wiyelli tin ngikoumba tin.*

*Wonto ba noa Jesu ko wiyayēa ngatun wiyelliella bārun, waū
wonnai, kauwā pirāl ta bāra tullokān polōngkulli ko piriwul koba
ka ko Eloī koba ka ko!*

**ngadun bara wirubaligan
gudiliyila wiyilidin ngigumbadin**

[24] And the disciples were astonished at his words.
But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

AND they-all follow-ing-agent think-ing-recently
speak-ing-because him-of-because

And they, the following-agent(s) [i.e. disciples],
were thinking because of his speaking [i.e. words].

DOUBTFUL Tkld TRANSLATION

KJV at his words

Tkld **wiyilidin ngigumbadin**

PERHAPS INSTEAD:

wiyi-li da ngigumba-din

speak-ing ABSTR him-of-because
because of this word(s)

Tkld INVENTIONS: disciple / passover / generation

Tkld coined the following terms:

disciple **wiruba-li-gan** following agent

Passover **gawi-dwara** come-done to

generation **wilang-NGil** behind/past place

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

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

CAUS LOC ALL PERL
because at to thru/by

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

... Wonto ba noa Jesu ko wiyayēa ngatun wiyelliella bārun, ...

**wandu ba nuwa JESUSgu
wiyayiya ngadun wiyiliyila barun**

... But Jesus answereth again, and saith unto them, ...

instead DONE he JESUS-ERG speak-back-PH
AND speak-ing-recently them-all

... Instead he, Jesus, spoke back [i.e. answered]
and was speaking (to) them: ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

[continues from previous frame]

... *waū wonnai, kauwā pirāl ta bāra tullokān ...*

wawu wanayi gawa biral da bara dalugan

... Children, how hard is it for them that trust in riches ...

hey child be-IMP! [yes] hard AFFirm they-all hold-agent [property owner]

... “Hey, child(ren), yes, hard, aye, they, hold-agent(s) [i.e. property owners], ...

Tkld INVENTIONS:

property / town / kingdom

Tkld coined the following terms:

property:	dalugan	hold-BE-ness
town	gugiri garing	hut all
kingdom	biriwal-guba	chief-of [kingdom]

... *polōngkulli ko piriwul koba ka ko Eloī koba ka ko!*

bulungGaligu biriwalgubagu ELOIgubagagu

... to enter into the kingdom of God!

enter-be-ing-for chief-of (kingdom)-to GOD-of-to

... (find it) for entering into the kingdom of God”.

biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba**

‘chief-of’ FOR ‘kingdom’

THIS FORM SEEMS DOUBTFUL

biriwal-guba ELOI-guba [30]

biriwal-guba ELOI-umba [6]

biriwal-guba murugu-guba [3]

Tkld ALSO USED—PERHAPS BETTER:

biriwal-ngil chief-place [9]

biriwal-gani chief-entity [2]

Mark 10:25

*Murrōng ta Camel lo polōng kulli ko unta
polōngkulli ngēl la ko Needle [κ] la ko,
keawai tullo-kan polōngkilli ko piriwul koba ka ko Eloī koba ka ko.*

marung da CAMELu bulungGaligu
anda bulungGalingilagu NEEDLElagu

[25] It is easier for a camel to go through the eye of a needle,
than for a rich man to enter into the kingdom of God.

good AFFirm CAMEL-ERG enter-be-ing-for
there enter-be-ing-place-to NEEDLE-to

(It is) good, aye, the camel for entering
there to the needle entering place, ...

... keawai tullo-kan polōngkilli ko piriwul koba ka ko Eloī koba ka ko.

giyawayi dalugan bulungGiligu
biriwalgubagagu ELOIgubagagu

... than for a rich man to enter into the kingdom of God.

no hold-agent [property owner] enter-be-ing-for
chief-of (kingdom)-to GOD-of-to

... not the hold-agent [i.e. property owner]
for entering to the kingdom of God.

biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba**
'chief-of' FOR 'kingdom'
THIS FORM SEEMS DOUBTFUL
biriwal-guba ELOI-guba [30]
biriwal-guba ELOI-umba [6]
biriwal-guba murugu-guba [3]
Tkld ALSO USED—PERHAPS BETTER:
biriwal-ngil chief-place [9]
biriwal-gani chief-entity [2]

Mark 10:26

*Ngatun bāra kōtelliella kauwul lan,
wiyelliella bara bo bara bo, Ngān wāl morōn bungngulli ko? [163]*

ngadun bara gudiliyila gawalan

[26] And they were astonished out of measure,
saying among themselves, Who then can be saved?

AND they-all think-ing-recently big-ness

And they were thinking big-ness [i.e. greatly], ...

-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

... *wiyelliella bara bo bara bo, ...*

wiyiliyila barabu barabu

... saying among themselves, ...

speak-ing-recently they-all-EMPH they-all-EMPH [amongst themselves]

... speaking emphatically-they emphatically-they [i.e. amongst themselves]: ...

...*Ngān wāl morōn bungngulli ko? [163]*

ngan wal murun bangGaligu

... Who then can be saved?

who certainly life do-compel-ing-for

... "Who certainly (does someone) for alive-compelling
[i.e. who can be made to live (can be saved)]?"

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Mark 10:27

*Ngatun noa Jesu ko nakilliella barun wiyelliella,
kaiyu korien ta kore ko, wonto ba Eloï to: kulla wal kaiyu kan [nœa] to Eloï to noa umulli
ko yanfin minnungbo minnungbo.*

ngadun nuwa JESUSgu nagiliyila barun wiyiliyila

[27] And Jesus looking upon them saith,
With men it is impossible, but not with God: for with God all things are possible.

AND he JESUS-ERG see-be-ing-recently them-all speak-ing-recently

And he, Jesus, was seeing them, speaking: ...

... kaiyu korien ta kore ko, ...

gayugurin da gurigu

... With men it is impossible, ...

able-lacking AFFirm man-using

... "Using [i.e with] men, aye, (it is) able-lacking [i.e. is impossible], ...

[continues next frame]

[continues from previous frame]

... *wonto ba Eloī to: ...*

wandu ba ELOIdu

.. but not with God: ...

instead DONE GOD-using

... instead using God [i.e. but not with God]: ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

... *kulla wal kaiyu kan [nəə] to Eloī to noa*
umulli ko yantīn minnungbo minnungbo.

gala wal gayugandu ELOIdu nuwa
umaligu yandin minangbu minangbu

... for with God all things are possible.

because certainly able-agent-ERG GOD-ERG
he make-ing-for all what-EMPH what-EMPH

... because certainly he, the able-agent, God,
(is) for making [i.e. doing] all emphatically-what
emphatically-what [i.e. whatever] [i.e. he, the
almighty God, is for doing anything at all]’.

minang: INTERROGATIVE

minang INTERROGATIVE
—NOT RELATIVE PRONOUN
INTERROGATIVES

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

RELATIVE PRONOUN [refers back to a noun]

who, whom, whose, which, that

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

RELATIVE PRONOUNS

THIS	ngali this	THAT	ngala that
	ani this		anuwa that
	what = ‘that which’		anduwa that
			anang that
			ngaluwa that
			nginuwa that

PERHAPS: **ngalabu ngalabu**

Mark 10:28

Ɔ Yakita ngaiya noa Peterro wiyilliella bōn,

Ālla, wūnkulla ngeen yantīn ta, ngatun wirrobā ngeen bīn.

yagida ngaya nuwa PETERu wiyilyila bun

[28] Then Peter began to say unto him,

Lo, we have left all, and have followed thee.

now then he PETER-ERG speak-ing-recently him

Now then he, peter, was speaking (to) him: ...

UNIDENTIFIED TERMS	
begin	INCHOative / INCEptive
under	
until	
having	PROprietive
could	gayu-gan, gayu-gurin
except	

... Ālla, wūnkulla ngeen yantīn ta, ...

ala wunGala ngiyin yandin da

... Lo, we have left all, ...

ho abandon-be-PH we-all all AFFirm

... “Hey, we deposited [i.e. abandoned] everything, aye, ...

...ngatun wirrobā ngeen bīn.

ngadun wiruba ngiyin bin

... and have followed thee.

and follow-PH we-all thee

... and we followed you”.

Mark 10:29

*Ngatun noa Jesu ko wiyā [wiyayellin], ngatun wiyelliella,
Kauwā tuloa ta bang wiyān nurun, Keawai [.....] wal tarai to kore ko, wūnkulla ta noa unta [.....] kokere,
nga kōtti ta, [brethren] nga wūngngunbai, nga Tunkān, nga wonnai, nga purrai, emmoungkin ko,
ngatun Evanelion tin:*

ngadun nuwa JESUSgu wiya [wiyayiliyan] ngadun wiyiliyila

[29] And Jesus answered and said,
Verily I say unto you, There is no man that hath left house, or
brethren, or sisters, or father, or mother, or wife, or children, or
lands, for my sake, and the gospel's,

AND he JESUS-ERG speak-PH [speak-back-ing-did] AND speak-ing-recently

And he, Jesus, spoke [was answering], and was speaking: ...

... Kauwā tuloa ta bang wiyān nurun, ...

gawa duluwa da bang wiyān nurun

... Verily I say unto you, ...

be-IMP! [yes] straight AFFirm I speak-now ye-all

... “Yes, I speak straight, aye, (to) you, ...

...Keawai [.....] wal tarai to kore ko, ...

giyawayi wal darayidu gurigu

... There is no man ...

no certainly other-ERG man-ERG

... certainly no other man, ...

[continues from previous frame]

... *wūnkulla ta noa unta [.....] kokere, ...*
wunGala da nuwa anda gugiri

... that hath left house, ...

abandon-be-PH AFFirm he there hut

... he deposited [i.e. abandoned], aye, there house, ...

... *nga kōtti ta, [brethren] nga wūngngunbai,*
nga Tunkān, nga wonnai, nga purrai, ...

nga gudi da nga wungGanbayi
nga danGan nga wanayi nga barayi

... or brethren, or sisters, or father, or mother,
 or wife, or children, or lands, ...

OR kinsman ABSTR OR sister-ITEM
 OR mother OR child OR earth

... or kinsmen [brethren], or sister,
 or mother, or child, or land, ...

... *emmoungkin ko, ngatun Evanelion tin:*

imuwungGinGu ngadun GOSPELdin

... for my sake, and the gospel's,

me-to AND GOSPEL-because

... to [i.e. for] me, and because of the Gospel”.

DOUBTFUL Conjunctions

nga = or 69
nga = be (alternative to **ga**) 12
ngadun = and
 CONJUNCTIONS UNUSUAL
 “Most languages lack specific coordinating and subordinating particles, of the types ‘and’, ‘but’, ‘when’, ‘because’, ‘if’. However, these are found in a few languages.” [Dixon 2002:86:10]

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

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

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

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

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

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

Mark 10:30

*Kulla wal noa mānnun/or Mānnun wāl
noa hundred ta kunnun unti yakita,
kokere, ngatun kōtti ta, ngatun wūngngun bai, ngatun tunkan, ngatun
wonnai, ngatun purrai, ngatun yarakai umulli ta kauwul kauwul ta;
ngatun untoa ta tarai ta ko purrai ta ko paibilli ko morōn ta
kakillinnun yanti ka tai.*

gala wal nuwa manan \OR manan wal
nuwa\ HUNDRED da ganan andi yagida

[30] But he shall receive an hundredfold now in this time,
houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the
world to come eternal life.

but certainly he take-will \OR take-will certainly he\ HUNDRED AFFirm be-will here now

But he will certainly take [i.e. receive] a hundred, aye, (that) will be here now: ...

*... kokere, ngatun kōtti ta, ngatun wūngngun bai, ngatun tunkan,
ngatun wonnai, ngatun purrai, ...*

gugiri ngadun gudi da ngadun wungGanbayi
ngadun danGan ngadun wanayi ngadun barayi

... houses, and brethren, and sisters, and mothers, and children, and lands, ...

hut AND kinsman ABSTR AND sister-ITEM
AND mother AND child AND earth

... house(s), and kinsmen, and sister(s),
and mother(s), and child(ren), and land, ...

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

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

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

[continues from previous frame]

...ngatun yarakai umulli ta kauwul kauwul ta; ...

ngadun yaragayi umali da gawal gawal da

... with persecutions; ...

AND bad make-ing ABSTR big big [many] AFFirm

... and big-big [i.e. many], aye, bad makings [i.e. and many great persecutions]; ...

Tkld INVENTIONS: divided / sin / sinner

Tkld coined the following terms:

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

...ngatun untoa ta tarai ta ko purrai ta ko ...

ngadun anduwa da darayidagu barayidagu

... and in the world ...

AND there AFFirm other-to earth-to

... and there, aye, to (an)other land ...

...paibilli ko morōn ta kakillinnun yanti ka tai.

bayibiligu murun da gagilinan yandi gadayi

... to come eternal life.

appear-do-ing-for life AFFirm be-be-ing-will thus be-AFF-HAB (always)

... (where) for appearing life, aye, for being always [i.e. for ever, eternally].

yandi gadayi / galayi / giluwā

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

Mark 10:31

*Wonto ba bara kauwul kauwul [~~la kan ta bāra~~] [165] ngānka kuttan,
ka bo wal bāra willung kunnun; ngatun willung kan ta kunnun wal ngānka.*

wandu ba bara gawal gawal nganGa gadan

[31] But many that are first shall be last; and the last first.

Instead DONE they-all big big [many] first be-AFF-now

Instead they, the big-big [i.e. many], (who) are first, ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

...ka bo wal bāra willung kunnun; ...

gabuwal bara wilang ganan

... shall be last; ...

presently certainly they-all behind be-will

... presently certainly they will be behind; ...

...ngatun willung kan ta kunnun wal ngānka.

ngadun wilangGan da ganan wal nganGa

... and the last first.

AND behind-agent AFFirm be-will certainly first

... and the behind-agent(s) [i.e. people at the back], aye, will certainly (be) first.

Mark 10:32

Ɔ Ngatun bara yapung koa uwolliella Jerusalem kolang; ngatun uwa noa Jesu ko mureung barun kin: ngatun kōttā [kottkinta-lang] bara; [kakulla; ngatun kinta-lang bara-kakulla] ngatun wirrobulliella bāra ba kinta lang bara kuttān. Ngatun mānkea kan noa barun twelve ta, ngatun wiyā ngaiya bārun minnung bunnun wal bōn.

ngadun bara yabangGuwa uwaliyila JERUSALEMgulang

[32] And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid.

AND they-all path-having (through/by) move-ing-recently JERUSALEM-towards

And they were moving by [i.e. along] the path towards Jerusalem; ...

...ngatun uwa noa Jesu ko mureung barun kin: ...

ngadun uwa nuwa JESUSgu muriyang barunGin

... and Jesus went before them: ...

AND move-PH he JESUS-ERG forward them-all-at

... and he, Jesus, moved forward at [i.e. in the forefront of] them; ...

-toa / -koa COMIT / PROP / PERL

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

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

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

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

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

[continues from previous frame]

... *ngatun kōttā [kōttkinta lang] bara;*
 [*kakulla; ngatun kinta lang bara kakulla*] ...

ngadun guda bara

... and they were amazed; ...

AND think-PH they-all

... and they thought; ...

... *ngatun wirrobuliella bāra ba kinta lang bara kuttān. ...*

ngadun wirubaliyila bara ba gindalang bara gadan

... and as they followed, they were afraid. ...

AND follow-ing-recently they-all WHEN/if fear-ness they-all be-AFF-now

... and when they were following, they are fear-ness [i.e. were afraid]. ...

-gan / -gan(g): BEness

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

[continues next frame]

[continues from previous frame]

...*Ngatun mānkea kan noa barun twelve ta, ...*

ngadun manGiyagan nuwa barun TWELVE da

... And he took again the twelve, ...

AND take-be-again-now he them-all TWELVE AFFirm

... And he takes [i.e. took] them again, the twelve, aye, ...

-yaga: 'again' / 'lest'

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

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

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

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

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

...*ngatun wiyā ngaiya bārun minnung bunnun wal bōn.*

ngadun wiya ngaya barun minang banan wal bun

... and began to tell them what things should happen unto him,

AND speak-PH then them-all WHAT do-will certainly him

... and then spoke (to) them (about) WHAT (someone) will certainly do (to) him.

minang: INTERROGATIVE

minang INTERROGATIVE —NOT RELATIVE PRONOUN INTERROGATIVES

min what? which

minang what? what object?

minaring what is it?

minan how many?

RELATIVE PRONOUN [refers back to a noun]
who, whom, whose, which, that

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

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT **ngan-du**: someone

ngandu
someone (did whatever...)

RELATIVE PRONOUNS

THIS	THAT	
ngali this	ngala that	
ani this	anuwa that	
what = 'that which'	anduwa that	
	anang that	
	ngaluwa that	
	nginuwa that	

UNIDENTIFIED TERMS

begin	INCHOative / INCEptive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

Mark 10:33

***Ngiakai, Kauwā, waita kolang ngeen Jerusalem kolang,**
ngatun bōn yināl kore koba ngunnun wal bārun kin ko Piriwul Iereu kin ko, ngatun barun kin ko
Grammateu kin ko; ngatun bara bōn wiyalinnun [...mium [condemn??]] tetti bungngulliko, ngatun
wūnnun wal bōn barun kin ko Etene kin ko:*

ngiyagayi gawa wadagulang ngiyin JERUSALEMgulang

[33] Saying, Behold, we go up to Jerusalem;
and the Son of man shall be delivered unto the chief priests, and unto the scribes;
and they shall condemn him to death, and shall deliver him to the Gentiles:

like this be-IMP! [yes] depart-towards we-all JERUSALEM-towards

Like this, yes, we depart towards Jerusalem, ...

*... ngatun bōn yināl kore koba ngunnun
wal bārun kin ko Piriwul Iereu kin ko, ...*

**ngadun bun yinal guriguba ngunan
wal barunGinGu biriwal PRIESTginGu**

... and the Son of man shall be
delivered unto the chief priests, ...

AND him son man-of give-will
certainly them-all to chief PRIEST-to

... and him, the son of man, (someone) will
certainly give (to) them, to the chief priest(s), ...

PASSIVE IGNORED

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

SPECIAL WORD: *chief priest*

THERE ARE 37 INSTANCES OF 'chief priest'
9 **biriwal** PRIEST
8 **biriwalu** PRIEST**gu**
4 **biriwal** PRIEST**guba**
1 **biriwalgubagagu** PRIEST**gubagagu**
15 [other variants]
15 adjective–noun suffix agreement
22 no agreement
4 probably incorrect (**biriwal** PRIEST**guba**)

[continues from previous frame]

...ngatun barun kin ko Grammateu kin ko; ...

ngadun barunGinGu SCRIBEGinGu

.. and unto the scribes; ...

AND them-all-to SCRIBE-to

... and to them, to the scribes; ...

...ngatun bara bōn wiyalinnun [...mium [condemn??]] tetti bungngulliko, ...

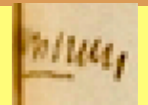
ngadun bara bun wiyalanan didibangGaligu

... and they shall condemn him to death, ...

AND they-all him speak-ing-will dead-do-compel-ing-for

... and they will be speaking [i.e. condemning] him for compelling dead, ...

MS illegible



ILLEGIBLE MS
MARGIN NOTE
'[con]demn' [??]

...ngatun wūnnun wal bōn barun kin ko Etene kin ko:

ngadun wunan wal bun barunGinGu GENTILEginGu

... and shall deliver him to the Gentiles:

AND deposit-will certainly him them-all-to GENTILES-to

... and will certainly deposit [i.e. deliver] him to them, to the Gentiles.

Mark 10:34

Ngatun bara bōn beelmunnun,

ngatun wēlkorinnun bōn, ngatun ¹karāngko [(sp)it ... 10/12] binnun, ngatun tetti bunggunnun bōn: ngatun [purre] [167] kumba keen ta boungkea kunnun ngaiya noa.

ngadun bara bun biyilmanan

[34] And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

AND they-all him mock-make-will

And they will mock-make him, ...

... ngatun wēlkorinnun bōn, ...

ngadun WIYILgurinan bun

... and shall scourge him, ...

AND flog-for-INSTR-will him

... and will whip him, ...

Tkld INVENTIONS:
flog / why not / therefore

Tkld coined the following terms:
flog **WIYIL-gu-ri-li-gu** wale-using-ing-for
why not **gura-guwa** not-having
therefore **yagi-din** now-because

...ngatun ¹karāngko [(sp)it/? 10/12] binnun, ...

ngadun garangGubinan [bun]

... and shall spit upon him, ...

AND foam-using-do-will [**him**]

... and will use-foam [i.e. spit] [(on) him], ...

MISSING TRANSLATION

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

[continues from previous frame]

...ngatun tetti bungngunnun bōn: ...

ngadun didibangGanan bun

.. and shall kill him: ...

AND dead-do-compel-will him

... and will dead-compel [i.e. kill] him; ...

...ngatun [purre] [167] kūmba keen ta
boungea kunnun ngaiya noa.

ngadun gumbaginda

bungGiyaganan ngaya nuwa

... and the third day he shall rise again.

AND tomorrow-to-at [day after tomorrow]
rise-be-again-will then he

... and the day after tomorrow,
aye, he will then rise again.

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

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

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

-yaga: ‘again’ / ‘lest’

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

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

Mark 10:35

*Ɔ Ngatun uwā bara bōn James ngatun John
[ngatun] yinal ta Zebedee [kəbā] ūmba,
wiyelliella, Pirriwul minnung bauwil bi ngalīn bōn minnung bunnun bali noa
wiyennun.*

**ngadun uwa bara bun JAMES ngadun
JOHN yinal da ZEBEDEEumba**

[35] And James and John, the sons of Zebedee, come unto him,
saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

AND move-PH they-all him JAMES
AND JOHN son AFFirm ZEBEDEE-of

And they moved (to) him, James and
John son(s), aye, of Zebedee, ...

... wiyelliella, Pirriwul minnung bauwil bi ngalīn bōn ...

wiyiliyila biriwal minang bawil bi ngalin bun

... saying, Master, we would that thou shouldest do for us ...

speaking-recently chief WHAT
do-might thou us-two him [excl.]

... speaking: 'Chief, THAT WHICH you might do
(for) us-two [i.e. what you might do for us (is)] ...

minang: INTERROGATIVE

minang INTERROGATIVE
—NOT RELATIVE PRONOUN
INTERROGATIVES

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

RELATIVE PRONOUN [refers back to a noun]

who, whom, whose, which, that

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

RELATIVE PRONOUNS

THIS	THAT
ngali this	ngala that
ani this	anuwa that
what = 'that which'	anduwa that
	anang that
	ngaluwa that
	nginuwa that

PERHAPS: **ngalabu**

[continues from previous frame]

... *minnung bunnun bali noa wiyennun.*

minang banan bali nuwa wiyinan

... whatsoever we shall desire.

what do-will we-two he [excl.] speak-will

... **THAT WHICH** we will-do-will-speak [i.e. request] [i.e. what we will ask for]’.

RELATIVE PRONOUNS

THIS	THAT
<i>ngali</i> this	<i>ngala</i> that
<i>ani</i> this	<i>anuwa</i> that
what = 'that which'	<i>anduwa</i> that
	<i>anang</i> that
	<i>ngaluwa</i> that
	<i>nginuwa</i> that

PERHAPS: *ngalabu*

EXCLUSIVE

ngalin bun: us-two-him
bali nuwa: we-two-he
 ARE EXCLUSIVE,
 WHICH MEANS THE PAIR
 CONCERNED, BUT NOT
 INCLUDING [i.e. exclusive of]
 THE PERSON ADDRESSED

DOUBTFUL Tkld TRANSLATION

*KJV we would that thou shouldest do for us ...
 whatsoever we shall desire*

Tkld HAS PROVIDED:

what you might do (for) us ... what we will ask
 will do.

THIS IS UNCLEAR AND PERHAPS NOT
 MATCHING THE TEXT. PERHAPS:

*uba-la nginduwa anuwa ngalinGu bun ngalabu
 ngalabu bali nuwa wiyinan*

do-IMP! thou that us-two-for him ... that-EMPH
 that-EMPH [i.e. whatever] we-two-he will speak
you must do for us-two whatever we-two will ask

Mark 10:36

*Ngatun noa wiyā,
minnung bunnun bang bulun?*

ngadun nuwa wiya

[36] And he said unto them,
What would ye that I should do for you?

AND he speak-PH

And he said: ...

... minnung bunnun bang bulun?

minang banan bang bulun

...What would ye that I should do for you?

what do-will I ye-two

... "What will I do (for) you?"

Mark 10:37

Ngāla buloara bōn wiya

*yellowauwil bali noa wakōl bo ta tūngkāngkeri
ka ngatun tarai ta wuntokeri [wūn?] [tə] ka
killibīnbīn ka ngiroumba ka ko.*

ngala bulwara bun wiya

[37] They said unto him,
Grant unto us that we may sit, one on thy right
hand, and the other on thy left hand, in thy glory.

that-fellow they-two him speak-PH

Those two spoke (to) him: ...

... yellowauwil bali noa ...

yilawawil bali nuwa

... Grant unto us that we may sit, ...

sit-might we-two he (we-two [excl.])

... "We might sit ...

EXCLUSIVE

ngalin bun: us-two-him
bali nuwa: we-two-he
ARE EXCLUSIVE,
WHICH MEANS THE PAIR
CONCERNED, BUT NOT
INCLUDING [i.e. exclusive of]
THE PERSON ADDRESSED

[continues next frame]

[continues from previous frame]

... *wakōl bo ta tūngkāngkeri ka ...*

wagulbu da dungGangGiriga

... one on thy right hand, ...

one-EMPH AFFirm
right-(hand)(side)-at

... emphatically-one, aye
[i.e. only one] at the right hand ...

-bu da: EMPHatic AFFirm

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

"-bo-ta."

-bu da

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

[only]

Tkld
AWA
Key
1850
[52:29]

MYSTERY WORD: *dunGa...*

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

... *ngatun tarai ta wuntokeri [wūn?] [tæ] ka ...*

ngadun darayi da wundugiriga

... and the other on thy left hand, ...

AND other AFFirm left-(hand)(side)-at

... and the other, aye, at the left hand, ...

... *killibīnbīn ka ngiroumba ka ko.*

gilibinbinGa ngirumbagagu

... in thy glory.

shine-INTNS-INTNS-at thee-of-to

... at to your shining".

MYSTERY WORD: shining

gili: light. spark
gili-bin-bin: shining
ANALYSIS UNCERTAIN.
PERHAPS:
light-do-now/do-now
shine-INTNS-INTNS
36 EXAMPLES OF 'shine', 'shining'
ALL BUT 3 are **gilibinbin**

MYSTERY SUFFIX: -bin

burulbin	heavy
dimbiribin	adder
gilibinbin	shine
gindiyirabin	[extinct volcano]
mulubin	fern
wungarabin	youth
wuwibin	eyelash
yiriwilbin	fig
yiriwildabin	fig

Mark 10:38

[Kull] *Wonto ba noa wiyā bulun*

keawai wal bula ngurra pa minnung bula wiyā, [kaiyu] wiya bula kaiyu kān pitelli ko wimbi ka ko [] pittān bang? ngatun kurrimunnun kurrimulli kan ne to kurrimān [kurrimāll] tia?

wandu ba nuwa wiya bulun

[38] But Jesus said unto them,

Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

Instead DONE he speak-PH them-two

Instead he spoke (to) them: ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

... *keawai wal bula ngurra pa minnung bula wiyā, [kaiyu] ...*

giyawayi wal bula ngara
BA minang bula wiya

... Ye know not what ye ask: ...

no certainly two hear
NEG WHAT two speak

... “You two certainly do not
<not> hear [i.e. know] THAT
WHICH you-two speak: ...

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking **giyawayi na-gurin** not seeing William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

ba FUNCTIONS

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

minang: INTERROGATIVE

minang INTERROGATIVE
—NOT RELATIVE PRONOUN
INTERROGATIVES

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

RELATIVE PRONOUN [refers back to a noun]

who, whom, whose, which, that

DEMONSTRATIVE [points to a thing]

this, that, these, those, neither, none

RELATIVE PRONOUNS

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

[continues from previous frame]

... *wiya bula kaiyu k̄an pitelli ko wimbi ka ko [] pittān bang?* ...

wiya bula gayugan bidiligu wimbigagu bidan bang

... can ye drink of the cup that I drink of? ...

QUESTION you-two able-agent drink-ing-for bowl-to drink-now I

... QUERY (are) you-two able-agent(s) [i.e. capable people] for drinking to [i.e. at, from] the bowl I drink? ...

... *ngatun kurrimunnun kurrimulli kan ne to* ...

ngadun garimanan garimaliganidu

... and be baptized with the baptism ...

AND deep-make-will deep-make-ing-entity-using

... and (someone) will deep-make [i.e. baptise] using the deep-making-entity [i.e. baptism] ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

... *kurrimān [kurrimāll] tia?*

gariman diya

... that I am baptized with?

baptise [deep]-make-now [drown] me

... (that someone) makes-deep [i.e. baptises] me?"

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Mark 10:39

Ngatun buloara bōn wiyā

kaiyu kān bali noa. Ngatun noa Jesu ko wiya buloara bulun Kauwa yanti pittunnun wal bula wimbi [169] ka pittan bang unta kal; ngatun kurrimunnun wal bulun kurrimulli kan nē to kurrimān tia:

ngadun bulwara bun wiya

[39] And they said unto him,

We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

And they-two him speak-PH

And the two spoke (to) him: ...

... kaiyu kān bali noa. ...

gayugan bali nuwa

... We can. ...

able-agent we-two he [excl.]

... “We are able-agent(s) [i.e. capable people]”. ...

EXCLUSIVE
ngalin bun: us-two-him
bali nuwa: we-two-he
ARE EXCLUSIVE,
WHICH MEANS THE PAIR
CONCERNED, BUT NOT
INCLUDING [i.e. exclusive of]
THE PERSON ADDRESSED

...Ngatun noa Jesu ko wiya buloara bulun ...

ngadun nuwa JESUSgu wiya bulwara bulun

... And Jesus said unto them, ...

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

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

[continues from previous frame]

...*Kauwa yanti pittunnun wal bula wimbi [169] ka pittan bang unta kal; ...*

gawa yandi bidanan wal bula wimbiga bidan bang andagal

... Ye shall indeed drink of the cup that I drink of; ...

be-IMP! [yes] thus drink-will certainly two bowl-at drink-now I there-belong

... “Yes, thus you two will certainly drink at the bowl I drink there-belong [i.e. thereof]; ...

...*ngatun kurrimunnun wal bulun kurrimulli kan nē to kurrimān tia:*

ngadun garimanan wal bulun garimaliganidu gariman diya

... and with the baptism that I am baptized withal shall ye be baptized:

AND deep-make-will certainly ye-two
deep-make-ing-entity-using deep-make-now me

... and (someone) will certainly deep-make [i.e. baptise] you, using
the deep-making-entity [i.e. baptism] (that someone) baptises me’.

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Mark 10:40

*Wonto ba yellawolli ko tūngkangkeri ka
ngatun wuntokeri ka emmoumba ka ko keawai wal emmoumba ngukilli
ko; wonto ba barun ngōra upā. [(pre)pared [?]]*

wandu ba yilawaligu dungGangGiriga

[40] But to sit on my right hand
and on my left hand is not mine to give; but it shall be
given to them for whom it is prepared.

Instead DONE sit-ing-for right-(hand)(side)-at

Instead for sitting at [i.e. on] right hand ...

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

MYSTERY WORD: dunGa...

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

... ngatun wuntokeri ka emmoumba ka ko ...

ngadun wundugiriga imuwumbagagu

... and on my left hand ...

AND left-(hand)(side)-at me-of-to

... and at [i.e. on] to my left ...

[continues next frame]

[continues from previous frame]

...*keawai wal emmoumba ngukilli ko; ...*

giyawayi wal imuwumba ngugiligu

is not mine to give;

no certainly me-of give-be-ing-for

... (is) certainly not of me for giving; ...

POSSESSIVE unattached

KJV *not mine to give*

UNATTACHED POSSESSIVE 'mine', PERHAPS

anang ngaduwa-bu giyawayi wal gayu-gan-Gurin ngu-gi-li-gu

that I-EMPH no certainly able-agent-lacking give-be-ing-for
that I certainly (am) not capable of giving

...*wonto ba barun ngōra upā. [(pre)pared [illeg.]]*

wandu ba barun ngura uba

... but it shall be given to them for whom it is prepared.

instead DONE them-all give-URG-PH [?] do-PH

... instead (someone) done gave (to) them (for whom it was) done [i.e. prepared].

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

DOUBTFUL Tkld TRANSLATION

KJV *but it shall be given to them for whom it is prepared*

'for whom it is' NOT TRANSLATED PERHAPS:

wandu ba anang (ngandu) ngunan barun ubadwara

instead-DONE that (who-ERG) give-will them-all do-done to

instead (someone) will give that do-endowed [i.e. prepared] (to) them

MYSTERY WORD: *ngura*

ngu-ra: face/camp/give/hear: POSSIBLY give-URG

Mark 10:41

*Ngatun bara ten to ngurrunnun ba
niuwara ngaiya bara kakulla bulun kin or kai James kai ngatun
John kai.*

ngadun bara TENdu ngaranan ba

[41] And when the ten heard it,
they began to be much displeased with James and John.

AND they-all TEN-ERG hear-will WHEN/if

And when they, the ten, will hear [i.e. heard] (it), ...

DOUBTFUL Tkld TRANSLATION

KJV *heard it*
Tkld **ngaranan**
hear-will
PERHAPS THIS SHOULD HAVE BEEN:
ngara
hear-PH
heard

... niuwara ngaiya bara kakulla ...

nyuwara ngaya bara gagala

... they began to be much displeased ...

anger then they-all be-be-PH

... they were then angry ...

UNIDENTIFIED TERMS

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

... bulun kin or kai James kai ngatun John kai.

bulunGin OR bulunGayi

JAMESgayi ngadun JOHNGayi

... with James and John.

them-two-at JAMES-at AND JOHN-at

... at them two \ OR because of them two\
because of James and because of John.

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

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

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

-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

Mark 10:42

Wonto ba Jesu ko barun wiya kaibulla

ngatun wiyilliella barun, Ngurrān nura bara bo wiyelli kān Etene ko pirriwul kuttān barun ko; ngatun bara kauwul kān to wiyān barun

wandu ba JESUSgu barun wiya \gayibala\

[42] But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

Instead DONE JESUS-ERG them-all speak-PH \ call-be-PH\

Instead Jesus spoke (to) \called\ them, ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

... *ngatun wiyilliella barun, ...*

ngadun wiyiliyila barun

... and saith unto them, ...

and speak-ing-recently them-all

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

... *Ngurrān nura ...*

ngaran nura

... Ye know that ...

hear-now you-all

... “You hear [i.e. know] ...

[continues from previous frame]

...bara bo wiyelli kān Etene ko pirriwul kuttān barun ko; ...

barabu wiyiligan GENTILEgu biriwal gadan barunGu

... they which are accounted to rule over the Gentiles exercise lordship over them; ...

they-all-EMPH speak-ing-agent GENTILES-for chief be-AFF-now them-all-for

... emphatically-they, the speaking-agent(s) [i.e. commanders, rulers]
for the Gentiles. are (to be) chief(s) for them; ...

... ngatun bara kauwul kān to wiyān barun

ngadun bara gawalgandu wiyan barun

... and their great ones exercise authority upon them.

AND they-all big-agent-ERG speak-now them-all

... and they, the big-agent(s) [i.e. great ones], now speak [i.e. rule over] them”.

Mark 10:43

Yanoa yanti bang kora /ban kora/ nura:

kulla tarai kan kauwil koa [...haps ...hinga [??]] noa kauwul ka killi ko upulli kan wal kunnun noa nurun ba;

yanuwa yandi bang Gura \ban Gura\ nura

[43] But so shall it not be among you:

but whosoever will be great among you, shall be your minister:

let-it-be! thus do-now not you-all

“Desist! you do not do like this
[i.e. you will not be like this]:

IDIOM ban Gura

ban Gura

do-now not
don't do

THIS EXPRESSION
OCCURS ABOUT 30
TIMES IN THE RECORDS

DOUBTFUL Tkld /n/, /ng/

Tkld BEGAN TO SWITCH
BETWEEN /n/ AND /ng/. IN THIS
PARTICULAR CASE HE SHOULD
NOT HAVE USED /ng/ IN THE
COMMON EXPRESSION

ban Gura

IT HAVING NOTHING TO DO
WITH THE 1sgNOM PRONOUN

bang. 'I'

... kulla tarai kan kauwil koa [...haps ...hinga [??]] noa ...

gala darayiGan gawilguwa nuwa

... but whosoever ...

because other-agent be-might-having he

... because he, (an)other-agent [i.e. whosoever], might-be-doing ...

[continues next frame]

[continues from previous frame]

... *kauwul ka killi ko upulli kan ...*

gawal gagiligu ubaligan

... will be great among you, ...

big be-be-ing-for do-ing-agent

... for being a big doing-agent [i.e. achiever]
[i.e. but whosoever might be a big achiever], ...

... *wal kunnun noa nurun ba;*

wal ganan nuwa nurunba

... shall be your minister:

certainly be-will he ye-all-of

... he certainly will be yours.

POSSESSIVE unattached

A POSSESSIVE SHOULD BE
ATTACHED TO A NOUN
IDIOMATIC EXPRESSION DOUBTFUL

WORD MISSING [?]

KJV *shall be your minister*
Tkld **ganan ... nurunba**
be-will ... ye-all-of
'minister' MISSING. PERHAPS:
ga-nan gawal guri nurunba
be-will man big ye-all-of
he will be your big man

Mark 10:44

Natun tarai kan nurun ba

kauwil koa noa pirriwul ka killi ko Upulli kan wal noa kunnun yantin koba.

ngadun darayigan nurunba

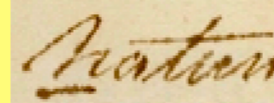
[44] And whosoever of you will be the chiefest, shall be servant of all.

AND other-agent ye-all-of

“And (an)other-agent of you [i.e. whosoever of you], ...

POSSESSIVE unattached
A POSSESSIVE SHOULD BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

DOUBTFUL Tkld /n/, /ng/



nadun

WITH THIS ENTRY, Tkld INTRODUCES THE SPELLING /n/ for /ng/, WHICH HE PERSISTED WITH THROUGH TO THE BEGINNING OF MARK xi.

DOUBTFUL Tkld TRANSLATION

KJV *whosoever of you*

Tkld **darayigan nurunba**
other-agent ye-all-of

THIS TRANSLATES AS

your other-agent

PERHAPS INSTEAD:

darayi-gan nurun-Gin-birang

other-agent ye-all-away from

(an)other-agent from (among) you

... kauwil koa noa pirriwul ka killi ko ...

gawilguwa nuwa biriwal gagiligu

... will be the chiefest, ...

be-might-having he chief be-ing-for

... he [i.e. who] might-be-doing for being chief [i.e. who might be acting as chief]; ...

... Upulli kan wal noa kunnun yantin koba.

ubaligan wal nuwa ganan yandinGuba

... shall be servant of all.

do-ing-agent certainly he be-will all-of

... he certainly will be the doing-agent [i.e. servant] of all”.

Mark 10:45

Kauwa yanti niuwoa yināl kori koba

keawai wal [171] noa tanān uwā upulli ko bōn. Wonto ba noa upulli ko, natun ngukilli ko noa morōn nikoumba ngupaiyiko kauwulkawul kan ko.

gawa yandi nyuwuwa yinal guriguba

[45] For even the Son of man

came not to be ministered unto, but to minister, and to give his life a ransom for many.

be-IMP! [yes] thus he son man-of

“Yes, thus he, the son of man, ...

... keawai wal [171] noa tanān uwā upulli ko bōn. ...

giyawayi wal nuwa danan uwa ubaligu bun

... came not to be ministered unto, ...

no certainly he approach move-PH do-ing-for him

... he certainly did not approach-move [i.e. come] (so that someone) for doing [i.e. ministering] (to) him [i.e. come for someone to minister to him]. ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

... Wonto ba noa upulli ko, ...

wandu ba nuwa ubaligu

... but to minister, ...

Instead DONE he do-ing-for

... Instead he (was) for doing [i.e. ministering], ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

[continues from previous frame]

... *natun ngukilli ko noa morōn nikoumba* ...

ngadun ngugiligu nuwa murun ngigumba

... and to give his life ...

AND give-be-ing-for he life him-of

... and he (was) for giving his life ...

... *ngupaiyiko kauwulkauwul kan ko.*

ngubayigu gawal gawalganGu

... a ransom for many.

give-do-back-for [sell] big big-agent-for

... for giving back [i.e. paying] for big-big-agent
[i.e. he was to give his life to save many].

buy / sell

7 INCONSISTENT 'buy' [3] and 'sell' [4] EXAMPLES

buy: **ngu-gi-li-gu** give-be-ing/RECIP-for

sell: SAME AS FOR 'buy', except for:

ngu-ba-yi-la give-do-back-IMP!

COMMENT:

'**buying**' IS giving RECIPROCALLY (money for goods)

'**selling**' IS giving BACK (goods (for money))

buy / sell

Tkld DID NOT CLEARLY RESOLVE
buy / sell, USING MOSTLY FORMS OF

ngu-gi-li-gu

FOR BOTH.

PERHAPS:

buy: **ngu-gi-li-gu** give-be-ing for

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

Mark 10:46

Ɔ Ngatun bara tanān uwā Jericho ka:

natun uwolliella noa ba Jericho ka birung barun katoa wirrobulikan nikoumba; natun barun katoa kore kauwul kauwul loa, yellawolliella noa Bartimeus munmān kan, yinal noa Timeus ūmba, yapun ka bitta ka poielliella.

ngadun bara danan uwa JERICHOGa

[46] And they came to Jericho:

and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timeus, sat by the highway side begging.

AND they-all approach move-PH JERICHO-at

And they approach-moved at [i.e. came to] Jericho: ...

... natun uwolliella noa ba Jericho ka birung ...

ngadun uwaliyila nuwa ba JERICHOGabirang

... and as he went out of Jericho ...

AND move-ing-recently he WHEN/if JERICHO-away from

... and when he was moving away from Jericho ...

... barun katoa wirrobulikan nikoumba; ...

barunGaduwa wirubaligan ngigumba

... with his disciples ...

them-all in company with follow-ing-agent him-of

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

-gaduwa: IN COMPANY WITH

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

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

Tkld INVENTIONS:
disciple / passover / generation

disciple	wiruba-li-gan	following agent
Passover	gawi-dwara	come-done to
generation	wilang-NGil	behind/past place

[continues from previous frame]

... *natun barun katoa kore kauwul kauwul loa, ...*

ngadun barunGaduwa guri gawal gawaluwa

...and a great number of people, ...

AND them-all-in company with man big big [many]-in company with

... and in company with them, men, big-big-in company with [i.e. with many of them], ...

-gaduwa: IN COMPANY WITH

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

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

... *yellowolliella noa Bartimeus munmīn kan, ...*

yilawaliyila nuwa BARTIMEUS manminGan

... blind Bartimaeus, the son of Timaeus, Sat ...

sit-ing-recently he BARTIMEUS blind-agent

... he, Bartimaeus, the blind-agent, was sitting, ...

... *yinal noa Timeus ūmba, ...*

yinal nuwa TIMAEUSumba

... the son of Timaeus, ...

son he TIMAEUS-of

... he, the son of Timeus, ...

... *yapun ka bitta ka poiyelliella.*

yabunGa bidaga buwiyiliyila

... by the highway side begging.

path-at side-at beg-ing-recently

... at the side at [i.e. of] the path, begging.

Mark 10:47

Natun nurrā noa ba unnoa

*ngali Jesu noa Nazareth kul, kai[bul] bea noa,
natun wiyelliyella [Jes] Ella Jesu, yināl ta David
ūmba [ng] nurrurrurmulla bi tia.*

ngadun ngara nuwa ba anuwa

[47] And when he heard that
it was Jesus of Nazareth, he began to cry out, and
say, Jesus, thou Son of David, have mercy on me.

AND hear-PH he WHEN/if that

And when he heard that ...

... ngali Jesu noa Nazareth kul, ...

ngali JESUS nuwa NAZARETHgal

... it was Jesus of Nazareth, ...

this-fellow JESUS he NAZARETH-belong

... (it was) this-fellow Jesus, he (of the) Nazareth-mob, ...

-gan / -gani / -gal

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

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

... kai[bul] bea noa, ...

gayibiya nuwa

... he began to cry out, ...

call-be-PH he

... he called, ...

UNIDENTIFIED TERMS

begin	INCHOative / INCEptive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

[continues from previous frame]

... *natun wiyelliyella [Jes] Ella Jesu, yināl ta David ūmba [ng] ...*

ngadun wiyiliyila yila JESUS yinal da DAVIDumba

... and say, Jesus,...

AND speak-ing-recently ho JESUS son AFFirm DAVID-of

... and was speaking: “Hey, Jesus, son, aye, of David, ...

... *nurrurrurmulla bi tia.*

ngararamala bi diya

... have mercy on me.

pity-make-IMP! thou me

... you must hear-make [i.e. pity] me”.

CONJOINED PRONOUNS: Tkld

‘Conjoined pronouns’: Tkld/Fraser p.17:

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

Mark 10:48

Natun bara kauwul kauwullo wiya bōn

*kaiyelli koa noa; wonto noa ba butte paiyelleen Ēlla yināl David ūmba
nurrurrumalla bi tia.*

ngadun bara gawal gawalu wiya bun

[48] And many charged him

that he should hold his peace: but he cried the more
a great deal, Thou Son of David, have mercy on me.

AND they-all big big [many]-ERG speak-PH him

And they, big-big [i.e. many], spoke (to) him, ...

... kaiyelli koa noa; ...

gayiliguwa nuwa

... that he should hold his peace: ...

stop-ing-having he

... he stopping-having [i.e. that he should stop]; ...

[continues next frame]

[continues from previous frame]

... *wonto noa ba butte paiyelleen* ...

wandu nuwa ba badi bayliyan

... but he cried the more a great deal, ...

instead he DONE continue (more) noise-ing-did

... instead he more was noising
[i.e. was making more noise]: ...

... *Ēlla yināl David ūmba nurrurrumalla bi tia.*

yila yinal DAVIDumba ngararamala bi diya

... Thou Son of David, have mercy on me.

ho son DAVID-of pity-make-IMP! thou me

... “Hey, son of David, you must pity me”.

MYSTERY WORD: *badi*

badi

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

wandu ba: whereas / INSTEAD

wandu ba

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

MYSTERY WORD: *bayliyan*

Luke

Mark

bayi-li-yan: ‘noise-ing-did’ OCCURS ONLY TWICE,
ABOUT THE SAME INCIDENT,
REPORTED IN Luke xviii.39 AND Mark 10:48
DID Tkld COPY THE ONE FROM THE OTHER [?]
POSSIBLY A MISTAKE FOR:
gayi-ba-li-yan: ‘call-do-ing-did’

CONJOINED PRONOUNS: Tkld

‘Conjoined pronouns’: Tkld/Fraser p.17:
I thee **ba-nung** she thee **bin-toa**
I her **ba-noun**
thou me **bi-tia** thou her **bi-noun**
thou him **bi-nung**
he thee **bi-loa** (he me **tia-loa**)

Mark 10:49

*Natun narokea noa Jesu korun [...ll [(sti)ll [?]],
natun wiyā [bōn] kaibulli ko bōn, Natun kaibea bōn bara ngala ko Munmīn kan kore,
wiyelliyella bōn, Pittul kauwa bi, bouṅkullia; [173] kaibullān bilōa.*

ngadun ngarugiya nuwa JESUS gurun

[49] And Jesus stood still,
and commanded him to be called. And they call
the blind man, saying unto him, Be of good
comfort, rise; he calleth thee.

AND stand-be-PH he JESUS quiet

And he, Jesus, stood quiet(ly), ...

... *natun wiyā [bōn] kaibulli ko bōn, ...*

ngadun wiya gayibaligu bun

.. and commanded him to be called. ...

AND speak-PH call-do-ing-for him

... and spoke, for calling him; ...

... *Natun kaibea bōn bara ngala ko Munmīn kan kore, ...*

ngadun gayibiya bun bara ngalagu manminGan guri

... And they call the blind man, ...

AND call-be-PH him they-all that fellow-for blind-agent man

.. and they called him, for that fellow the blind-agent man, ...

[continues from previous frame]

... *wiyelliyella bōn*, ...

wiyiliyila bun

.. saying unto him, ...

speaking-recently him

... speaking (to) him: ...

... *Pittul kauwa bi, bounkullia; [173] ...*

bidal gawa bi bungGaliya

... Be of good comfort, rise; ...

joy be-IMP! thou rise-be-ing-IMP!

... “You must be joy(ful), (you) must rise; ...

... *kaibullān bilōa*.

gayibalan bi luwa

... he calleth thee.

call-do-ing-now thee-he

... he is calling (for) you”.

CONJOINED PRONOUNS: Tkld

‘Conjoined pronouns’: Tkld/Fraser p.17:
 I thee **ba-nung** she thee **bin-tōa**
 I her **ba-noun**
 thou me **bi-tia** thou her **bi-noun**
 thou him **bi-nung**
 he thee **bi-loa** (he me **tia-loa**)

 SPECULATIVE COMPLETE SET

	I	THOU	HE	SHE
ME	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]

Mark 10:50

*Natun noa, warikulliella wurubil ngikoumba ba,
*bounkilleen, ngatun uwā Jesu kai kolan.**

ngadun nuwa warigaliyila wurubil ngigumba ba

[50] And he, casting away his garment,
rose, and came to Jesus.

AND he reject-ing-recently blanket him-of DONE

And he was >done<-rejecting his blanket [i.e. cloak], ...

... *bounkilleen, ngatun uwā Jesu kai kolan.*

bungGiliyan ngadun uwa JESUSgayigulang

... rose, and came to Jesus.

rise-be-ing-did AND move-PH JESUS-at-towards

... was rising, and moved at towards Jesus.

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

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

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

Mark 10:51

Natun Jesu ko noa wiyā natun wiyelliella bōn,

Minnun bunnun bannūn? Wiyā bōn noa munmīn kān to. Ella Pirriwul /namunbilli ko tia umulla nakilli ko /or umulla bi tia nakilli ko./

ngadun JESUSgu nuwa wiya ngadun wiyiliyila bun

[51] And Jesus answered and said unto him,

What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

AND JESUS-ERG he speak-PH AND speak-ing-recently him

And he, Jesus, spoke, and was speaking (to) him: ...

.. Minnun bunnun bannūn?

minang banan ba nung

.. What wilt thou that I should do unto thee? ...

what do-will I-thee

... “What will I do (for) you?” ...

CONJOINED PRONOUNS: Tkld

‘Conjoined pronouns’: Tkld/Fraser p.17:

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

.. Wiyā bōn noa munmīn kān to. ...

wiya bun nuwa manminGandu

... The blind man said unto him, ...

speak-PH him he blind-agent-ERG

... He, the blind agent, spoke (to) him: ...

[continues from previous frame]

...Ella Pirriwul /namunbilli ko tia umulla nakilli ko ...

yila biriwal \namanbiligu diya umala nagiligu

... Lord, that I might receive my sight.

ho chief see-make-permit-ing-for me make-IMP! see-be-ing-for

... “Hey, chief, for permitting me for seeing, (you) must make for seeing ...

.../or umulla bi tia nakilli ko./

\ OR umala bi diya nagiligu

... Lord, that I might receive my sight.

\ OR make-IMP! thou-me see-be-ing-for\

... \ OR You must make me for seeing\”.

*Natun Jesu ko noa bōn wiyā,
yurin bi wolla; Ngali tin niroumba tin nurrulli tin
murrōng bīnumā. Natun tāntoa bo ta umā bōn
nakilli ko, natun wirrobulleen noa bōn Jesu nun
yapun koa [ko].*

ngadun JESUSgu nuwa bun wiya

[52] And Jesus said unto him,
Go thy way; thy faith hath made thee whole. And immediately
he received his sight, and followed Jesus in the way.

AND JESUS-ERG he him speak-PH

And he, Jesus, spoke to him: ...

... *yurin bi wolla [move]; ...*

yuring bi wala

... Go thy way; ...

go away thou move-IMP!

... “Go away, you must move (away); ...

... *Ngali tin niroumba tin nurrulli tin ...*

ngalidin ngirumbadin ngaralidin

... thy faith ...

this-because thee-of-because hear-ing-because

... because of this your hearing [i.e. faith], ...

but / because / therefore

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

DOUBTFUL AGREEMENT

KJV *thy faith*
Tkld **ngalidin ngirumbadin ngaralidin**
PERHAPS BETTER REPRESENTED BY
ngalidin ngarali da ngirumba
this-because hear-ing ABSTR thee-of
because of your hearing [i.e. faith]

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

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

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

[continues from previous frame]

...*Ngali tin niroumba tin nurrulli tin* ...

ngalidin ngirumbadin ngaralidin

... thy faith ...

this-because thee-of-because
hear-ing-because

... because of this your hearing [i.e. faith], ...

but / because / therefore

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

DOUBTFUL AGREEMENT

KJV *thy faith*
Tkld **ngalidin ngirumbadin ngaralidin**
PERHAPS BETTER REPRESENTED BY
ngalidin ngarali da ngirumba
this-because hear-ing ABSTR thee-of
because of your hearing [i.e. faith]

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

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

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

...*murrorōng bīnumā.* ...

marurung bi numa

... hath made thee whole. ...

good thou try/touch-PH

... you touched [i.e. proved] good". ...

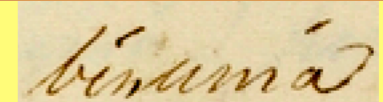
DOUBTFUL Tkld TRANSLATION

KJV *[for] thy faith hath made thee whole.*
Tkld **ngirumbadin ngaralidin marurung bi numa**
thee-of-because hear-ing-because
good thou try/touch-PH
ERROR: NOT 'thou' BUT 'thee'.
PERHAPS:
gala ngara-li da ngirumba marurung bin numa
because hear-ing ABSTR thee-of good
thee touch-PH
because your hearing [i.e. faith] touched you good [i.e. made you whole]

SPECIAL WORD: tempt/touch/ try/teach

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

MYSTERY WORD: binuma



THERE ARE NO OTHER Tkld RECORDS OF THIS OR ANYTHING LIKE IT. AS THERE ARE THREE Karree EXAMPLES OF **binul**: 'strong', IT PLAUSIBLY MIGHT BE strong-make. BUT IF IT WERE AN MS ERROR FOR "bī numā", THIS WOULD MAKE:

bi numa: thou touch/try-PH. THIS WOULD SEEMS MORE LIKELY.

[continues next frame]

[continues from previous frame]

... *Natun tāntoa bo ta umā bōn nakilli ko, ...*

**ngadun danduwabu da
uma bun nagiligu**

... And immediately he received his sight, ...

AND enough-EMPH AFFirm [immediately]
make-PH him see-be-ing-for

... And immediately (someone)
made him for seeing; ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (did whatever...)

IMMEDIATELY

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

danduwabu da OCCURS 5 TIMES. THIS IS THE ONLY INSTANCE WHEN USED FOR 'immediately'. IN Luke xviii.43, **danduwagal bu** IS USED FOR THESE SAME WORDS

-bu da: EMPHatic AFFirm

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

"-bo-ta."

-bu da

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

[only]

Tkld
AWA
Key
1850
[52:29]

... *natun wirrobulleen noa bōn Jesu nun yapun koa [ko].*

**ngadun wirubaliyan nuwa bun
JESUSnung yabangGuwa [yabangGa]**

... and followed Jesus in the way.

AND follow-ing-did he him JESUS-ACC
path-having (through/by) [path-using]

... and he was following him, Jesus, by [using] the path.

-toa / -koa COMIT / PROP / PERL

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

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