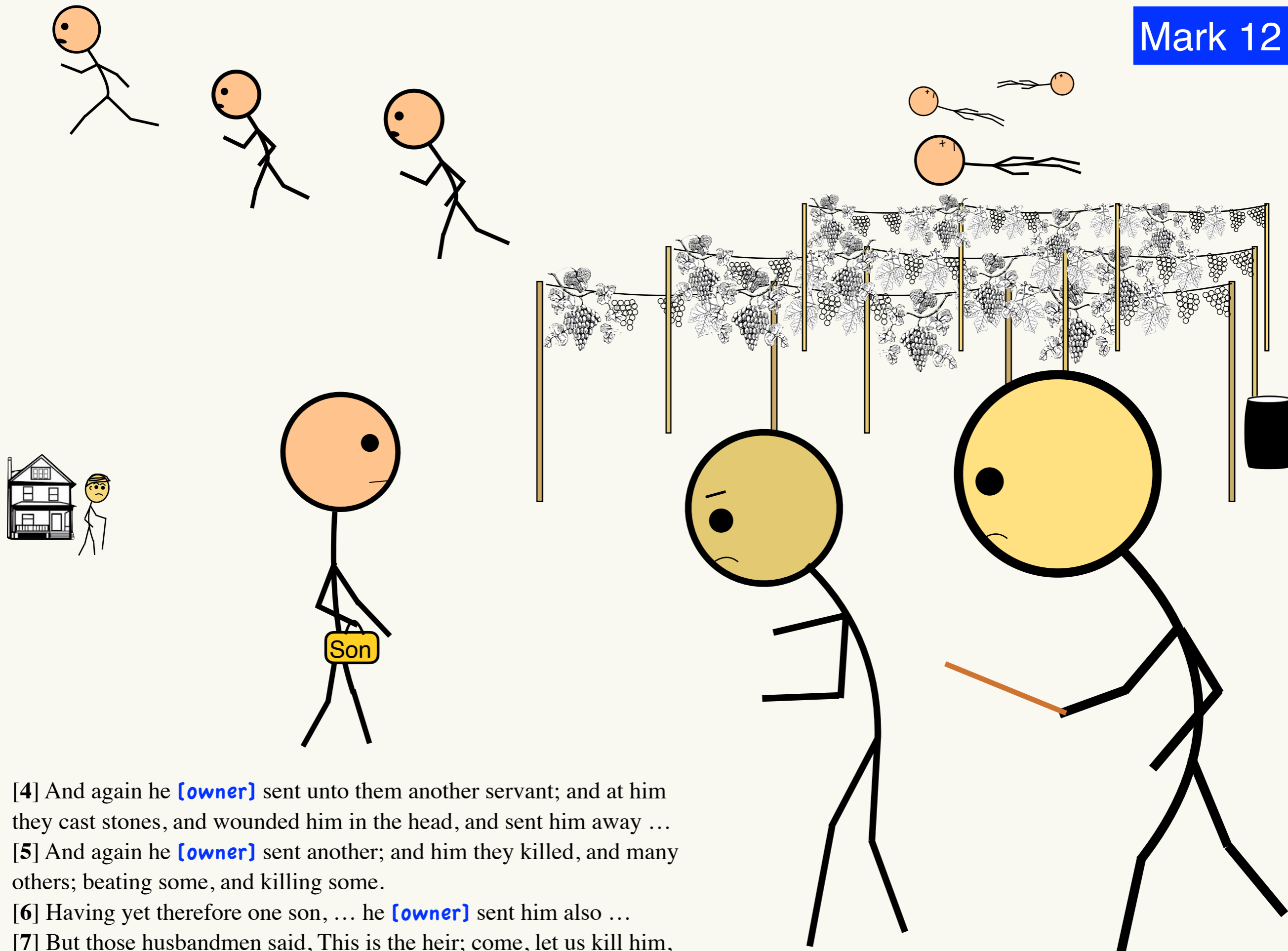


**Analysis of the translations
of L.E. Threlkeld
by
Jeremy Steele**

Mark 12



[4] And again he **owner** sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away ...

[5] And again he **owner** sent another; and him they killed, and many others; beating some, and killing some.

[6] Having yet therefore one son, ... he **owner** sent him also ...

[7] But those husbandmen said, This is the heir; come, let us kill him, and the inheritance shall be ours.

Mark 12:01

[(Ngatun noa barun wiyā _____ [began] Parabole)]

Ngatun ___x potopaiya wiyā ngaiya noa barun Parabole tara, [189]

Tarai kan to Kore ko Meapā Vinyard ngē[i]l la ngatun meapā wakōl Hedge karai karai unta ngatun pinnia wine ngēl la ko, ngatun witiā \or wittia\ wakōl Tower, ngatun wūnkulla barun kin upullikan ta, ngatun waita uwā kalōng kolāng.

ngadun budubaya wiya ngaya nuwa barun PARABLEdara

[1] And he began to speak unto them by parables.

A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

AND burst-do-PH speak-PH then he them-all PARABLE-PLUR

And then he burst [i.e. began to] speak (to) them parables: ...

UNIDENTIFIED TERMS

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

... Tarai kan to Kore ko Meapā Vinyard ngē[i]l la ...

darayigandu gurigu miyaba VINEYARDngila

... A certain man planted a vineyard, ...

other-agent-ERG man-ERG plant-PH VINEYARD-place-at

... “(An)other-agent man [i.e. another man] [the vigneron] planted at the vineyard, ...

... ngatun meapā wakōl Hedge karai karai unta ...

ngadun miyaba wagul HEDGE garayi garayi anda

... and set an hedge about it, ...

AND plant-do-PH one HEDGE twist twist there

... and planted one hedge twist twist [i.e. around] there, ...

wagul ARTICLE

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

[continues from previous frame]

... *ngatun pinnia wine ngēl la ko, ...*

ngadun biniya WINEngilagu

... and digged a place for the winefat, ...

AND dig-PH WINE-place-at-for

... and dug a wine-place at for (it), ...

... *ngatun wītā \or wittia\ wakōl Tower, ...*

ngadun widiya wagul TOWER

... and built a tower, ...

AND build-PH one TOWER

... and built one tower, ...

MYSTERY WORD: widi

widi-...	build	22
widi-...	achieve	8
widi-...	sing	10
widi-...	fall	9
widi-...	gather	3
widi-...	search	3
wi-di-...	burn, smoke	2

COMMENT: 'build' AND 'achieve' are similar concepts

wi: INLAND WORD FOR 'fire'

wagul ARTICLE

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

[continues from previous frame]

...ngatun wūnkulla barun kin upullikan ta, ...

ngadun wunGala barunGin ubaligan da

... and let it out to husbandmen, ...

AND deposit-be-PH them-all-at do-ing-agent AFFirm

... and deposited [i.e. let (it)] at [i.e. to] them doing-agent(s) [i.e. husbandmen], aye, ...

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

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

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

...ngatun waita uwā kalōng kolāng.

ngadun wada uwa galungGulang

... and went into a far country.

AND depart move-PH distant-towards

... and depart-moved distant-towards [i.e. to a distant (place)].

Mark 12:02

*Ngatun yakita ngaiya poaikulleen ba,
yuka noa bōn wakōl u[ɸ]mullikān barun kin upulli kan ta, nguwil
koa bara bōn yeai Vineyard ngēl la birung.*

ngadun yagida ngaya buwayigaliyan ba

[2] And at the season
he sent to the husbandmen a servant, that
he might receive from the husbandmen of
the fruit of the vineyard.

AND now then grow-be-ing-did WHEN/if

“And now, then when (it was) growing (time), ...

*... yuka noa bōn wakōl u[ɸ]mullikān
barun kin upulli kan ta, ...*

**yuga nuwa bun wagul
umaligan barunGin ubaligan da**

... he sent to the husbandmen a servant, ...

send-PH he him one make-ing-agent
them-all-at do-ing-agent AFFirm

... he [the vigneron] sent him, one making-
agent [i.e. servant], at [i.e. to] them, the
doing-agent(s) [i.e. husbandmen], aye, ...

wagul ARTICLE

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

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

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

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

[continues next frame]

[continues from previous frame]

... *nguwil koa bara bōn* ...

nguwilguwa bara bun

... that he might receive from the husbandmen ...

give-might-having they-all him

... (that) they [i.e. husbandmen] give-might-doing
[i.e. that they might give] (to) him [to the vignerōn] ...

... *yēai Vineyard ngēl la birung.*

yiyayi VINEYARDngilabirang

... of the fruit of the vineyard.

fruit VINEYARD-place-away from

... the fruit from the vineyard place.

Mark 12:03

Ngatun mānkulla bōn bara,

*ngatun būnkulla bōn, ngatun yukā bōn waita
kolāng yeai korien /or ngatirān/*

ngadun manGala bun bara

[3] And they caught him,
and beat him, and sent him away empty.

AND take-be-PH him they-all

“And they [the husbandmen] took [i.e. caught] him [the servant], ...

... ngatun būnkulla bōn, ...

ngadun bunGala bun

... and beat him, ...

AND beat-be-PH him

... and beat him [the servant], ...

...ngatun yukā bōn waita kolāng yeai korien /or ngatirān/

ngadun yuga bun wadaGulang yiyayigurin \OR ngadiran

... and sent him away empty.

AND send-PH him depart-towards fruit-lacking \ OR nothing-ness\

... and sent him [the servant] depart-towards fruit-lacking
[i.e. away without any fruit] /OR (with) nothing.

Mark 12:04

Ngatun noa toenta yukēa kan barun kin

tarai kan umulli kān; ngatun [cast stones] ngatun būnkulla bōn wollung ta, ngatun yuka bōn yarakai umatoara.

**ngadun nuwa duwinda
yugiyagan barunGin**

[4] And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

AND he afterwards send-again-now them-all-at

“And he [the vigneron] afterwards sent again at [i.e. to] them [the husbandmen] ...

... *tarai kan umulli kān; ...*

darayigan umaligan

... another servant; ...

other-agent make-ing-agent

... (an)other-agent making-agent [i.e. servant (#2)], ...

... *ngatun [cast stones] ...*

**ngadun [daramaliyan bara
dunung ngigungGin]**

... and at him they cast stones, ...

AND [throw-make-ing-did they-all stone him-at]

... and [they were throwing stone(s) at him [servant (#2)]], ...

MYSTERY WORD: *duwing*

dun / duwing

MEANINGS: exchange, count, preserve, divide, connect

DIFFERENT WORDS:

duwanda / duwinda: eventually, after

TIME

gabu soon **yagida** now
ngaya then **yugida** after
dangGa before **gumba** tomorrow
 ... until **wara** yesterday
yandi gadayi always (*thus every*)
yaguwanda when
duwanda afterwards, future
bunin beforehand
bangGayi now

-yaga: ‘again’ / ‘lest’

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

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

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

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

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

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

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

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

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE A TRANSLATION ,

THIS WORDING

IS PROPOSED.

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

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

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

[continues from previous frame]

...ngatun b̄nkulla b̄n wollung ta, ...

ngadun bunGala bun walangda

... and wounded him in the head, ...

AND beat-be-PH him head-at

... and beat him [servant (#2)] at [i.e. on] the head, ...

...ngatun yuka b̄n yarakai umatoara.

ngadun yuga bun yaragayi umadwara

... and sent him away shamefully handled.

AND send-PH him bad make-done to

... and sent him [servant (#2)] (away) bad make-endowed [i.e. bad(ly) done by].

PASSIVE: -dwara

Tkld USED **-dwara**: done to
 TO REPRESENT PASSIVE FORMS, e.g.:
wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
 RENDERED: speak-, hide-, give-endowed

Mark 12:05

Ngatun noa toenta [bōn] barun kin tarai k̄an umullikan;

ngatun bōn bara tetti bungnga, ngatun kauwulkauwul bara tarai k̄an; b̄unkilliella barun tarai kan, ngatun tetti [191] bungngulliellio barun tarai kan.

ngadun nuwa duwinda [yugiyagan] barunGin darayigan umaligan

[5] And again he sent another; and him they killed, and many others; beating some, and killing some.

AND he afterwards [send-again-now] them-all-at other-agent make-ing-agent

“And he [the vigneron] afterwards [again sent] (an)other-agent making-agent [i.e. servant #3] at [i.e. to] them [the husbandmen]; ...

... ngatun bōn bara tetti bungnga, ...

ngadun bun bara didibangGa

... and him they killed, ...

AND him they-all dead-do-compel-PH

... and they compelled him [servant #3] dead, ...

MISSING TRANSLATION

Tkld DID NOT TRANSLATE:

again he sent

PERHAPS:

yugi-yaga-n

send-again-now

he again sends [i.e. sent]

MYSTERY WORD: duwing

dun / duwing

MEANINGS: exchange, count, preserve, divide, connect

DIFFERENT WORDS:

duwanda / duwinda: eventually, after

TIME

gabū	soon	yagida	now
ngaya	then	yugida	after
dangGa	before	gumba	tomorrow
...	until	wara	yesterday
yandi gadayi	always (<i>thus every</i>)		
yaguwanda	when		
duwanda	afterwards, future		
bunin	beforehand		
bangGayi	now		

-yaga: ‘again’ / ‘lest’

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

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

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

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

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

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

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

	CAUS	LOC	ALL	PERL
	because	at	to	thru/by

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

[continues from previous frame]

...ngatun kauwulkauwul bara tarai k̄an; ...

ngadun gawal gawal bara darayigan

... and many others; ...

AND big big [many] they-all other-agent

... and they big-big [i.e. many] other-agent(s) [servant #4+]; ...

...būnkiliella barun tarai kan, ...

bunGiliyila barun darayigan

... beating some, ...

beat-be-ing-recently them-all other-agent

... were beating them other-agent(s) [servant #4+]; ...

...ngatun tetti [191] bungngulliellio barun tarai kan.

ngadun didibangGaliyila barun darayigan

... and killing some.

AND dead-do-compel-ing-recently them-all other-agent

... and were compelling them other-agent(s) [servant #4+] dead.

MS ERROR

bungngulliellio
do-compel-ing-recently
MS ERROR FOR
bangGaliyila

Mark 12:06

*Kakilliella [[ng[aiya] yināl pittul matoara wakōl bo ta ngikoumba
yuka bōn noa willung ka barun kin, wiyelliella, ngurrunnun wal bara bōn yināl emmoumba.*

**gagiliyila ngaya yinal bidalwadwara
wagulbu da ngigumba**

[6] Having yet therefore one son, his well-beloved,
he sent him also last unto them, saying, They will reverence my son.

be-be-ing-recently [then] son joy-make-done to
one-EMPH AFFirm him-of

“(There) was being then his [the vigneron’s] emphatically-
one [i.e. only one], aye, joy-endowed [i.e. beloved] son, ...

PASSIVE: -dwara
Tkld USED **-dwara**: done to
TO REPRESENT PASSIVE FORMS, e.g.:
wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
RENDERED: speak-, hide-, give-endowed

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

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

... yuka bōn noa willung ka barun kin, wiyelliella, ...

yuga bun nuwa wilangGa barunGin wiyiliyila

.. he sent him also last unto them, saying, ...

send-PH him he behind-at them-all-at speak-ing-recently

... he [the vigneron] sent him [the son] at-behind [i.e. the last]
at [i.e. to] them [the husbandmen], speaking: ...

-kin /-din: CAUS/LOC/ALL/PERL
IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS. THE SUFFIXES SIGNIFY:

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

... ngurrunnun wal bara bōn yināl emmoumba.

ngaranan wal bara bun yinal imuwumba

... They will reverence my son.

hear-will certainly they-all him son me-of

... “They [the husbandmen] will certainly hear [i.e. reverence] him, my son [the son]”.

Mark 12:07

Wonto ba bara wiyellileen [wiyillān] barabo barabo,

Unni ta Ungngurra pirriwul; kai ngeen buwil koa [...[o?]]mitted in L[uke] 20/14 bōn, ngatun ngaiya purai koa kauwil ngearun ba.

wandu ba bara wiyililiyan [wiyilan] barabu barabu

[7] But those husbandmen said among themselves,

This is the heir; come, let us kill him, and the inheritance shall be ours.

Instead DONE they-all speak-ing-RECIP-did
[speak-RECIP-now] they-all-EMPH they-all-EMPH

“Instead they [the husbandmen] were speaking emphatically-they emphatically-they [i.e. amongst themselves]: ...

... Unni ta Ungngurra pirriwul; ...

ani da wungGara biriwal

... This is the heir; ...

this AFFirm boy chief

... “This, aye, [i.e. is] the boy chief [i.e. heir] [the son]; ...

[continues next frame]

[continues from previous frame]

...*kai ngeen buwil koa* [[o]mitted in L[uke] 20/14] *bōn*, ...

gayi ngiyin buwilguwa bun

... come, let us kill him, ...

come we-all beat-might-having him

... come, (that) we [the husbandmen]
beat-might-doing [i.e. kill] him [the son], ...

LUKE comparison

AS Tkld INDICATED. **koa** IS OMITTED IN THE EQUIVALENT TEXT IN LUKE

"... kaai ngéen
búwil bon, ..."

gayi ngiyin
buwil bun

"... come, let us
kill him, ..."

come we-all
beat-might him

Tkld LUKE
[XX:20:14::1
81:7.2]

...*ngatun ngaiya purai koa kauwil ngearun ba.*

ngadun ngaya barayiguwa gawil ngiyarunba

... and the inheritance shall be ours.

AND then earth-having be-might us-all-of

... and then our [the husbandmen's]
earth-having [i.e. inheritance] might be'.

POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

KJV *the inheritance shall be ours*
Tkld **barayiguwa gawil ngiyarunba**
earth-having be-might us-all-of
UNATTACHED POSSESSIVE. PERHAPS
barayi-guwa ga-wil ngiyarun-Gayi
earth-having be-might us-all-at
earth-having [i.e. inheritance] might be at us [i.e. in our possession]

Mark 12:08

Ngatun mankulla bōn bara

*ngatun tettibungnga ngaiya bōn, ngatun warikā
bōn bara Vineyard ngēl la birung.*

ngadun manGala bun bara

[8] And they took him,
and killed him, and cast him out of the
vineyard.

AND take-be-PH him they-all

“And they [the husbandmen] took [i.e. caught] him [the son], ...

... *ngatun tettibungnga ngaiya bōn, ...*

ngadun didibangGa ngaya bun

... and killed him, ...

AND dead-do-compel-PH then him

... and then compelled him [the son] dead, ...

... *ngatun warikā bōn bara Vineyard ngēl la birung.*

ngadun wariga bun bara VINEYARDngilabirang

... and cast him out of the vineyard.

AND reject-PH him they-all VINEYARD-place-away from

... and they [the husbandmen] rejected him [the son] away from the vineyard place.

Mark 12:09

Minnung bunnun ngaiya noa Pirriwul lo? [barun]

Tanān wal noa uwonnun, ngatun tetti bunggunnun barun upullikan ta, ngatun ngunun wal noa Vineyard ngēl la barun tarai kan ko.

minang banan ngaya nuwa biriwalu

[9] What shall therefore the lord of the vineyard do?

he will come and destroy the husbandmen, and will give the vineyard unto others.

what do-will then he chief-ERG

“What then will he, the chief, [the vigneron] do? ...

... *Tanān wal noa uwonnun, ...*

danan wal nuwa uwanan

... he will come ...

approach certainly he move-will

... He [the vigneron] will certainly approach-move, ...

[continues next frame]

[continues from previous frame]

...ngatun tetti bungngunnun barun upullikan ta, ...

ngadun didibangGanan barun ubaligan da

... and destroy the husbandmen, ...

AND dead-do-compel-will them-all do-ing-agent AFFirm

... and will dead-compel [i.e. kill] them, the doing-agents [the husbandmen], aye, ...

...ngatun ngunun wal noa Vineyard ngēl la barun tarai kan ko.

ngadun ngunan wal nuwa

VINEYARDngila barun darayiganGu

... and will give the vineyard unto others.

AND give-will certainly he VINEYARD-place-at them-all other-agent-to

... and he [the vigneron] will certainly give the vineyard (to) them, to other-agent(s).

DOUBTFUL Tkld TRANSLATION

KJV *the vineyard*

Tkld **VINEYARDngila**

VINEYARD-place-at

ACCusative, NOT LOCative. PERHAPS:

VINEYARD-ngil

VINEYARD-place

Mark 12:10

Ngatun wiyā \or wiā\ nura wiyalān [unnōa-?] unni ta upatoara Scripture.

Tunūng ta warikā wittilli kān to unnoa ta katea kān[unn] wokka ka waiyakān ta wollung:

ngadun wiya nura wiyalan ani da ubadwara SCRIPTURE

[10] And have ye not read this scripture;

The stone which the builders rejected is become the head of the corner:

**AND QUESTION you-all speak-persist-now
this AFFirm do-done to SCRIPTURE**

“AND QUERY Did you speak [i.e. read] this, aye, do-endowed [i.e. written] scripture [i.e. did you read this scripture]? ...

PASSIVE: -dwara

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

wiya-dwara	speak-done to	spoken
yuruba-dwara	hide-done to	hidden
ngu-dwara	give-done to	given

RENDERED: speak-, hide-, give-endowed

... Tunūng ta warikā wittilli kān to ...

dunung da wariga widiligandu

... The stone which the builders rejected ...

stone AFFirm reject-PH build-ing-agent-ERG

... The stone, aye, the builder(s) rejected — ...

MYSTERY WORD: widi

widi-...	build	22
widi-...	achieve	8
widi-...	sing	10
widi-...	fall	9
widi-...	gather	3
widi-...	search	3
wi-di-...	burn, smoke	2

COMMENT: ‘build’ AND ‘achieve’ are similar concepts
wi: INLAND WORD FOR ‘fire’

... unnoa ta katea kān[unn] wokka ka waiyakān ta wollung:

anuwa da gadiyagan wagaga wayaganda walang

... is become the head of the corner:

that AFFirm be-AFF-again-now high-at room-at head

... that, aye, became again at-high at the room, aye, head [i.e. the rejected stone became the head-stone, the capstone, the cornerstone, of the room].

-yaga: ‘again’ / ‘lest’

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

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

Mark 12:11

Unni ta ngali noa Pirriwul lo uma.

ngatun [193] (It is marvellous in our Eyes? Biyung kang ngaikung ko ngearun ba?)

ani da ngali nuwa biriwalu uma

[11] This was the Lord's doing,
and it is marvellous in our eyes?

this AFFirm this he chief-ERG make-PH

“This, aye, this he, the chief, made, ...

... ngatun [193] (It is marvellous in our Eyes?

Biyung kang ngaikung ko ngearun ba?)

ngadun (biyangGang
ngayigungGu ngiyarunba)

... and it is marvellous in our eyes?

AND amaze-BEness eye-using us-all-of

... and our eyes (did) amazement.”

MYSTERY WORD: amaze

biya- WORDS USED FOR 'father' AND 'amaze'
SIMILAR father-like WORD FOR surprise FOUND IN THE SYDNEY LANGUAGE

"ela-beára"	yila biyara	"of wonder, surprise, astonishment"	ho amaze	Tkld/Frsr AWA 1892 [46:29] [Awa]
-------------	-------------	-------------------------------------	----------	----------------------------------

-gan / -gan(g)

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

Mark 12:12

*Ngatun **kuta** [[so]ught] bara bon mankilliko,
wonto ba bara kinta lang barun **kin** [kai] Kore tin; kulla bara ngurrā wiyā noa ba
unni Parable barun kin: ngatun warikā bara bōn, ngatun waita bara uwā.*

ngadun guda bara bun manGiligu

[12] And they sought to lay hold on him,
but feared the people: for they knew that he had spoken the parable
against them: and they left him, and went their way.

AND think-PH they-all him take-be-ing-for

And they thought [i.e. sought] for taking (hold of) him, ...

... *wonto ba bara kinta lang
barun **kin** [kai] Kore tin; ...*

wandu ba bara gindalang barunGin [barunGayi] guridin

... but feared the people: ...

instead DONE they-all fear-ness
them-all-because man-because

... instead they (were) fearness [i.e.
fearful] at [because of] them, the men; ...

wandu ba: whereas / INSTEAD

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

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

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

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

TIME

gabu soon **yagida** now
ngaya then **yugida** after
dangGa before **gumba** tomorrow
... until **wara** yesterday
yandi gadayi always (*thus every*)
yaguwanda when
duwanda afterwards, future
bunin beforehand
bangGayi now

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

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

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

[continues from previous frame]

...*kulla bara ngurrā wiyā noa ba unni Parabole barun kin: ...*

gala bara ngara wiya nuwa ba ani PARABLE barunGin

... for they knew that he had spoken the parable against them: ...

because they-all hear-PH speak-PH he DONE this PARABLE them-all-at

... because they heard [i.e. knew] he >done<-spoke
this parable at [i.e. against] them: ...

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

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

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

...*ngatun warikā bara bōn, ...*

ngadun wariga bara bun

... and they left him, ...

AND reject-PH they-all him

... and they rejected [i.e. left] him, ...

...*ngatun waita bara uwā.*

ngadun wada bara uwa

... and went their way.

AND depart they-all move-PH

... and they depart-moved.

Mark 12:13

f Ngatun yuka bara barun tarai kan Pharisee X [[um/gu]ba [?]]
ngatun barun Herod X ūmba ngikoung kin ngurrulli ko wiyelli ta ngikoumba.

ngadun yuga bara barun darayigan PHARISEE [[gu]ba [?]]

[13] And they send unto him certain of the Pharisees
 and of the Herodians, to catch him in his words.

AND send-PH they-all them-all other-agent PHARISEE

AND they sent them other-agent(s) of the Pharisees ...

MARGINAL NOTE illegible



TWO TEXTUAL NOTE INDICATORS [x] ARE FOR POSSESSIVE SUFFIXES, THE SECOND BEING **-umba** FOR A PROPER NAME, AND THE MARGINAL NOTE FOR THE FIRST LOOKING LIKE ENDING ... **lo**, BUT COULD POSSIBLY BE THE POSSESSIVE SUFFIX **[-gu]ba** OR **[-um]ba**, WHICH SEEMS LIKELY.

... ngatun barun Herod X ūmba ngikoung kin ...

ngadun barun HERODumba ngigungGin

... and of the Herodians, ...

AND them-all HEROD-of him-at

... and them of Herod, at [i.e. to] him, ...

POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN
 IDIOMATIC EXPRESSION
 DOUBTFUL

WORD UNATTACHED. PERHAPS
HEROD-din
 HEROD-at
[and them] at [i.e. allied to] HEROD

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

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

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

...ngurrulli ko wiyelli ta ngikoumba.

ngaraligu wiyili da ngigumba

... to catch him in his words.

hear-ing-for speak-ing ABSTR him-of

... for hearing his abstract-speaking [i.e. words].

Mark 12:14

Ngatun tanān uwā bara ba,

wiyā bara bōn, Ella, Pirriwul, ¹yuna bo ta wal ²Tuloo ta bi kuttān, ngatun kinta kora lang bi tarai kore nung, kulla keawarān bi ngurra pa barun mikan ka kore koba; wonto ba bi upān yanti Eloī koba tuloo ta: wiā ~~tu~~lōa [murrorōng] ta ngukilli ko ngukilli kan ne ngala ko [ngikoung kin] K[€]aisaro ko [[ki]n [?]], nga keawai?

ngadun danan uwa bara ba

[14] And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?

AND approach move-PH they-all WHEN/if

And when they approach-moved, ...

... wiyā bara bōn, ...

wiya bara bun

.. they say unto him, ...

Speak-PH they-all him

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

... Ella, Pirriwul, ¹yuna bo ta wal ²Tuloo ta bi kuttān, ...

yila biriwal yunabu da wal duluwa da bi gadan

... Master, we know that thou art true, ...

ho chief true-EMPH AFFirm certainly straight AFFirm thou be-AFF-now

... "Hey chief, (it is) certainly emphatically-true, aye, [i.e. correct] (that) you are straight, aye [i.e. true], ...

-bu da: EMPHatic AFFirm

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

"-bo-ta."	-bu da	"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-wakōl-bo-ta, one only, one by itself, one alone."	[only]	Tkld AWA Key 1850 [52:29 □]
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[continues from previous frame]

... ngatun kinta kora lang bi tarai kore nung, ...

ngadun ginda guralang bi darayi gurinung

... and carest for no man: ...

AND fear-not-ness thou other man-ACC

... and you (have) no fear-ness (for) other men, ...

-gan / -gan(g): BEness

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

... kulla keawarān bi ngurra pa barun mikan ka kore koba; ...

gala giyawaran bi ngara BA barun miganGa guriguba

... for thou regardest not the person of men, ...

but not-now thou hear NEG them-all in front-at man-of

... because you (do) not <not> hear [i.e. regard] them (who are) at [i.e. in] front of men; ...

ba FUNCTIONS

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

DOUBLE NEGATIVE

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

... wonto ba bi upān yanti Eloī koba tuloa ta: ...

wandu ba bi uban yandi ELOI guba duluwa da

... but teachest the way of God in truth: ...

instead DONE thou do-now thus GOD-of straight ABSTR

... instead you now do [i.e. teach] thus, of God, truth: ...

wandu ba: whereas / INSTEAD

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

[continues from previous frame]

... *wià tuløa [murrorōng] ta ngukilli ko ...*

wiya marurung da ngugiligu

... Is it lawful to give ...

QUESTION [good] AFFirm give-be-ing-for

... QUERY (is it) good [i.e. lawful], aye, for giving [i.e. is it lawful for giving], ...

... *ngukilli kan ne ngala ko [ngikoung kin] K[€]aisaro ko [[ki]n [?]], ...*

ngugiligani ngalagu [ngigungGin] CAESARUgu [gin]

... tribute to Caesar, ...

give-be-ing-entity that-for [him-at] CAESAR-for [at]

... the giving-entity [i.e. tribute] [at [i.e. to] him] for [i.e. to] that-fellow for [i.e. to (at)] Caesar [i.e. tribute to him, that fellow Caesar], ...

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

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

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

... *nga keawai?*

nga giyawayi

... or not?

OR no

... or not?"

DOUBTFUL Conjunctions

nga = or 69
nga = be (alternative to **ga**) 12
ngadun = and

CONJUNCTIONS UNUSUAL

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

Mark 12:15

Wiā ngeen ngunun,

*nga wiā ngeen ngu korien? Wonto
ba noa ngurrulliella ngakoiyelli
[...la] ta barun ba, wiyā barun,
Minnaring [[Ya]koai] tin nura tia
numān? [195] Marabunbilla wakōl
Dinari emmoung nauwil koa bāng.*

wiya ngiyin ngunan

[15] Shall we give,
or shall we not give? But he,
knowing their hypocrisy, said unto
them, Why tempt ye me? bring me
a penny, that I may see it.

QUESTION we-all give-will

QUERY Shall we give ...

... nga wiā ngeen ngu korien? ...

nga wiya ngiyin ngugurin

... or shall we not give? ...

OR QUESTION we-all give-lacking

... OR QUERY we give-lacking? ...

DOUBTFUL Conjunctions

nga = or 69

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

ngadun = and

CONJUNCTIONS UNUSUAL

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

[continues next frame]

[continues from previous frame]

... *Wonto ba noa ngurrulliella ngakoiyelli [...la] ta barun ba, ...*

wandu ba nuwa ngaraliyila ngaguwiyili da barunba

... But he, knowing their hypocrisy, ...

Instead DONE hear-ing-recently fib-speak-ing ABSTR them-all-of

... Instead he, recently hearing [i.e. knowing] their fibbing, ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

... *wiyā barun, ...*

wiya barun

... said unto them, ...

speak-PH them-all

... spoke (to) them: ...

[continues next frame]

[continues from previous frame]

... *Minnaring* [[Ya]koai] tin nura tia numān? [195] ...

minaring [yaguwayi] din nura diya numan

... Why tempt ye me? ...

why [how]-because you-all me tempt-now

... “What-because [How] [i.e. why] (do) you tempt me? ...

minaringdin: WHY

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

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

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

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

yaguwayi: HOW

INTERROGATIVE ‘how’: **yaguwayi** ENGLISH **how** HAS SEVERAL MEANINGS, e.g.:
 –interrogative ‘How does it work?’
 –in what manner ‘I don’t know how to do it’
 –what quality ‘How was the movie today?’
 –modifier ‘How funny that is’
 – = ‘what’ ‘How about some dinner?’
yaguwayi: PROBABLY FIRST MEANING

SPECIAL WORD: tempt/touch/ try/teach

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

... *Marabunbilla wakōl Dinari emmoung nauwil koa bāng.*

marabanbila wagul PENNY imuwung nawilguwa bang

... bring me a penny, that I may see it.

take-URG-permit-IMP! one PENNY me see-might-having I

... (You) must permit take [i.e. bring] one penny (to) me (that) I see-might-doing [i.e. might see] it”.

wagul ARTICLE

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

Mark 12:16

Ngatun bara mankulla yanti:

Ngatun noa barun wiyā Ngān killoa unni ta, ngatun Ngan ūmba unni ta upatoara? Ngatun bara bōn wiyā Kaisaro-ūmba ta.

ngadun bara manGala yandi

[16] And they brought it.

And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.

AND they-all take-be-PH thus

And they took [i.e. brought] thus: ...

... Ngatun noa barun wiyā ...

ngadun nuwa barun wiya

... And he saith unto them, ...

AND he them-all speak-PH

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

... Ngān killoa unni ta, ...

nganGiluwa ani da

... Whose is this image ...

who-like this AFFirm

... “Who-like [i.e. whose image] (is) this, aye, ...

-giluwa: -LIKE

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

[continues from previous frame]

...ngatun Ngan ūmba unni ta upatoara? ...

ngadun nganumba ani da ubadwara

... and superscription? ...

AND who-of this AFFirm do-done to

... and whose (is) this, aye, do-endowed [i.e. superscription]?" ...

...Ngatun bara bōn wiyā Kaisaro-ūmba ta.

ngadun bara bun wiya CAESARumba da

... And they said unto him, Caesar's.

AND they-all him speak-PH CAESAR-of AFFirm

... And they spoke (to) him: "(It is) Caesar's, aye".

Mark 12:17

*Ngatun wiyayaleen noa Jesu ko barun, wiyā,
Nguwa unnoa tara Kaisaro-kin ko Kaīsar-umba ta, ngatun Eloī kin ko unnoa tara
Eloī-ūmba. Ngatun bara kōttelliella ngikoung kai.*

ngadun wiyayaliyan nuwa JESUSgu barun wiya

[17] And Jesus answering said unto them,
Render to Caesar the things that are Caesar's, and to God the things that are
God's. And they marvelled at him.

AND speak-back-ing-did he JESUS-ERG them-all speak-PH

And he, Jesus, was speaking-back [i.e. answering] them, spoke: ...

... Nguwa unnoa tara Kaisaro-kin ko Kaīsar-umba ta, ...

nguwa anuwadara CAESARginGu CAESARumba da

... Render to Caesar the things that are Caesar's, ...

give-IMP! that-PLUR CAESAR-to CAESAR-of AFFirm

... “(You) must give those things of Caesar, aye, to Caesar; ...

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

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

[continues next frame]

[continues from previous frame]

...ngatun Eloi kin ko unnoa tara Eloi-ūmba. ...

ngadun ELOIginGu anuwadara ELOIumba

... and to God the things that are God's. ...

AND GOD-to that-PLUR GOD-of

... and those things of God to God". ...

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

...Ngatun bara kōtelliella ngikoung kai.

ngadun bara gudiliyila ngigungGayi

... And they marvelled at him.

AND they-all think-ing-recently him-because

... And they were thinking [i.e. marvelling] because of him.

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

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

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

Mark 12:18

J Tanān Uwā ngaiya bara Sadoukai

wiyān bāra keawai wāl morōn katēa kunnun tetti ka birung; ka ki korien; ngatun wiyā bara bōn, wiyelliella,

danan uwa ngaya bara SADDUCEE

[18] Then come unto him the Sadducees,
which say there is no resurrection; and they asked him, saying,

approach move-PH then they-all SADDUCEE

Then they, the Sadducee(s), approach-moved, ...

... wiyān bāra keawai wāl morōn katēa kunnun tetti ka birung; ka ki korien; ...

**wiyan bara giyawayi wal murun
gadiyaganan didigabirang [[didi]gagigurin]**

... which say there is no resurrection; ...

speak-now they-all no certainly life be-again-will
dead-away from [[dead]-be-be-lacking]

... they speak [i.e. say] (there is) certainly no life (that) will be again
from-the-dead [dead-be-lacking] [i.e. there will be no resurrection]; ...

-yaga: 'again' / 'lest'

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

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

...ngatun wiyā bara bōn, wiyelliella,

ngadun wiya bara bun wiyiliyila

... and they asked him, saying,

AND speak-PH they-all him speak-ing-recently

... and they spoke (to) him, speaking-recently,

Mark 12:19

Ella, Pirriwul, Mose-to noa upā ngearun,

Tarai-kan-ko ba ba [tetti] kōtti tetti kunnun ba, Porikunbai ngikoumba kakulla unta, ngatun wonnai korien /kān [___/] Mara bunbilla ngikoumba koti bounnoun Porikikan bai ngikoumba, [ngatun] kauwil koa wonnai ngikoumba kōtti ko ba.

yila biriwal MOSESdu nuwa uba ngiyarun

[19] Master, Moses wrote unto us,

If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

ho chief MOSES-ERG he do-PH us-all

“Hey chief, he, Moses, did [i.e. wrote] (to) us: ...

... Tarai-kan-ko ba ba [tetti] kōtti tetti kunnun ba, ...

darayiganGuba ba gudi didi ganan ba

... If a man's brother die, ...

other-agent-of WHEN-if kinsman dead be-will DONE

... ‘If the kinsman [i.e. brother, A] of (an)other-agent [i.e. of someone, B] will be >done<-dead, ...

ba FUNCTIONS

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

... Porikunbai ngikoumba kakulla unta, ...

buriganbayi ngigumba gagala anda

... and leave his wife behind him, ...

wife-agent-[f]-ITEM him-of be-be-PH there

... his [A's] wife were [i.e. would be] there ...

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

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

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

[continues from previous frame]

...ngatun wonnai korien /kān / ...

ngadun wanayigurin \ gan\

... and leave no children, ...

AND child-lacking \ BEness\

... and child-lacking(-ness)
[i.e. without child], ...

-gan / -gan(g): BEness

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

PROPrietive having

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

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

-gan [**gayin**] GLOSSED 'agent', 'BEness'
-guwa IS ASSUMED FOR PROPrietive

"kain"

gayin

"in possession
of; having"

having

Tkld/Frsr
AWA Lex
[212:25]

...Mara bunbilla ngikoumba koti bounnoun
Porikikan bai ngikoumba, [ngatun] ...

marabanbila ngigumba gudi
buwanuwan buriganbayi ngigumba

... that his brother should take his wife, ...

take-URG-permit-IMP! him-of kinsman
her wife-agent-[f]-ITEM him-of

... (someone) must permit his [A's]
kinsman [B] (to) take her, his [A's] wife, ...

DOUBTFUL Tkld TRANSLATION

KJV *that his brother should take ...*
Tkld **marabanbila ngigumba gudi**
take-URG-permit-IMP! him-of
kinsman ...

(someone) must permit his kinsman (to)
take

Tkld: TROUBLE WITH 'should'. PERHAPS:

ma-wil-guwa gudi-gu ngigumba-gu
take-might-having kinsman-ERG him-of-
ERG

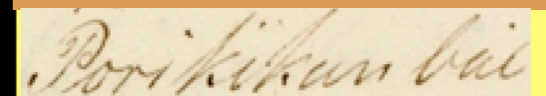
his brother might take-doing ...

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

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

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

MS ERROR



burigigan-bayi
MS ERROR FOR

burigan-bayi: wife-agent-f]-ITEM

[continues next frame]

[continues from previous frame]

...*kauwil koa wonnai ngikoumba kōtti ko ba.*

gawilguwa wanayi ngigumba gudiguba

... and raise up seed unto his brother.

be-might-having child him-of kinsman-of

... (so that) be-might-doing his [**B's**] child of his kinsman [*i.e.* **brother, A**] [*i.e.* so **B** might have child(ren) on **A's** behalf].’ “

Mark 12:20

Yakita kakulla bara Seven ta kōtti ta;

Ngatun kurri birung ko pumbea [took [m]ankulla] Porikunbai kakilli ko, [197] ngatun, tetti kakulla wonnai korien.

yagida gagala bara SEVEN da gudi da

[20] Now there were seven brethren:

and the first took a wife, and dying left no seed.

now be-be-PH they-all SEVEN AFFirm kinsmen ABSTR

Now were they, seven, aye, kinsmen; ...

... Ngatun kurri birung ko pumbea [took [m]ankulla] Porikunbai kakilli ko, [197] ...

ngadun garibirangGu bumbiya [manGala] buriganbaya gagiligu

... and the first took a wife, ...

AND first-away from-ERG marry-PH [take-be-PH] wife-agent-[f]-ITEM be-be-ing-for

... and the first from (these) married [took] (someone) for being wife, ...

...ngatun, tetti kakulla wonnai korien.

ngadun didi gagala wanayigurin

... and dying left no seed.

AND dead be-be-PH child-lacking

... and dead did [i.e. died] child-lacking.

-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 12:21

f Ngatun willung ka ba ko Second-to

*bumbēa bounnoun Porikunbai kakilli ko, ngatun tetti kakulla,
ngatun keawa[i]rān wonnai ngikoumba kakulla: ngatun willi ka ba
ko Third-to yanti ba /or bo/. or yaki bo*

ngadun wilangGabagu SECONdu

[21] And the second

took her, and died, neither left he any
seed: and the third likewise.

AND behind-at-ERG SECOND-ERG

And the at-behind [i.e. the next], the second, ...

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

COMBINED SUFFIX **-gaba-gu** (**-daba-gu, -laba-gu,-raba-gu**)

LOCative + **-gu**,

-gu COULD BE ERGative (subject),

INSTRumental (using),

OR ALLative (to); OR PURPosive (for)

... bumbēa bounnoun Porikunbai kakilli ko,

bumbiya buwanuwan buriganbayi gagiligu

... took her, ...

marry-PH her wife-agent-[f]-ITEM be-be-ing-for

... married her, for being wife, ...

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

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

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

... ngatun tetti kakulla, ...

ngadun didi gagala

... and died, ...

AND dead be-be-PH

... and dead did [i.e. died], ...

[continues from previous frame]

...ngatun keawa[ɛ]rān wonnai ngikoumba kakulla: ...

ngadun giyawaran wanayi ngigumba gagala

... neither left he any seed: ...

AND not-now child him-of be-be-PH

... and (there) was not a child of his; ...

...ngatun willi ka ba ko Third-to yanti ba /or bo/. or yaki bo/

ngadun wiligabagu THIRDU yandi ba
 \ OR yandibu \ OR yagibu/

... and the third likewise.

AND middle-at-ERG THIRD-ERG thus DONE

\ OR thus-EMPH \ OR now-EMPH\

... and the middle (one), the third, thus-done [i.e. likewise] \
 OR emphatically-thus \ OR emphatically-now]\.

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

COMBINED SUFFIX **-gaba-gu** (**-daba-gu, -laba-gu, -raba-gu**)

LOCative + **-gu**,

-gu COULD BE ERGative (subject),

INSTRumental (using),

OR ALLative (to); OR PURPositive (for)

Mark 12:22

Ngatun barā Seven-to bumbea bounnoun,
ngatun bara keawai wūnba wonnai: willung ta [P] tetti ba bountoa [P] unnoa
napāl.

ngadun bara SEVENdu bumbiya buwanuwan

[22] And the seven had her,
and left no seed: last of all the woman died also.

AND they-all SEVEN-ERG marry-PH her

And they, the seven, married her, ...

... ngatun bara keawai wūnba wonnai: ...

ngadun bara giyawayi wunba wanayi

... and left no seed: ...

AND they-all no deposit-do-PH child

... and they deposited [i.e. bore] no child; ...

... willung ta [P] tetti ba bountoa [P] unnoa napāl.

wilang da didiba buwanduwa anuwa nabal

... last of all the woman died also.

behind AFFirm dead-do-PH she that woman

... behind [i.e. at last], aye, she, that woman, died.

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

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

Mark 12:23

*Unta tin morōn ba katea kunnun tetti ka birung,
boungkalinnun bara ba, Ngān-ūmba Porikunbai kunnun bountoa kakilli ko barun kin ba?
Kulla wal bara Seven-to būmbea bounnoun Porikun bai katālla. [...i] or kuttāl la*

andadin murun ba
gadiyaganan didigabirang

[23] In the resurrection therefore,
when they shall rise, whose wife shall she be of them? for
the seven had her to wife.

there-at life WHEN/if be-AFF-again-will
dead-away from

When, at-there, life will be again from the
dead [i.e. When, in the resurrection], ...

... *boungkalinnun bara ba, ...*

bungGalinan bara ba

... when they shall rise, ...

rise-be-ing-will they-all WHEN/if

... when they will be rising, ...

-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

[continues next frame]

[continues from previous frame]

...Ngān-ūmba Porikunbai kunnun bountoa kakilli ko barun kin ba? ...

**nganumba buriganbayi ganan
buwanduwa gagiligu barunGinba**

... whose wife shall she be of them? ...

who-of wife-agent-[f]-ITEM be-will she be-be-ing-for them-all-at

... whose wife for being will she be at them
[i.e. of them all, whose wife will she be]? ...

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

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

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

*...Kulla wal bara Seven-to būmbea bounnoun
Porikun bai katālla. [...i] or kuttāl la*

**gala wal bara SEVENdu bumbiya
buwanuwan buriganbayi gadala**

... for the seven had her to wife.

because certainly they-all SEVEN-ERG marry-PH
her wife-agent-[f]-ITEM be-AFF-PH

... Because certainly they, the seven, married her;
(she) affirmatively-was wife.

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

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

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

Mark 12:24

Ngatun Jesu ko noa wiyayalleen, wiyā barun,
[Punta-lang-nura] wiā nura punta lang ngali tin ngurrā korien nura Skriptūr ta,
nga kaiyu kan to ke Eloī-umba?

ngadun JESUSgu nuwa wiyayaliyan wiya barun

[24] And Jesus answering said unto them,
 Do ye not therefore err, because ye know not the scriptures, neither the
 power of God?

AND JESUS-ERG he speak-back-ing-did speak-PH them-all

And he, Jesus, was speaking-back [i.e. answering], spoke (to) them: ...

... *wiā nura punta lang ngali tin ...*

wiya nura bandalang ngalidin

.. Do ye not therefore err, ...

QUESTION you-all mistake-ness this-because

... “QUERY (do) you mistake-ness
 because (of) this, ...

but / because / therefore

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

-gan / -gan(g): BEness

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

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

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

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

MYSTERY WORD: bandi...

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

[continues from previous frame]

... *ngurrā korien nura Skriptūr ta, ...*

ngaragurin nura SCRIPTURE da

... because ye know not the scriptures, ...

hear-PH-lacking you-all SCRIPTURE AFFirm

... you heard-lacking [i.e. did not understand] the scriptures, aye, ...

... *nga kaiyu kan to ke Eloī-umba?*

nga gayugandu gi ELOIumba

... neither the power of God?

OR able-BEness-ERG be GOD-of

... nor the able-ness [i.e. power] be [i.e. that is] of God?"

DOUBTFUL Conjunctions

nga = or 69

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

ngadun = and
CONJUNCTIONS UNUSUAL

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

VERB ‘to be’

ACCORDING TO R.M.W. DIXON, “Most Australian languages lack any verb ‘to be’” [Dixon 1980 491:12]

IF THIS IS THE CASE FOR Awabakal, **ga / gi** ‘be’ WOULD BE A TklD INVENTION.

-gan / -gan(g)

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 12:25

Kulla bara ba boungkullinnun ba tetti ka birung

keawai bara bumbillinnun ngaiya, keawai ngukilinnun bumbilliko; wonto ba bara kunnun kakilli ko yanti bara Angel kuttan Moroko ka ba. [199]

gala bara ba bungGalinan ba didigabirang

[25] For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

because they-all DONE rise-be-ing-will WHEN/if dead-away from

Because when they will be rising from the dead, ...

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

... keawai bara bumbillinnun ngaiya, ...

giyawayi bara bumbilinan ngaya

... they neither marry, ...

no they-all marry-ing-will then

... they will not then be marrying, ...

[continues next frame]

[continues from previous frame]

...*keawai ngukilinnun bumbilliko*; ...

giyawayi ngugilinan bumbiligu

... nor are given in marriage; ...

no give-be-ing-will marry-ing-for

... (and) will not be giving for marrying; ...

...*wonto ba bara kunnun kakilli ko yanti bara Angel kuttan Moroko ka ba*. [199]

wandu ba bara ganan gagiligu yandi bara ANGEL gadan murugugaba

... but are as the angels which are in heaven.

instead DONE they-all be-will be-be-ing-for thus they-all ANGEL be-AFF-now sky-at

... instead they will be for being thus [i.e. being as] they, the angel(s), are at [i.e. in] the sky [i.e. in heaven].

Mark 12:26

*Ngatun barun kai tetti tin,
boungkullinnun; wiā nura nakulla Būk-ka
Mose-ūmba, yanti unta tin kolai tārīn Eloi-to
noa bōn wiyā, wiyelliella, Ngatoa Eloi ta kuttān
Abraham-koba or ūmba, ngatun Eloi ta Isaac-
_____ ngatun Eloi ta Jacob-_____?*

ngadun barunGayi dididin

[26] And as touching the dead,
that they rise: have ye not read in the book of Moses, how
in the bush God spake unto him, saying, I am the God of
Abraham, and the God of Isaac, and the God of Jacob?

AND them-all-because dead-because

And because of them, the dead, ...

... *boungkullinnun; ...*

bungGalinan

... that they rise: ...

rise-be-ing-will

... (they) will be rising: ...

... *wiā nura nakulla Būk-ka Mose-ūmba, ...*

wiya nura nagala BOOKga MOSESumba

... have ye not read in the book of Moses, ...

QUESTION you-all see-be-PH BOOK-at MOSES-of

... QUERY: (Did) you see [i.e. read] at [i.e. in] the book of Moses, ...

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

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

-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

[continues from previous frame]

...yanti unta tin kolai tārin ...

yandi andadin gulayidarin

... how in the bush ...

thus there-at timber-at-at [?]

... thus [i.e. the manner in which] at-there at [i.e. in] the timber [i.e. how in the bush], ...

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

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

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

MYSTERY WORD: darin

MYSTERY SIGNIFICANCE — EXAMPLES:

guruwa daring	sea coast
guruwa darin	sea coast
mani-gan-darin	ill-agent-xxx
wiyi-li-da-rin	speak-ing ABSTR-by
gulayi-darin	timber-xxx
guda-gurin-darin	think-lacking xxx
ngala-darin	that-PLUR-AFF-because [?]
gawal gawal daring	many things
ngara-ma-yinga-li-darin	hear-make-almost-ing-AFF-because [?]

...Eloi-to noa bōn wiyā, wiyelliella, ...

ELOIdu nuwa bun wiya wiyiliyila

... God spake unto him, saying, ...

GOD-ERG he him speak-PH speak-ing-recently

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

...Ngatoa Eloi ta kuttān Abraham-koba or ūmba, ...

ngaduwa ELOI da gadan ABRAHAMguba OR ABRAHAMumba

... I am the God of Abraham, ...

I GOD AFFirm be-AFF-now ABRAHAM-of

... “I be God, aye, of Abraham, ...

SUFFIX: -umba / -guba

POSSessive

-guba things

-umba people, proper nouns

24 ELOI**umba**

76 ELOI**guba**

[continues from previous frame]

...ngatun Eloi ta Isaac- _____ ...

ngadun ELOI da ISAACguba OR ISAACumba

... and the God of Isaac, ...

AND GOD AFFirm ISAAC-of

... and God, aye, of Isaac, ...

SUFFIX: -umba / -guba

POSSessive

-guba things

-umba people, proper nouns

24 ELOIumba

76 ELOIguba

...ngatun Eloi ta Jacob- _____?

ngadun ELOI da JACOBguba OR JACOBumba

... and the God of Jacob?

AND GOD AFFirm JACOB-of

... and God, aye, of Jacob?"

SUFFIX: -umba / -guba

POSSessive

-guba things

-umba people, proper nouns

24 ELOIumba

76 ELOIguba

Mark 12:27

*Keawai wal noa Eloī ta barun ba tetti tetti koba,
wonto ba noa Eloī ta barun ba morōn kuttan, Punta lāng kauwul nura kauwā ngali
tin. or yanti.*

giyawayi wal nuwa ELOI da barunba didi didiguba

[27] He is not the God of the dead,
but the God of the living: ye therefore do greatly err.

no certainly he GOD AFFirm them-all-of dead dead-of

He certainly (is) not God, aye, of them, of the dead, ...

... wonto ba noa Eloī ta barun ba morōn kuttan, ...

wandu ba nuwa ELOI da barunba murun gadan

... but the God of the living: ...

instead DONE he GOD AFFirm them-all-of alive be-AFF-now

... instead he be God, aye, of them alive: ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

[continues next frame]

[continues from previous frame]

*...Punta lāng kauwul nura
kauwā ngali tin. or yanti.*

bandalang gawal nura
gawa **ngalidin OR yandi**

... ye therefore do greatly err.

mistake-ness big you-all be-IMP!
this-because *OR* thus

... you must be big mistake-ness
because of [i.e. about] this [*OR* thus].

MYSTERY WORD: *bandi...*

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

but / because / therefore

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

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

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

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

Mark 12:28

*Ɔ Ngatun wakōl lo Grammateu-ūmba tanan uwa noa;
ngatun ngurrulleen noa barun wiyayelliella bara bo bara bo, ngatun ngurrān noa yanti murrorōng
noa wiyā barun, wiya noa bōn, Minnaring ke wiyatoara kurrikurri ka yantīn ta birung?*

ngadun wagulu SCRIBEumba danan uwa nuwa

[28] And one of the scribes came,
and having heard them reasoning together, and perceiving that
he had answered them well, asked him, Which is the first
commandment of all?

AND one-ERG SCRIBE-of approach move-PH he

And he, one of the scribes, approach-moved; ...

DOUBTFUL Tkld TRANSLATION

KJV *one of the scribes*
Tkld **wagulu SCRIBEumba**
one-ERG SCRIBE-of
UNATTACHED ADJECTIVE. PERHAPS:
wagulu SCRIBE-ga-birang
one-ERG SCRIBE-away from
one from [i.e. out of] the scribes
[Tkld TEXT IS PROBABLY OK]

... ngatun ngurrulleen noa barun wiyayelliella bara bo bara bo, ...

ngadun ngaraliyan nuwa barun wiyayiliyila barabu barabu

... and having heard them reasoning together, ...

AND hear-ing-did he them-all speak-back-ing-recently they-all-EMPH they-all-EMPH

... and he was hearing them speaking back emphatically-they
emphatically-they [i.e. amongst themselves], ...

...ngatun ngurrān noa yanti murrorōng noa wiyā barun, ...

ngadun ngaran nuwa yandi marurung nuwa wiya barun

... and perceiving that he had answered them well, ...

AND hear-now he thus good he speak-PH them-all

... and he hears [i.e. perceives] thus he spoke good [i.e. well] (to) them: ...

[continues from previous frame]

... *wiya noa bōn*, ...

wiya nuwa bun

... asked him, ...

... speak-PH he him

... he spoke (to) him: ...

... *Minnaring ke wiyatoara kurrikurri ka yantīn ta birung?*

*minaring Gi wiyadwara
gari gariga yandindabirang*

... Which is the first commandment of all?

what be speak-done to first-at all-away from

... “What-because [i.e. what] be the speak-endowed [i.e. commandment] at-first away from all [i.e. what is the first commandment of all]?”

VERB ‘to be’

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

ANGLICISM ‘of all’

THE IDIOMATIC EXPRESSION ‘of all’ IS AN EMPHATIC, RATHER THAN A LITERAL DESCRIPTION, AS IN first ..., last ..., best ... (of all). PERHAPS:
wiya-dwara gari-bu gari-bu
speak- done to first-EMPH first-EMPH
very first commandment

Mark 12:29

*Ngatun Jesu ko noa bōn wiyā,
Kurri kurri ta yantīn ta birung wiyatoara ka birung
unni ta, Ngurrulla nura Israel; Pirriwul ta Eloī ta
ngearun ba wakōl bo ta Pirriwul kuttan: (or ka ta)*

ngadun JESUSgu nuwa bun wiya

[29] And Jesus answered him,
The first of all the commandments is, Hear, O Israel;
The Lord our God is one Lord:

AND JESUS-ERG he him speak-PH

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

... Kurri kurri ta yantīn ta birung wiyatoara ka birung unni ta, ...

gari gari da yandindabirang wiyadwaragabirang ani da

... The first of all the commandments is, ...

first AFFirm all-away from speak-done to-away from this AFFirm

... “The first, aye, away from [i.e. of] all the speak-done to
[i.e. commandments] (is) this, aye: ...

[continues next frame]

[continues from previous frame]

...*Ngurrulla nura Israel; ...*

ngarala nura ISRAEL

... Hear, O Israel; ...

hear-IMP! you-all ISRAEL

... 'You must hear, Israel!; ...

...*Pirriwul ta Eloī ta ngearun ba wakōl bo ta*
Pirriwul kuttan: (or ka ta)

biriwal da ELOI da ngiyarunba
wagulbu da biriwal gadan (OR ga da)

... The Lord our God is one Lord:

chief AFFirm GOD AFFirm us-all-of one-EMPH
AFFirm chief be-AFF-now (*OR* be AFFirm)

... The chief, aye, our God, aye,
is emphatically-one, aye, chief'."

-bu da: EMPHatic AFFirm

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

"-bo-
ta."

-bu da

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

[only]

Tkld
AWA
Key
1850
[52:29 □]

ka ta / -ka ta

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

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

VERB 'to be'

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

Mark 12:30

Ngatun Pittul mulla binūng Pirriwul Eloi- [sic] [201] Eloi-nung ngiroumba,

yanṯin-to būlbūllo ngiroumba ko, ngatun yanṯin-to marai to ngi[κ]roumba ko, ngatun yanṯin-to kōttelli to [[mi]nd] ngi[κ]roumba ko, ngatun yanṯin-to kaiyu ko ngiroumba-ko. Unni ta kurri kurri ka ta wiyatoara ta.

ngadun bidalmala bi nung biriwal ELOInung ngirumba

[30] And thou shalt love the Lord thy God

with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

AND joy-make-IMP! thou-him chief GOD-ACC thee-of

And you must joy-make [i.e. love] him, your chief, God, ...

CONJOINED PRONOUNS: Tkld

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

I thee	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

... yanṯin-to būlbūllo ngiroumba ko, ...

yandindu bulbulu ngirumbagu

... with all thy heart, ...

all-using heart-using thee-of-using

... using all your heart, ...

‘heart’ METAPHOR

KJV *with all thy heart*

Tkld **yandindu bulbulu ngirumbagu**

all-using heart-using thee-of-using
‘heart’: English (European?) CONCEPT OF ‘LOCUS OF SINCERITY’ UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS:

yandin-du minGi-gu ngirumba-gu

all-using **emotion**-using thee-of-using

using all your emotion

...ngatun yanṯin-to marai to ngi[κ]roumba ko, ...

ngadun yandindu marayidu ngirumbagu

... and with all thy soul, ...

AND all-using spirit-using thee-of-using

... and using all your spirit, ...

[continues from previous frame]

...ngatun yant̄n-to *kōttelli to* [[mi]nd] ngi[k]roumba ko, ...

ngadun yandindu gudilidu ngirumbagu

... and with all thy mind, ...

AND all-using think-ing-using thee-of-using

... and using all your thinking [i.e. mind], ...

...ngatun yant̄n-to kaiyu ko ngiroumba-ko. ...

ngadun yandindu gayugu ngirumbagu

... and with all thy strength: ...

AND all-using able-using thee-of-using

... and using all your able [i.e. strength]. ...

...Unni ta kurri kurri *ka ta* wiyatoara ta.

ani da gari gariga da wiyadwara da

... this is the first commandment.

this AFFirm first-at AFFirm speak-done to AFFirm

... This, aye, the first, aye, speak-endowed [i.e. commandment], aye.

ka ta / -ka ta

SOME 80 INSTANCES OF

ka ta: ga da.

INTERPRETATIONS:

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

da FUNCTIONS

da	AFFirm
da	ABSTR
-da	LOCative
da

Mark 12:31

*Ngatun [unni] unni ta Second ta yanti killoa ngiakai,
Pittulmulla binung kotti ta ngiroumba yanti ngintoa ba. /or kauwa bi nung pittul kakilli ko &c/
Keawaran wal tarai ta wiyatoara murrorong killoa yanti buloara kiloa.*

ngadun ani da SECOND da
yandigiluwa ngiyagayi

[31] And the second is like, namely this,
Thou shalt love thy neighbour as thyself. There is none other
commandment greater than these.

AND this AFFirm SECOND AFFirm thus-like like this

“And this, aye, second, aye, (is)
thus-like [i.e. likewise] like this: ...

-giluwa: -LIKE

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

yandi gadayi / galayi / giluwā

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

... *Pittulmulla binung kotti ta
ngiroumba yanti ngintoa ba....*

bidalmala bi nung gudi da
ngirumba yandi nginduwa ba

... Thou shalt love thy neighbour as thyself. ...

joy-make-IMP! thou-him kinsman ABSTR
thee-of thus thou DONE

... ‘You must joy-make [i.e. love] him, your
kinsman, aye, thus, you-done [i.e. you must
love your brother as you have done]. ...

CONJOINED PRONOUNS: Tkld

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

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

MS ERROR [?]

nginduwa ba: thou DONE
PERHAPS INTENDED:

nginduwa bu
thou-EMPH
thyself

[continues from previous frame]

... /or kauwa binung pittul kakilli ko &c/ ...

\ OR gawa bi nung bidal gagiligu &c\

... Thou shalt love thy neighbour as thyself. ...

\ OR be-IMP! [yes] thou-him joy be-be-ing-for
(kinsman ABSTR thee-of thus thou DONE)

... \OR you must be joy for being him
(your kinsman, aye, thus, you-done.)

CONJOINED PRONOUNS: Tkld

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

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

SPECULATIVE COMPLETE SET

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

...Keawarān wal tarai ta wiyatoara murrorōng killoa yanti buloara kiloa.

giyawaran wal darayi da wiyadwara
marurung Giluwa yandi bulwaragiluwa

... There is none other commandment greater than these.

not-now certainly other AFFirm speak-done to good-like thus two-like

... (There is) certainly no other, aye, speak-
endowed [i.e. commandment] good like thus two”.

-giluwa: -LIKE

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

Mark 12:32

*Ngatun noa Grammateu-to wiyā bōn,
Ella Pirriwul murrorōng ta bi wiyā tuloa:*

Kulla wakōl bo ta Eloī ta; ngatun keawai wal tarai ta niuwoa bo ta wal:

ngadun nuwa SCRIBEdu wiya bun

[32] And the scribe said unto him,
Well, Master, thou hast said the truth:

for there is one God; and there is none other but he:

AND he SCRIBE-ERG speak-PH him

And he, the scribe, spoke (to) him: ...

... Ella Pirriwul murrorōng ta bi wiyā tuloa: ...

yila biriwal marurung da bi wiya duluwa

... Well, Master, thou hast said the truth: ...

ho chief good AFFirm thou speak-PH straight

... 'Hey chief, (it is) good, aye, you spoke straight: ...

[continues from previous frame]

...*Kulla wakōl bo ta Eloī ta; ...*

gala wagulbu da ELOI da

... for there is one God; ...

because one-EMPH AFFirm GOD AFFirm

... because (there is) emphatically-one [i.e. only one], aye, God, aye; ...

-bu da: EMPHatic AFFirm

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

"-bo-ta."

-bu da

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

[only]

Tkld AWA Key 1850 [52:29]

...*ngatun keawai wal tarai ta niuwoa bo ta wal:*

ngadun giyawayi wal darayi da nyuwuwabu da wal

... and there is none other but he:

AND no certainly other AFFirm he-EMPH AFFirm certainly

... and (there is) certainly no other, aye, (than) emphatically-he, aye, certainly".

DOUBTFUL WORD: himself

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

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

-bu da: EMPHatic AFFirm

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

"-bo-ta."

-bu da

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

[only]

Tkld AWA Key 1850 [52:29]

Mark 12:33

*Ngatun pittul [ʰ]mulli ko bōn yant̄into būlbūl lo,
ngatun yant̄in to Ngurrulli to [understanding], ngatun yant̄in to marai to, ngatun yant̄in to
kaiyu ko, ngatun pittulmulliko kōtti nung yanti niuwoa ba [bu?], kauwullan ta murrorōng
unni keawai yant̄in killoa ngupatoara-winnatoara, ngatun [203] tara Sacrafice.*

ngadun bidalmaligu bun yandindu bulbulu

[33] And to love him with all the heart,
and with all the understanding, and with all the soul, and with all the
strength, and to love his neighbour as himself, is more than all whole
burnt offerings and sacrifices.

AND joy-make-ing-for him all-using heart-using

And for joy making [i.e. loving] him using all the heart, ...

'heart' METAPHOR

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

yandindu bulbulu

... ngatun yant̄in to Ngurrulli to [understanding], ...

ngadun yandindu ngaralidu

... and with all the understanding, ...

AND all-using hear-ing-using

... and using all the hearing [i.e. understanding], ...

... ngatun yant̄in to marai to, ...

ngadun yandindu marayidu

.. and with all the soul, ...

AND all-using spirit-using

... and using all the spirit, ...

[continues from previous frame]

...ngatun yant̄n to kaiyu ko, ...

ngadun yandindu gayugu

... and with all the strength, ...

AND all-using able-using

... and using all the able [i.e. strength], ...

...ngatun pittulmulliko kōtti nung yanti niuwoa ba [bu?], ...

ngadun bidalmaligu gudinung yandi nyuwuwabu

... and to love his neighbour as himself, ...

AND joy-make-ing-for kinsman-ACC thus he-EMPH

... and for joy-making [i.e. loving] the kinsman thus emphatically he [i.e. as himself], ...

DOUBTFUL Tkld TRANSLATION

KJV as himself

Tkld **yandi nyuwuwabu**
thus he-EMPH

PERHAPS:

yandi-gilawa ngigung gudi-bu
thus-like him self-EMPH

OR PERHAPS:

yandi ngigung-bu
thus emphatically-him

...kauwullan ta murrorōng ...

gawalan da marurung

... is more ...

big-persist-now AFFirm good

... is persistently big, aye, good — ...

[continues next frame]

[continues from previous frame]

... *unni keawai yantin killoa ngupatoara-winnatoara, ...*

ani giyawayi yandin Giluwa ngubadwara-winadwara

... than all whole burnt offerings ...

this no all-like give-do-done to burn-done to

... this not like all the give-burn-endowed(s) [i.e. burnt offerings], ...

... *ngatun [203] tara Sacrafice.*

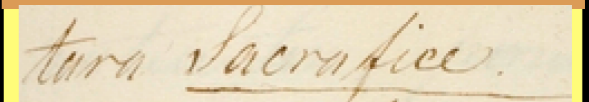
ngadun dara SACRIFICE

... and sacrifices.

AND PLUR SACRIFICE

... and, aye, sacrifices.

DOUBTFUL Tkld MS



dara SACRIFICE

THIS SHOULD PROBABLY BE :

SACRIFICE *dara*

SACRIFICE-PLUR

Mark 12:34

Ngatun noa ba Jesu ko ngurrā,

tuloa ta noa wiyayalleen, wiyā noa bōn, keawarān bi kalōng ka ba unta birung Pirriwul koba Eloī-koba ta birung. Ngatun keawai wal tarai to kore ko wiyelli ko bōn [wiye] unta birung.

ngadun nuwa ba JESUSgu ngara

[34] And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

AND he WHEN/if JESUS-ERG hear-PH

And when he, Jesus, heard (that), ...

... tuloa ta noa wiyayalleen, ...

duluwa da nuwa wiyayaliyan

... he answered discreetly, ...

straight AFFirm he speak-back-ing-did

... he was speaking back [i.e. answering] straight, aye; ...

... wiyā noa bōn, ...

wiya nuwa bun

... he said unto him, ...

speak-PH he him

... he spoke (to) him: ...

[continues next frame]

...*keawarān bi kalōng ka ba unta birung*
Pirriwul koba Eloī-koba ta birung. ...

giyawaran bi galungGaba andabirang
 biriwalguba ELOIgubadabirang

... Thou art not far from the kingdom of God. ...

not-now thou distant-at there-away from
 chief-of (kingdom) God-of-away from

... “You (are) not at-distant away from
 there, from the kingdom of God”. ...

Tkld INVENTIONS:
 property / town / kingdom

Tkld coined the following terms:

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

...*Ngatun keawai wal tarai to kore ko wiyelli ko bōn [wiye] unta birung.*

ngadun giyawayi wal darayidu gurigu wiyiligu bun andabirang

... And no man after that durst ask him any question.

AND no certainly other-ERG man-ERG speak-ing-for him there-away from

... And certainly (there was) no other man for speaking
 (to) [i.e. asking] him away from there [i.e. after that].

Mark 12:35

Ŷ Ngatun noa Jesu ko wiyayaleen,

*ngatun wiyelliella wiyelliyella noa ba Temple-la, yakoi bara
Grammateu-to wiyā ngiakai niuwoa Christ ta yināl ta noa
David ūmba ta?*

ngadun nuwa JESUSgu wiyayaliyan

[35] And Jesus answered

and said, while he taught in the temple, How
say the scribes that Christ is the Son of David?

AND he JESUS-ERG speak-back-ing-did

And he, Jesus, was speaking back [i.e. answering], ...

... ngatun wiyelliella ...

ngadun wiyaliyila

... and said, ...

AND speak-ing-recently

... and was speaking, ...

... wiyelliyella noa ba Temple-la, ...

wiyaliyila nuwa ba TEMPLEla

...while he taught in the temple, ...

speak-ing-recently he WHEN/if TEMPLE-at

... when he was speaking at [i.e. in] the temple: ...

[continues from previous frame]

...*yakoi bara Grammateu-to wiyā ngiakai ...*

yaguwi bara SCRIBEdu wiya ngiyagayi

... How say the scribes ...

how they-all SCRIBE-ERG speak like this

... “How [i.e. in what way] did they, the scribes, speak like this ...

yaguwayi: HOW

INTERROGATIVE ‘how’: **yaguwayi**
ENGLISH *how* HAS SEVERAL
MEANINGS, e.g.:

- interrogative ‘How does it work?’
- in what manner ‘I don’t know how to do it’
- what quality ‘How was the movie today?’
- modifier ‘How funny that is’
- = ‘what’ ‘How about some dinner?’

yaguwayi: PROBABLY FIRST MEANING

PERHAPS: **anangGu**
that [i.e. what]-using

...*niuwoa Christ ta yināl ta noa David ūmba ta?*

nyuwuwa CHRIST da yinal da nuwa DAVIDumba da

... that Christ is the Son of David?

he CHRIST AFFirm son AFFirm he DAVID-of AFFirm

... (that) he, Christ, aye, (is) the son, aye, he, of David, aye?”

Mark 12:36

*Kulla noa David-to niuwoa bo
 wiyā Marai-to [yiryi] yirri yirri-ko,
 Wiyā -a noa [should it be ngalooa [?]] bōn Pirriwul [t̪a]-lo
 Pirriwul-lung emmoumba, yellowolla bi unt̪i [—?] t̪ūng kang
 kerī ka emmoung kin, umauwil koa bang barun bukka k̪ān
 ngikoumba yulo ngēl ko kakilli ko ngikoung.*

gala nuwa DAVIDdu nyuwuwabu
 wiya marayidu yiri yirigu

[36] For David himself
 said by the Holy Ghost,
 The Lord said to my Lord, Sit thou on my
 right hand, till I make thine enemies thy
 footstool.

because he DAVID-ERG he-EMPH
 speak-PH spirit-using sacred-using

Because he, David, emphatically he [i.e. himself],
 spoke using [i.e. by] the sacred spirit [i.e. Holy Ghost]: ...

DOUBTFUL WORD: himself

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

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

... *Wiyā -a noa [should it be ngalooa] bōn Pirriwul [t̪a]-lo Pirriwul-lung emmoumba, ...*

wiya nuwa [ngaluwa] bun biriwalu biriwalung imuwumba

... The Lord said to my Lord, ...

speak-PH he [this-fellow] him chief-ERG chief-ACC me-of

... “He, [OR this fellow] the chief, spoke (to) him, my chief, ...

[continues from previous frame]

...yellawolla bi unti [—?] tūng kang kerī ka emmoung kin, ...

yilawala bi andi

dungGangGiriga imuwungGin

... Sit thou on my right hand, ...

sit-IMP! thou here right-(hand)(side)-at me-at

... “You must sit here, at [i.e. on] my right hand, ...

MYSTERY WORD: *dunGa...*

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

-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

...*umauwil koa bang barun bukka kān ngikoumba* ...

umawilguwa bang barun bagagan ngigumba

... till I make thine enemies ...

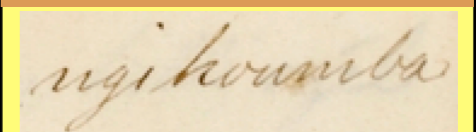
make-might-having I them-all anger-agent him-of

... (until) I make-might-doing them, his [i.e. your] anger-agent(s) [i.e. enemies] ...

UNIDENTIFIED TERMS

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

MS ERROR



ngikoumba him-of
MS ERROR FOR
ngirumba: thee-of

[continues next frame]

[continues from previous frame]

...yulo ngēl ko kakilli ko ngikoung.

yulungilgu gagiligu ngigung

... thy footstool.

foot-place-PURP be-be-ing-for him

... be for being for a foot-place [i.e. footstool] for him [i.e. for your]”.’

DOUBTFUL Tkld MS & TRANSLATION

yulo ngēl ko kakilli ko ngikoung.

1. “ngikoung”: ‘him’ MS ERROR FOR
ngiroung: ‘thee’
2. KJV *till I make thine enemies thy footstool*
Tkld **umawilguwa bang ... yulungilgu
gagiligu ngigung**
‘footstool’ IS ACCusative: BUT **yulo ngēl ko**
IF “ko” IS ERG OR INSTR, IT SHOULD BE
yulu-ngil-lu, NOT **yulu-ngil-gu**.
yulo ngēl ke INTENDED [?] — UNLIKELY.
POSSIBLE REVISED TRANSLATION:
**uma-wil-guwa bang ... yulu-ngil-nung gagiligu
ngirung**
make-might-having I ... foot-place-ACC be-be-
ing-for thee-for
I make-might-doing footstool for being for thee

Mark 12:37

*Niuwoa bo David-to noa bōn wiyā yitirra [__] Pirriwul;
yakoi [__] birung noa Pirriwul ngikoumba? Ngatun bara bōn yantin to kore ko ngurrā pittul [ti] ka
killi ko. or Pirun ko [__]*

nyuwuwabu DAVIDdu nuwa bun wiya yidara biriwal

[37] David therefore himself calleth him Lord;
and whence is he then his son? And the common people heard him gladly.

he-EMPH DAVID-ERG he him speak-PH name chief

Emphatically-he, David, he spoke (to) [i.e. called] him [christ] the name 'chief'; ...

... yakoi [__] birung noa Pirriwul ngikoumba? ...

yaguwibirang nuwa biriwal ngigumba

... and whence is he then his son? ...

how-away from he chief him-of

... from-how [i.e. how could it be]
he [christ] (is) his chief [son?]? ...

yaguwayi: HOW

INTERROGATIVE 'how': **yaguwayi**
ENGLISH **how** HAS SEVERAL
MEANINGS, e.g.:
— interrogative 'How does it work?'
— in what manner 'I don't know how to do it'
— what quality 'How was the movie today?'
— modifier 'How funny that is'
— = 'what' 'How about some dinner?'
yaguwayi: PROBABLY FIRST MEANING

MS ERROR

KJV *whence is he then his son?*
Tkld **yaguwibirang nuwa biriwal
ngigumba**
how-away from he **chief** him-of
Tkld HAS 'chief', NOT 'son'
PERHAPS:
yaguwibirang nuwa yinal ngigumba
how-away from he **son** him-of
how can he be his son?

...Ngatun bara bōn yantin to kore ko ngurrā pittul [ti] ka killi ko. or Pirun ko [__]

ngadun bara bun yandindu gurigu ngara bidal gagiligu \ OR birunGu\

... And the common people heard him gladly

AND they-all him all-ERG man-ERG hear-PH joy be-ing-for [using?] \ OR glad-for [using?]\

... And they, all the men [i.e. people], heard him, being-joy(ful)-using \ OR glad-using.

Mark 12:38

*Ɔ Ngatun noa wiyā barun,
wiyellielli ta ko ngikoumba ko,
yakoi nura barun kai Gram[205] mateu tin, /pirun/ or /
pittul koa bara uwauwil kurrawitai kan, ngatun
murrorōng koa wiyauwil ngu killi ngēl la ba ko, [ngatun]*

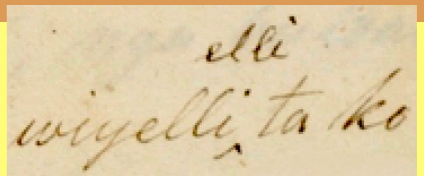
**ngadun nuwa wiya barun
wiyiliyili da gu ngigumbagu**

[38] And he said unto them in his doctrine,
Beware of the scribes, which love to go in long clothing, and love salutations

AND he speak-PH them-all speak-ing-ing ABSTR-using
him-of-using

And he spoke (to) them using his word(s) [i.e. doctrine]: ...

MS DOUBT



wiyi-li-yili da gu
INSERTED **elli yili** DOUBTFUL
wiyi-li- da gu
speak-ing ABSTR -using
using [his] speaking
[i.e. doctrine]

*... yakoi nura barun kai
Gram[205] mateu tin, ...*

**yaguwi nura barunGayi
SCRIBEdin**

... Beware of the scribes, ...

beware you-all them-all-because
SCRIBE-because

... “You must beware because of them,
the scribes, ...

yaguwayi: BEWARE

**yaguwayi: ‘how’
ALSO MEANS ‘beware’**

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

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

-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

[continues from previous frame]

.../pirun/ or /pittul koa bara uwauwil kurrawitai kan, ...

\birunGuwa \ OR bidalguwa bara uwawil garawidayigan

... which love to go in long clothing, ...

glad-having \ OR joy-having they-all
move-might long-ITEM [clothing]-agent

... they glad/joy-having [i.e. they love OR like]
(that they) might move long-clothing-agent(s)
[i.e. they love moving about in long robes], ...

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

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

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

*...ngatun murrorōng koa wiyauwil
ngu killi ngēl la ba ko, [ngatun]*

**ngadun marurungGuwa
wiyawil ngugilingilabagu**

... and love salutations in the marketplaces,

AND good-having speak-might
give-be-ing-place-at-for

... and good-having might-speak
at for the giving-place [i.e. enjoy
salutations in the market-place(s)]'.

buy / sell

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

FOR BOTH.
PERHAPS:

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

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

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

Mark 12:39

*[Pirriwul] Ngatun yella~~w~~olli ngēl la
Pirriwul koba Sunagog ka ba,
ngatun wokka ngēl la [__] Takilli ngēl la ba;*

ngadun yilawalingila biriwalguba SYNAGOGUEgaba

[39] And the chief seats in the synagogues,
and the uppermost rooms at feasts:

AND sit-ing-place-at chief-of SYNAGOGUE-at

And at [i.e. in] the sitting-place(s) [i.e. seats]
of the chief at [i.e. in] the synagogue, ...

... ngatun wokka ngēl la [__] Takilli ngēl la ba;

ngadun wagangila dagilingilaba

... and the uppermost rooms at feasts:

AND high-place-at eat-be-ing-place-at

... and at [i.e. in] the high-place [i.e. upper] eating-place(s) [i.e. dining rooms];

DOUBTFUL Tkld TRANSLATION

KJV chief seats in the synagogues

Tkld **yilawalingila biriwalguba SYNAGOGUEgaba**
sit-ing-place-at chief-of SYNAGOGUE-at

Tkld VERSION BACK-TRANSLATES AS:

in the seats of the chief in the synagogue

COMMENTS:

1. **biriwal** USED TO CONVEY 'main', 'principal',
'most important' IS UNLIKELY TO HAVE BEEN SO
UNDERSTOOD BY LOCAL INHABITANTS.
'chief' IS A PERSON'S RANK, NOT THE STATUS OF
A CHAIR.

2. POSSessive **-guba** DOUBTFUL.

AGREEMENT: 'in chief seats' WOULD REQUIRE:

yilawa-li-ngil-[l]a biriwal-[l]a[ba]

sit-ing-place-at chief-at

PERHAPS MORE SIMPLY:

yilawali-ngil gawal SYNAGOGUEgaba

sit-ing-place big SYNAGOGUE-at

big seat in the synagogue

Mark 12:40

Māntān bara kokirā ba barun ba Mabo-ngun koba,

ngatun nga koyelli ko wiyennun /or umunnun/ wiyelli kan ne kurrauwei tūngunbilli ko: yaki tin bara[†] ngali kunnun kauwul tetti kakilli ko.

mandan bara gugira ba barunba mabunganGuba

[40] Which devour widows' houses,
and for a pretence make long prayers: these shall receive greater
damnation.

take-AFF-now they-all hut WHEN/IF them-all-of widow-of

When [i.e. which. who], they, take the house(s) of them, of the widows, ...

... ngatun nga koyelli ko wiyennun /or umunnun/ wiyelli kan ne ...

ngadun ngaguwiyiligu wiyinan \ OR umanan\ wiyiligani

... and for a pretence make long prayers: ...

AND fib-speak-ing-for speak-will \ OR make-will \ speak-ing-entity

... and for fib-speaking [i.e. pretending] will speak
[i.e. will say OR will make] speakings [i.e. prayers] ...

[continues next frame]

[continues from previous frame]

...*kurrauwai tūngunbilli ko: ...*

garawayi dunganbiligu

... [long prayers:] ...

long-ITEM show-do-ing-for

... (that are) long for showing [i.e. a visible pretences at saying long prayers], ...

DOUBTFUL WORD dunganbiligu

dunganbiligu: for showing
 THIS EXAMPLE HAS NOTHING TO DO WITH 'showing'.
 'Prayers', HOWEVER, ARE SUPPLICATIONS, AND SO PERHAPS, 'crying'.
 THE FORM BELOW IS SPECULATIVE
dungGa-nbi-li-gu
 cry-do-ing-for

MYSTERY WORD: *dunGa...*

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

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

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

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

...*yaki tin bara[n] ngali kunnun kauwul tetti kakilli ko.*

yagidin bara ngali ganan gawal didi gagiligu

... these shall receive greater damnation.

now-because [therefore] they-all this be-will big dead-be-be-ing-for

... now-because [i.e. therefore] they will be [i.e. receive] this big dead for-being-dead [i.e. greater damnation].

but / because / therefore

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

OBSCURE TRANSLATION

OBSCURE CONCEPT
 OBSCURE Tkld TRANSLATION

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

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

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

Mark 12:41

*Ŷ Ngatun noa Jesu yellowā kaiyen ta ba wūnkilli ngēl la ba,
ngatun nakulla [bæ] noa barun kore ko wūnkilliella ba bara Money murraring ka ko [___] wūnkilli ngēl la ko
[___]; ngatun kauwul kauwul bara pōrōl kān wūnkulla bara kauwul.*

ngadun nuwa JESUS yilawa gayindaba wunGilingilaba

[41] And Jesus sat over against the treasury,
and beheld how the people cast money into the treasury: and many that were
rich cast in much.

AND he JESUS sit-PH side-at deposit-be-ing-place [treasury]-at

And he, Jesus, sat side-at [i.e. beside] at the depositing place [i.e. treasury], ...

... ngatun nakulla [bæ] noa barun kore ko ...

ngadun nagala nuwa barun gurigu

... and beheld how the people ...

AND see-be-PH he them-all man-ERG

... and he saw them, the men, ...

... wūnkilliella ba bara Money murraring ka ko [___] wūnkilli ngēl la ko [___]; ...

wunGiliyila ba bara MONEY mararingGagu wunGilingilagu

... cast money into the treasury: ...

deposit-be-ing-recently WHEN/if they-all MONEY inside-to deposit-ing-place-to

... when they were depositing money at-into at-to the depositing place [i.e. into the treasury]; ...

[continues from previous frame]

...ngatun kauwul kauwul bara pōrōl kān ...

ngadun gawal gawal bara burulgan

... and many that were rich ...

AND big big [many] they-all heavy-agent [rich man]

... and they, big-big heavy-agent(s) [i.e. many rich men], ...

Tkld INVENTIONS:
rich man / crucify / argue

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

...wūnkulla bara kauwul.

wunGala bara gawal

... cast in much.

deposit-be-PH they-all big

... they deposited big [i.e. a lot].

Mark 12:42

*Ngatun tanān uwā tarai kan Mabō [kæŋ] -ngun mirrul kan,
ngatun bountoa wūnkulla buloara ta Mito ta, nga buloara ta wakōl bo ta Farthing ta.*

ngadun danan uwa darayigan mabungan miralgan

[42] And there came a certain poor widow,
and she threw in two mites, which make a farthing.

AND approach move-PH other-agent widow poor-agent

And (an)other-agent poor-agent widow approach-moved, ...

... ngatun bountoa wūnkulla buloara ta Mito ta, ...

ngadun buwanduwa wunGala bulwara da MITE da

... and she threw in two mites, ...

AND she deposit-be-PH two AFFirm MITE AFFirm

... and she deposited two, aye, mite(s), aye, ...

... nga buloara ta wakōl bo ta Farthing ta.

**nga bulwara da wagulbu da
FARTHING da**

... which make a farthing.

be (it is) two AFFirm one-EMPH
AFFirm FARTHING AFFirm

... it is two, aye, (which makes) emphatically-
one [i.e. only one], aye, farthing, aye.

DOUBTFUL Conjunctions

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

nga MEANINGS

nga = or/nor/neither 69
nga = be (it is) (alternative to ga) 21
nga = see (alternative to na)
OFTEN UNCLEAR WHICH
MEANING Tkld INTENDED

-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 12:43

Ngatun noa barun wirrobulli

kan ngiko-[207]umba wiyā,

ngatun wiyelliella noa barun, Tokōl bo ta bāng wiyān nurun, Ngali bountoa Mabongun mirrul kān wūnkeen [] ta bountoa kauwal lān murraring wūnkilli ngēl la ba yantin ngala [] bara wūnkilli kan keawarān:

ngadun nuwa barun wirubaligan ngigumba wiya

[43] And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

AND he them-all follow-ing-agent him-of speak-PH

And he spoke (to) them, his following-agent(s) [i.e. disciples], ...

Tkld INVENTIONS:
disciple / passover / generation

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

... ngatun wiyelliella noa barun, ...

ngadun wiyiliyila nuwa barun

... and saith unto them, ...

AND speak-ing-recently he them-all

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

... Tokōl bo ta bāng wiyān nurun, ...

dugulbu da bang wiyan nurun

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

true-EMPH AFFirm I speak-now ye-all

... "I speak emphatically-straight, aye, (to) you, ...

MYSTERY WORD: dugul

IN Gdg, Wnra, Wrmi,
dugal = 'big' [8 instances]
IN Awa,
dugul = 'true', 'straight' [8]

-bu da: EMPHatic AFFirm

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

"-bo-ta."	-bu da	"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-wakōl-bo-ta, one only, one by itself, one alone."	[only]	Tkld AWA Key 1850 [52:29]
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[continues from previous frame]

...*Ngali bountoa Mabongun mirrul kān ...*

ngali buwanduwa mabungan miralgan

... That this poor widow ...

this she widow poor-agent

... this wench, she, the poor-agent widow, ...

...*wūnkeen [__] ta bountoa kauwal lān murraring wūnkilli ngēl la ba ...*

wunGiyān da buwanduwa gawalan mararing wunGilingilaba

... hath cast more in, ...

deposit-be-did AFFirm she big-ness inside deposit-be-ing-place-at

... she deposited, aye, big-ness [i.e. more] inside at the deposition-place [i.e. treasury] ...

-gan / -gan(g): BEness				
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

...*yantin ngala [__] bara wūnkilli kan keawarān:*

yandin ngala bara wunGiligan giyawaran

... than all they which have cast into the treasury:

all that they-all deposit-be-ing-agent not-now

... (than) not all that [i.e. those fellows] they, the depositing-agents [i.e. than all those depositors did]”.

Mark 12:44

Kulla yantīn ngala wūnkulla bara tullokāng barun ba kauwul la birung;

wonto bountoa ba wūnkulla yantīn bounnoun ba mirrul la birung, kauwā yantin ta tullokāng bounnoun ba.

**gala yandin ngala wunGala bara
dalugang barunba gawalabirang**

[44] For all they did cast in of their abundance;

because all that deposit-be-PH they-all hold-BEness
[property] them-all-of big-away from

“Because all that [i.e. those fellows], they
deposited from their big property; ...

Tkld INVENTIONS:
property / town / kingdom

Tkld coined the following terms:

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

... wonto bountoa ba wūnkulla yantīn bounnoun ba mirrul la birung, ...

**wandu buwanduwa ba wunGala
yandin buwanuwanba mirulabirang**

.. but she of her want did cast in all that she had, ...

instead she DONE deposit-be-PH all her-of poor-away from

... instead she >done<-deposited all from her poverty, ...

wandu ba: whereas / INSTEAD

wandu ba

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

...kauwā yantin ta tullokāng bounnoun ba.

gawa yandin da dalugang buwanuwanba

... even all her living.

be-IMP! [yes] all AFFirm hold-BEness [property] her-of

... yes all, aye, of her property.”

Tkld INVENTIONS:
property / town / kingdom

Tkld coined the following terms:

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