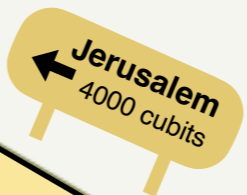
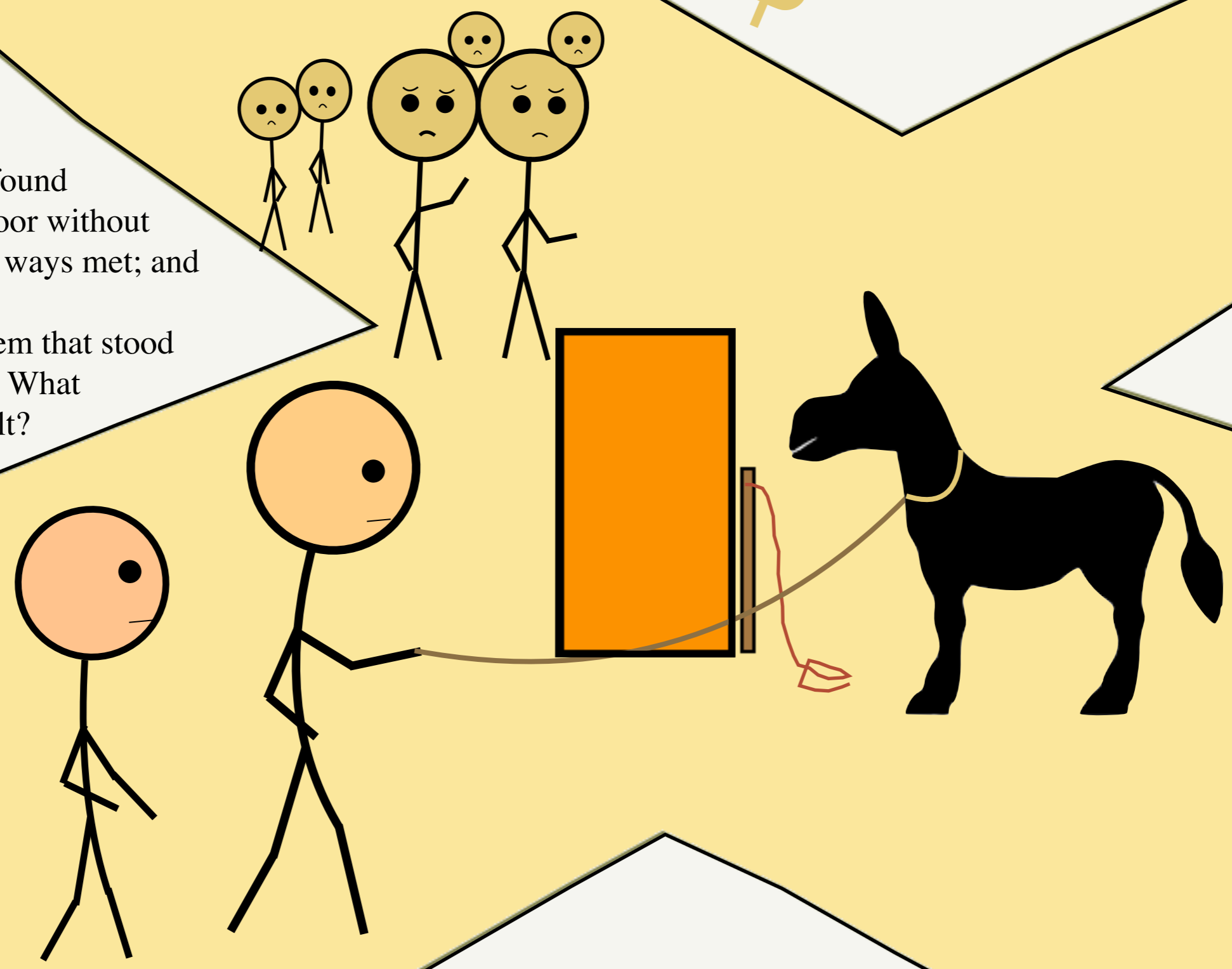


**Analysis of the translations  
of L.E. Threlkeld  
by  
Jeremy Steele**

**Mark 11**



[4] And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.  
[5] And certain of them that stood there said unto them, What do ye, loosing the colt?



# Mark 11:01

*Natun uwa bara bapai Jerusalem koa,*

*Bathpage koa, natun Bethany koa Bulkar roa Olive kulloa, yukunbea noa buloara bulun wirrobullikan ngikoumba,*

**ngadun uwa bara babayi JERUSALEMguwa**

[1] And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

AND move-PH they-all near JERUSALEM-having (through/by)

And they moved near by Jerusalem, ...

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

*... Bathpage koa, natun Bethany koa Bulkar roa Olive kulloa, ...*

**BATHPAGEguwa ngadun BETHANYguwa balgaruwa OLIVEgaluwa**

... unto Bethphage and Bethany, at the mount of Olives, ...

BETHPHAGE-having (through/by) AND BETHANY-having (through/by) hill-having (through/by) OLIVE-belong-having (through/by)

... by Bethphage and by Bethany, by the Olive hill [i.e. Mount of Olives]; ...

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

*... yukunbea noa buloara bulun wirrobullikan ngikoumba,*

**yuganbiya nuwa bulwara bulun wirubaligan ngigumba**

... he sendeth forth two of his disciples,

send-do-PH he two them-two follow-ing-agent him-of

... he sent them-two, his following-agent(s) [i.e. disciples], ...

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

# Mark 11:02

## Ngatun wiyā bulun,

yuring wolla waita kolang kokirā ko kaiyin ta ko: ngatun uwollinnun [nura] bula ba untaring, nanun [175] ngaiya bula wiritoāra [bi] warea buttikang, keawai yellawa ba kore bulka ka; Burungbung ngulla unnoa, ngatun yemmamulla unti ko.

## ngadun wiya bulun

[2] And saith unto them,

Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

AND speak-PH them-two

And spoke (to) them-two: ...

... yuring wolla waita kolang kokirā ko kaiyin ta ko: ...

## yuring wala wadagulang gugiragu gayindagu

... Go your way into the village over against you: ...

go away move-IMP! depart-towards hut [town]-to side-to

... “Go away, (you) must depart-move towards to the edge to the town; ...

### -ko: against (OPP)

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

... ngatun uwollinnun [nura] bula ba untaring, ...

## ngadun uwalinan bula ba andaring

... and as soon as ye be entered into it, ...

AND move-ing-will you-two WHEN/if there-to

... and when you-two will be moving to there, ...

### ba FUNCTIONS

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

### -ring: TOWARDS

WITH SOME WORDS, THE SUFFIX **-ring** APPEARS TO MEAN **towards**.  
WITH OTHER WORDS, e.g.  
**minaring**: what  
**mararing**: inside  
**yuring**: go away  
IT DOES NOT

[continues from previous frame]

... *nanun [175] ngaiya bula  
wiritoāra [bi] warea buttikang, ...*

*nanan ngaya bula  
wiridwara wariya badigang*

... ye shall find a colt tied, ...

see-will then you-two operate-done to  
little bite-BEness

... you-two will then see a little operate-endowed  
bite-thing [i.e. a little work horse], ...

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

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

**PASSIVE: -dwara**

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

... *keawai yellawa ba kore bulka ka; ...*

*giyawayi yilawa ba guri balgaga*

... whereon never man sat; ...

no sit-PH DONE man back-at

... no man >done<-sat at [i.e. on] (its) back; ...

[continues from previous frame]

...*Burungbung ngulla unnoa, ...*

**burangbangGala anuwa**

... loose him, ...

loose-do-compel-IMP! that-fellow

... (you) must compel-loose that-fellow [i.e. set it free], ...

### here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

...*ngatun yemmamulla unti ko.*

**ngadun yimamala andigu**

... and bring him.

AND lead-make-IMP! here-to

... and (you) must lead (it) to here”.

# Mark 11:03

*Ngatun wiyennun ba tarai to kore ko bulun,*  
*or /Ngatun tarai kan to kore ko bulun wiyennun ba, Minnaring tin bula yanti?*  
*niakai bula wiyella kulla noa Pirriwullo wiyā; ngatun womunbinnun ngaiya*  
*noa unnoa unti ko.*

**ngadun wiyinan ba darayidu gurigu bulun**

[3] And if any man say unto you,  
Why do ye this? say ye that the Lord hath need of him; and  
straightway he will send him hither.

AND speak-will WHEN/if other-ERG man-ERG ye-two

“And if (an)other man will speak (to) you-two: ...

*... or /Ngatun tarai kan to kore ko bulun wiyennun ba, ...*

**\ OR ngadun darayigandu gurigu bulun wiyinan ba \**

[3] And if any man say unto you, ...

\ OR AND other-agent-ERG man-ERG ye-two speak-will WHEN/if \

“And if (an)other-agent man will speak (to) you-two: ...

*...Minnaring tin bula yanti? ...*

**minaringdin bula yandi**

... Why do ye this? ...

what-because you-two thus

... ‘What because [i.e. why] (do) you (do) thus?’ ...

### minaringdin: WHY

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

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

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

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

[continues from previous frame]

...*niakai bula wiyella* ...

**ngiyagayi bula wiyila**

... say ye that ...

like this you-two speak-IMP!

... You-two must speak like this: ...

...*kulla noa Pirriwullo wiyā;* ...

**gala nuwa biriwalu wiya**

... the Lord hath need of him; ...

because he chief-ERG speak-PH

... ‘Because he, the chief, spoke’; ...

... *ngatun womunbinnun ngaiya noa unnoa unti ko.*

**ngadun wamanbinan ngaya nuwa anuwa andigu**

... and straightway he will send him hither.

AND move-make-permit-will then he that-fellow here-to

... and he will then permit that-fellow to move to here.”

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

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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



# Mark 11:04

*Ngatun waita buloara untaring,  
ngatun nakulla buloara unnoa [IC{?}] warea buttikang  
wiritia /or ngirā./ polōngbulli ngēl laba wara pa ka ba  
unta ring yapung buloara taling ka billea; ngatun buloarō  
burungbungnga unnoa ta.*

## ngadun wada bulwara andaring

[4] And they went their way,  
and found the colt tied by the door without in a place  
where two ways met; and they loose him.

AND depart they-two there-to

And they-two depart(ed) to there, ...

**-ring: TOWARDS**  
WITH SOME WORDS, THE SUFFIX **-ring** APPEARS TO MEAN **towards**.  
WITH OTHER WORDS, e.g.  
**minaring**: what  
**mararing**: inside  
**yuring**: go away  
IT DOES NOT

*... ngatun nakulla buloara unnoa  
[IC{?}] warea buttikang ...*

## ngadun nagala bulwara anuwa wariya badigang

... and found the colt ...

AND see-be-PH they-two  
that-fellow little bite-BEness

... and they-two saw that-fellow  
the little bite-thing [i.e. horse] ...

**see / FIND**  
NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'  
**na-gi-li-gu** see (see-be-ing-for)  
**bami-li-gu** seek (search-ing-for)  
**girawa-li-gu** seek/find (...-ing-for)  
**dungGa-mali-gu** find (show-make...)

**here / there // this / that**  
Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

**-gan / -gan(g)**

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

[continues next frame]

[continues from previous frame]

... *wiritia /or ngirā./ polōngbulli ngēl laba wara pa ka ba ...*

wiridiya \ OR ngira\ bulungbalingilaba warabagaba

... tied by the door without in a place ...

operate-AFF-PH \ OR tie-PH\ enter-do-ing-place-at outside-at

... operated \ OR tied\ [i.e. tethered] at the entering-place [i.e. door] outside, ...

**OUTSIDE:** warayi / waraba

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

... *unta ring yapung buloara taling ka billea; ...*

andaring yabang bulwara dalingGabiliya

... where two ways met; ...

there-to path two cross-be-do-ing-PH

... to there [i.e. where] the two path(s) were crossing; ...

**-ring: TOWARDS**

WITH SOME WORDS, THE SUFFIX **-ring** APPEARS TO MEAN **towards**.  
WITH OTHER WORDS, e.g.  
**minaring**: what  
**mararing**: inside  
**yuring**: go away  
IT DOES NOT

**Tkld INVENTIONS:**

rich man / crucify /argue

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

... *ngatun buloarō burunbungnga unnoa ta.*

ngadun bulwaru burangbangGa anuwa da

... and they loose him.

AND two-ERG loose-do-compel-PH that-fellow AFFirm

... and they-two compel-loosed that-fellow, aye [i.e. let it go].

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

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

## Mark 11:05

*Ngatun tarai kan to,  
unta kul boungkilliella unta, wiyā  
buloara bulun, Minnung bān bula  
burungbungngullīn unni warea  
buttikang?*

**ngadun darayigandu**

[5] And certain of them  
that stood there said unto them, What do  
ye, loosing the colt?

**AND other-agent-ERG**

**And other-agent(s) ...**

---

*... unta kul boungkilliella unta, ...*

**andagal bungGiliyila anda**

... that stood there ...

**there-belong rise-be-ing-recently there**

**... thereabouts were rising there, ...**

---

**[continues next frame]**

[continues from previous frame]

... *wiyā buloara bulun, ...*

**wiya bulwara bulun**

.. said unto them, ...

Speak-PH they-two them-two

... (and) spoke (to) the two, them two: ...

... *Minnung bān bula burungbungngullīn unni warea buttikang?*

**minang ban bula burungbangGalin ani wariya badigang**

... What do ye, loosing the colt?

what do-now ye-two loose-do-compel-ing-now this little bite-BEness

... “What do now you-two [i.e. are you doing] compelling-loose this little bite-thing [i.e. horse]?”

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

## Mark 11:06

*Ngatun wiyā barun buloara*

*yānti ba Jesu ko noa wiyā buloara bulun: ngatun wamunbea bara barun waita uwolli ko. [177]*

**ngadun wiya barun bulwara**

[6] And they said unto them

even as Jesus had commanded: and they let them go.

AND speak-PH them-all they-two

And they-two spoke (to) them ...

---

*... yānti ba Jesu ko noa wiyā buloara bulun: ...*

**yandi ba JESUSgu nuwa wiya bulwara bulun**

... even as Jesus had commanded: ...

thus DONE JESUS-ERG he speak-PH they-two them-two

... thus done [i.e. as] he, Jesus spoke [i.e. commanded] the two, them-two: ...

---

*... ngatun wamunbea bara barun waita uwolli ko. [177]*

**ngadun wamanbiya bara barun wada uwaligu**

... and they let them go.

AND move-make-permit-PH they-all them-all depart move-ing-for

... and they permitted them for depart-moving [i.e. let them go].

---

# Mark 11:07

*Ngatun yemmamā buloarō unnoa ta  
warea buttikang Jesu kai kolang [kinko?], ngatun wupea bulun ba  
kirikin bulka ka buttikang ka; ngatun noa yellawā buttikang ka.*

**ngadun yimama bulwaru anuwa da**

[7] And they brought  
the colt to Jesus, and cast their  
garments on him; and he sat upon him.

**AND lead-PH two-ERG that-fellow AFFirm**

**AND the two led that-fellow, aye, ...**

## here / there // this / that

Adverbs / demonstratives RELATED  
TO DISTANCE FROM SPEAKER:

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

*... warea buttikang Jesu kai kolang [kinko?], ...*

**wariya badigang JESUSgayigulang [JESUSginGu]**

... the colt to Jesus, ...

**little bite-BEness JESUS-at-towards [JESUS-to]**

**... the little bite-thing [i.e. horse] at towards Jesus, ...**

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

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

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

[continues next frame]

[continues from previous frame]

*...ngatun wupea bulun ba kirikin bulka ka buttikang ka; ...*

**ngadun wubiya bulunba girigin balgaga badigangGa**

... and cast their garments on him; ...

AND do-do-PH them-two-of garment back-at bite-BEness-at

... and they did [i.e. put] garment(s) of them-two at [i.e. on] the back at [i.e. of] the bite-thing [i.e. horse]; ...

*...ngatun noa yellaawā buttikang ka.*

**ngadun nuwa yilawa badigangGa**

... and he sat upon him.

AND he sit-PH bite-BEness-at

... and he sat at the bite-thing [i.e. on the horse].

-gan / -gan(g)				
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 11:08

*Ngatun kauwul kauwul kan to wupea kirikin barun ba yapung ka:*

*ngatun tarai kan to kōlbuntia tirāl kolai ka birung; ngatun upea yapung ka;*

**ngadun gawal gawalgandu wubiya girigin barunba yabangGa**

[8] And many spread their garments in the way:

and others cut down branches off the trees, and strawed them in the way.

AND big big [many]-agent-ERG do-do-PH garment them-all-of path-at

And big-big-agent(s) [i.e. many people] did [i.e. spread] their garment(s) at [i.e. on] the path: ...

*... ngatun tarai kan to kōlbuntia tirāl kolai ka birung; ...*

**ngadun darayigandu gulbandiya diral gulayigabirang**

... and others cut down branches off the trees, ...

AND other-agent-ERG cut-AFF-PH branch timber-away from

... and other-agent(s) cut (down) branches from trees; ...

**SPECIAL WORD: *cut***

DEFINITIONS MIGHT BE DOUBTFUL:

<b>ganban-di-li-gu</b>	To cut with a knife
<b>gulban-di-li-gu</b>	To chop with an axe or scythe, to mow
<b>gala-ba-lig-u</b>	to cut round; to circumcise
<b>galing-di-lig-u</b>	to cut, as with a knife or stone such cutting instrument

*ngadun ubiya yabungGa*

**ngadun ubiya yabangGa**

... and strawed them in the way.

AND do-PH path-at

... and did [i.e. spread] them at [i.e. on] the path.



# Mark 11:09

*Ngatun bara uwolliella muriung ka,  
ngatun willem bo kaibulleen, wiyelliella, Hosanna; Pittul ma  
bunbilla bōn uwān noa ba, Jehova ūmba koa yitirrōa: [~~Hosanna~~  
kamunbilla wokka ka.]*

**ngadun bara uwaliyila muriyangGa**

[9] And they that went before,  
and they that followed, cried, saying, Hosanna; Blessed  
is he that cometh in the name of the Lord:

**AND they-all move-ing-recently forward-at**

And they (that) were moving at forward [i.e. before], ...

*... ngatun willem bo kaibulleen, wiyelliella, Hosanna; ...*

**ngadun wilimbu gayibaliyan wiyiliyila HOSANNA**

... and they that followed, cried, saying, Hosanna; ...

**AND twist-make-EMPH call-do-ing-did speak-ing-recently HOSANNA**

... and return(ers), were calling, speaking: "Hosanna"; ...

## DOUBTFUL Tkld TRANSLATION

KJV *they that followed*

Tkld **wilimbu**

twist (return)-EMPH

INCONGRUENT. PERHAPS EITHER OF:

**wiriba-li-gan bara**

follow-ing-agent they-all

*they the followers*

**ngala bara wiriba-li-yan**

that they-all follow-ing-did

*that [i.e. those fellows] they were following*

[continues next frame]

[continues from previous frame]

...*Pittul ma bunbilla bōn* ...

*bidalmabanbila bun*

... Blessed is he ...

joy-make-permit-PH him

... (someone) must permit him to  
make joy [i.e. blessed is he], ...

### PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du:** someone

**ngandu** .....

someone (did whatever...)

...*uwān noa ba, Jehova ūmba koa yitirrōa:*

[*Hosanna kamunbilla wokka ka:*]

*uwan nuwa ba JEHOVAHumbaguwa yidaruwa*

... that cometh in the name of the Lord:

move-now he WHEN/if JEHOVAH-of-having name-having

... when he comes having the name of Jehovah  
[i.e. he comes in the name of Jehovah].

### DOUBTFUL AGREEMENT

PERHAPS SIMPLY

**yidaruwa JEHOVAH-umba**

name-having JEHOVAH-of  
having the name of JEHOVAH

# Mark 11:10

*Pittulmabunbilla Pirriwul koba Biyungbai koba ngearun ba David-umba*

*uwān ta Jehova ūmba koa yitirroa: Hosanna kummunbilla wokka ka.*

**bidalmabanbila biriwalguba  
biyangbayiguba ngiyarunba DAVIDumba**

[10] Blessed be the kingdom of our father David,

joy-make-permit-IMP! chief-of (kingdom)

father-ITEM-of us-all-of DAVID-of

(Someone) must permit (to) make joy(ful) the kingdom of the father of us all, of David. ...

*... uwān ta Jehova ūmba koa yitirroa: ...*

**uwan da JEHOVAHumbaguwa yidaruwa**

... that cometh in the name of the Lord: ...

move-now AFFirm JEHOVAH-of-having name-having

... (He) comes, aye, having the name of Jehovah: ...

*... Hosanna kummunbilla wokka ka.*

**HOSANNA gamanbila wagaga**

... Hosanna in the highest.

HOSANNA be-make-permit-IMP! high-at

... (someone) must permit Hosanna (to) be at [i.e. in] in the sky [i.e. heaven].

## Tkld INVENTIONS:

property / town / kingdom

Tkld coined the following terms:

property: **dalugang** hold-BE-ness

town **gugiri garing** hut all

kingdom **biriwal-guba** chief-of [kingdom]

## PASSIVE IGNORED

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

**ngan-du**: someone  
**ngandu** .....  
someone (did whatever...)

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

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

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

## DOUBTFUL AGREEMENT

PERHAPS SIMPLY

**yidaruwa JEHOVAH-umba**  
name-having JEHOVAH-of  
having the name of JEHOVAH

## PASSIVE IGNORED

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

**ngan-du**: someone  
**ngandu** .....  
someone (did whatever...)

# Mark 11:11

*Ngatun noa Jesu ko polōng kullea Jerusalem ka,*  
*ngatun Temple la ko: ngatun nakilliella ta noa ba kurrai kurrai yantin unnung tāra, ngatun ngaiya*  
*yarea ka ta lor kakulla [?]/ uwā noa unta birung Bethany kai kolang [179] barun katoa twelve kan toa.*

**ngadun nuwa JESUSgu bulungGaliya JERUSALEMga**

[11] And Jesus entered into Jerusalem,  
and into the temple: and when he had looked round about upon all things,  
and now the eventide was come, he went out unto Bethany with the twelve.

AND he JESUS-ERG enter-be-ing-PH JERUSALEM-at

And he, Jesus, did entering at Jerusalem, ...

... *ngatun Temple la ko: ...*

**ngadun TEMPLElagu**

... and into the temple: ...

AND TEMPLE-to

... and to the temple: ...

... *ngatun nakilliella ta noa ba kurrai kurrai yantin unnung tāra, ...*

**ngadun nagiliyila da nuwa ba garayi garayi yandin anangdara**

... and when he had looked round about upon all things, ...

AND see-be-ing-recently AFFirm he WHEN/if  
twist twist [round about] all that-PLUR

... and when he was seeing, aye, twist-twist  
[i.e. round about] all those things, ...

### here / there // this / that

Adverbs / demonstratives RELATED  
TO DISTANCE FROM SPEAKER:

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

[continues from previous frame]

...ngatun ngaiya yarea ka ta /or kakulla [?]/ ...

ngadun ngaya yariyaga da \ OR gagala\

... and now the eventide was come, ...

AND then evening-at AFFirm \ OR be-be-PH\

... and then at \OR was\ [i.e. in the] evening, aye ...

**ka ta / -ka ta**

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

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

...uwā noa unta birung Bethany kai kolang  
[179] barun katoa twelve kan toa.

uwa nuwa andabirang BETHANYgayigulang  
barunGaduwa TWELVEganduwa

... he went out unto Bethany with the twelve.

move-PH he there-away from BETHANY-at-towards  
them-all-in company with TWELVE-agent-in company with

... he moved away from there at towards  
Bethany in company with the twelve-agent(s).

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

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

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

**-gaduwa: IN COMPANY WITH**

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

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

# Mark 11:12.1

*f Ngatun kūmba ka ta,  
uwolliella ta bara ba Bethany ka birung,  
kafirri noa kakulla:*

**ngadun gumbaga da**

[12] And on the morrow,  
when they were come from Bethany, he was  
hungry:

**AND tomorrow-at AFFirm**

And tomorrow, aye, ...

*...uwolliella ta bara ba Bethany ka birung, ...*

**uwaliyila da bara ba BETHANYgabirang**

... when they were come from Bethany, ...

**move-ing-recently AFFirm they-all WHEN/if BETHANY-away from**

... when they were moving, aye, away from Bethany, ...

*...kafirri noa kakulla:*

**gabiri nuwa gagala**

... he was hungry:

**hunger he be-be-PH**

... he was hungry.

## Tkld MS

Tkld PROVIDED TWO  
VERSIONS OF THIS VERSE

## ka ta / -ka ta

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

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

# Mark 11:12.2

*f Ngatun kūmba kakulla*

*uwā ngaiya bara ba Bethany ka birung.  
kapiri lāng noa kakulla;*

**ngadun gumba gagala**

[12] And on the morrow,  
when they were come from Bethany, he was  
hungry:

AND tomorrow be-be-PH

And (it) was tomorrow, ...

Tkld MS  
Tkld PROVIDED TWO  
VERSIONS OF THIS VERSE

*... uwā ngaiya bara ba Bethany ka birung. ...*

**uwa ngaya bara ba BETHANYgabirang**

... when they were come from Bethany, ...

move-PH then they-all WHEN/if BETHANY-away from

... when they moved away from Bethany, ...

*... kapiri lāng noa kakulla;*

**gabirilang nuwa gagala**

... he was hungry:

hunger-ness he be-be-PH

... he was hungry.

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

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

# Mark 11:13

*Ngatun nakulliella noa wakōl  
Yiriwīlbīn /or Kokung [xx Luke]/  
kalōng ka ta \_\_\_\_\_ kān ta<sup>1</sup> [leaves]<sup>1</sup>,  
uwā noa, nakilli ko mirrurka yeai wokka ka kakulla maruwil koa noa  
unta birung; ngatun uwa noa ba untoa ta keawai wāl unta kul wonto  
ba \_\_\_\_\_<sup>1</sup> [leaves] kulla keawarān wūnnul unta<sup>2</sup> [\_?]<sup>2</sup> kakulla kabo  
\_\_\_[?] 1ka ta 2kunnun.*

ngadun nagaliyila nuwa wagul  
yiriwilbin \ OR gugang\  
galungGa da [girang]Gan da

[13] And seeing a fig tree afar off having leaves,  
he came, if haply he might find any thing thereon: and when he came to it, he found  
nothing but leaves; for the time of figs was not yet.

AND see-be-ing-recently he one fig  
distant-at AFFirm [leaf]-BEness AFFirm

And he was seeing one fig tree at [i.e. in]  
the distance, aye, with [leaves], aye, ...

... uwā noa, ...

uwa nuwa

... he came, ..

move-PH he

... he moved, ...

## wagul ARTICLE

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

## MYSTERY SUFFIX: -bin

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

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

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

## ka ta / -ka ta

SOME 80 INSTANCES OF  
**ka ta**: ga da.  
INTERPRETATIONS:  
be AFFirm: be, aye  
xxx-at AFFirm xxx-at, aye  
**ngigungGada** him-of-at  
**ngigungGadagu** him-of-to

## MISSING TRANSLATION

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

## PROPRIETIVE having

Tkld GAVE **gayin [-gan]** FOR PROPRIETIVE  
**-having**  
Tkld USED IT WITH 'hath', 'had', 'having',  
'have' over 40 times. PERHAPS CORRECT.  
ASSUMED IN NORTH DB TO BE agentive:  
**-gan [gayin]** GLOSSED 'agent', 'BEness'  
**-guwa** IS ASSUMED FOR PROPRIETIVE

"kain"	gayin	"in possession of; having"	having	Tkld/Frsr AWA Lex [212:25]
--------	-------	----------------------------	--------	----------------------------------



[continues from previous frame]

*...nakilli ko mirrurka yeai wokka ka kakulla maruwil koa noa unta birung; ...*

nagiligu miraga yiyayi wagaga gagala  
maruwilguwa nuwa andabirang

... if haply he might find any thing thereon: ...

see-be-ing-for perhaps fruit high-at be-be-PH  
take-URG-might-having he there-away from

... for seeing (if there) perhaps were fruit at high he take-might-doing  
from there [i.e. to see if there might be ripe fruit he might pick]; ...

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

*...ngatun uwa noa ba untoa ta ...*

ngadun uwa nuwa ba anduwa da

... and when he came to it, ...

AND move-PH he WHEN/if there AFFirm

... and when he moved there, aye, ...

[continues next frame]

[continues from previous frame]

...*keawai wāl unta kul wonto ba \_\_\_\_\_*<sup>1</sup> [*leaves*] ...

*giyawayi wal andagal wandu ba [girang]*

... he found nothing but leaves; ...

no certainly there-belong instead DONE [*leaf*]

... (there was) certainly no [i.e. none] thereabouts instead [i.e. except] [*leaves*] [i.e. there was nothing there other than leaves], ...

wandu ba: whereas / INSTEAD

wandu ba

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

MISSING TRANSLATION

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

...*kulla keawarān wūnnul unta<sup>2</sup> [\_?]<sup>2</sup> kakulla kabo \_\_[?] 1ka ta 2kunnun.*

*gala giyawaran wunal gagala gabu andaga da ganan*

... for the time of figs was not yet.

because not-now hot [summer] be-be-PH presently there-at AFFirm be-will

... because (it) was not now hot [i.e. summer], presently at there, aye, (it) will be [i.e. because summer was not there, but presently it would be].

TEXT ORDER VARIATON

Tkld REARRANGED THE ORDER OF THE PARTS OF THE SENTENCE

ka ta / -ka ta

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

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

## Mark 11:14

*Ngatun noa Jesu ko wiyā wiyelliella untoa ta,*

*Yari tarai kan to kore ko tanun /or tunnun) untoa kul, unti birung yanti katai,  
Ngatun bara wirrobulli kān to ngurrā unnoa.*

**ngadun nuwa JESUSgu wiya wiyiliyila anduwa da**

[14] And Jesus answered and said unto it,

No man eat fruit of thee hereafter for ever. And his disciples heard it.

**AND he JESUS-ERG speak-PH speak-ing-recently there AFFirm**

And he, Jesus, spoke, speaking (to) that-fellow, aye: ...

*... Yari tarai kan to kore ko tanun /or tunnun) untoa kul, ...*

**yari darayigandu gurigu danan anduwagal**

... No man eat fruit of thee ...

**stop other-agent-ERG man-ERG eat-will there-belong**

... “Stop [i.e. no] other man will eat thereof, ...

[continues next frame]

[continues from previous frame]

...*unti birung yanti katai*, ...

**andibirang yandi gadayi**

... hereafter for ever. ...

here-away from thus be-AFF-HAB (always)

... from here always [i.e. for ever]". ...

**yandi gadayi / galayi / giluwā**

30 **yandi gadayi**  
thus be-AFF-HAB  
**always**

3 **yandi galayi**  
thus time [time passing?]

9 **yagi / yagida galayi**  
now time [point in time?]

32 **yandi-giluwā**  
thus-like [*likewise*]

...*Ngatun bara wirrobulli kān to ngurrā unnoa*.

**ngadun bara wirubaligandu ngara anuwa**

... And his disciples heard it.

AND they-all follow-ing-agent-ERG hear-PH that

... And they, the following-agent(s) [i.e. disciples], heard that.

**Tkld INVENTIONS:**  
disciple / passover / generation

Tkld coined the following terms:

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

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

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

# Mark 11:15

*Ɔ Ngatun uwa bara Jerusalem ka:*

*ngatun uwā noa Jesu ko Temple la murraring ka ko, ngatun yuai pān noa barun ngupaiyelli kān murraring ka Temple [181] la ko, ngatun kurrai kurrai bung ngā ngupaiyelli ngēl unta tara barun ba ngupaiyelli kan koba, ngatun yelliwollī ngēl barun ba ngupaiyelli kan koba Purroang [xove [?]] kan;*

**ngadun uwa bara JERUSALEMga**

[15] And they come to Jerusalem:

and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

**AND move-PH they-all JERUSALEM-at**

**And they moved at [i.e. to] Jerusalem: ...**

*... ngatun uwā noa Jesu ko Temple la murraring ka ko, ...*

**ngadun uwa nuwa JESUSgu TEMPLEla mararingGagu**

... and Jesus went into the temple, ...

**AND move-PH he JESUS-ERG TEMPLE-at inside-to**

**... and he, Jesus, moved into to at the temple, ...**

[continues next frame]

[continues from previous frame]

*...ngatun yuai pān noa barun ngupaiyelli kān murraring ka Temple [181] la ko, ...*

**ngadun yuwayiban nuwa barun ngubayiligan mararingGa TEMPLElagu**

... and began to cast out them that sold and bought in the temple, ...

AND push-back-do-now he them-all give-do-back-ing-agent inside-at TEMPLE-to

... and he pushes them, the give-backers [i.e. sellers] in at to the temple, ...

UNIDENTIFIED TERMS	
begin	INCHOative / INCEPTive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

buy / sell
Tkld DID NOT CLEARLY RESOLVE buy / sell, USING MOSTLY FORMS OF <b>ngu-gi-li-gu</b>
FOR BOTH.
PERHAPS:
buy: <b>ngu-gi-li-gu</b> give-be-ing for
sell: <b>ngu-ba-yi-li-gu</b> give-do-back-ing-for
<b>dunbi-li-gu</b> exchange-ing-for

*...ngatun kurrai kurrai bung ngā ngupaiyelli ngēl unta tara ...*

**ngadun garayi garayibangGa ngubayilingil andadara**

.. and overthrew the tables ...

AND twist twist [round about/upside down] do-compel-PH give-do-back-ing-place there-PLUR

... and compelled twist-twisted [i.e. overturned] those give-backing-places [i.e. paying-places, tables] ...

buy / sell
Tkld DID NOT CLEARLY RESOLVE buy / sell, USING MOSTLY FORMS OF <b>ngu-gi-li-gu</b>
FOR BOTH.
PERHAPS:
buy: <b>ngu-gi-li-gu</b> give-be-ing for
sell: <b>ngu-ba-yi-li-gu</b> give-do-back-ing-for
<b>dunbi-li-gu</b> exchange-ing-for

[continues next frame]

[continues from previous frame]

... *barun ba ngupaiyelli kan koba*, ...

**barunba ngubayiliganGuba**

.. of the moneychangers, ...

them-all-of give-do-back-ing-agent-of

... of them, the give-back-agent(s) [i.e. payers, sellers], ...

**buy / sell**

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

FOR BOTH.  
PERHAPS:

buy: <b>ngu-gi-li-gu</b>	give-be-ing for
sell: <b>ngu-ba-yi-li-gu</b>	give-do-back-ing-for
<b>dunbi-li-gu</b>	exchange-ing-for

... *ngatun yelliwolli ngēl barun ba ngupaiyelli kan koba*

*Purroang* [[d]love] kan;

**ngadun yiliwalingil barunba**

**ngubayiliganGuba baruwangGan**

... and the seats of them that sold doves;

AND sit-ing-place them-all-of give-do-back-ing-agent-of dove-agent

... and the sitting-places [i.e. seats] of them, the give-back-agent(s) [i.e. payers, sellers], the dove-agent(s).

**buy / sell**

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

FOR BOTH.  
PERHAPS:

buy: <b>ngu-gi-li-gu</b>	give-be-ing for
sell: <b>ngu-ba-yi-li-gu</b>	give-do-back-ing-for
<b>dunbi-li-gu</b>	exchange-ing-for

# Mark 11:16

*Ngatun noa yari ba [bi] tarai kan to kore ko*

*kurril li ko tarai ta wimbi ta murruring koa Temple loa.*

**ngadun nuwa yari ba darayigandu gurigu**

[16] And would not suffer that any man

should carry any vessel through the temple.

**AND he stop DONE other-agent-ERG man-ERG**

And he stop(ped) (any) other man ...

## DOUBTFUL TkId TRANSLATION

KJV *would not suffer that any man*

TkId **yari ba darayigandu gurigu**  
stop DONE other-agent-ERG man-ERG

TRANSLATION ERROR BECAUSE 'any other man' IS ACCusative, SO WOULD BE UNMARKED **darayi-gan guri** OR CONCEIVABLY **darayi-gan-nung guri-nung**, WITH THE ACCusative SUFFIX. HENCE PROPERLY:

**yari ba darayi-gan guri**  
stop DONE other-agent man  
*stop(ped) (any) other man*

*... kurril li ko tarai ta wimbi ta murruring koa Temple loa.*

**gariligu darayi da wimbi da mararingGuwa TEMPLEluwa**

... should carry any vessel through the temple.

**carry-ing-for other AFFirm bowl AFFirm inside-having (through/by)  
TEMPLE-having (through/by)**

... for carrying (any) other, aye, bowl(s),  
aye, through inside through the temple.

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

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

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



# Mark 11:17

*Ngatun noa wiyā, wiyelliella barun.*

*Wiya Upatōara ta [kakul-kuttān] unni ngi[y]akai, Kokere emmoumba ta yiturra wiyennun yantīn to kore ko, ngiakai, Kokere wiyelli ngēl ta?kulla nura umā unni ta wollo kakilli ko barun mankiyē ko.*

**ngadun nuwa wiya wiyiliyila barun**

[17] And he taught, saying unto them,

Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

AND he speak-PH speak-ing-recently them-all

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

*... Wiya Upatōara ta [kakul-kuttān] unni ngi[y]akai, ...*

**wiya ubadwara da ani ngiyagayi**

... Is it not written, ...

QUESTION do-done to ABSTR this like this

... “QUERY: do-endowed [i.e. done by, i.e. is it written], like this [i.e. is it thus written]: ...

**PASSIVE: -dwara**

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

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

RENDERED: speak-, hide-, give-endowed

*... Kokere emmoumba ta yiturra wiyennun yantīn to kore ko, ...*

**gugiri imuwumba da yidara wiyinan yandindu gurigu**

... My house shall be called of all nations ...

hut me-of AFFirm name speak-will all-ERG man-ERG

... all men will speak the name of my, aye, house, ...

[continues from previous frame]

...ngiakai, Kokere wiyelli ngēl ta? ...

ngiyagayi gugiri wiyilingil da

... the house of prayer? ...

like this hut speak-ing-place AFFirm

... like this: the speaking [i.e. prayer] place,  
aye, house [i.e. the house of prayer]? ...

...kulla nura umā unni ta wollo kakilli ko barun mankiyē ko.

gala nura uma ani da walu gagiligu barun manGiyigu

... but ye have made it a den of thieves.

but you-all make-PH this AFFirm den be-be-ing-for  
them-all take-ITEM-for

... But you made this (place), aye, for being a den  
(for) them, for take-actor(s) [i.e. thieves]"

# Mark 11:18

*Ngatun bara Grammateu to, ngatun bara  
[H] Iereu pirriwul kan to ngurrā unnoa,  
ngatun upā bara tetti bungngulli ko bōn: kulla bara kinta kakulla ngikoung  
kai ngali tin yan̄n to kore ko kōtta leen unta tin wiyelli tin ngikoumba tin.*

**ngadun bara SCRIBEdu ngadun bara  
PRIEST biriwalgandu ngara anuwa**

[18] And the scribes and chief priests heard it,  
and sought how they might destroy him: for they feared him, because all the people  
was astonished at his doctrine.

**AND they-all SCRIBE-ERG AND they-all  
PRIEST chief-agent-ERG hear-PH that**

And they, the scribes, and they, the  
chief priest-agent(s), heard that, ...

*... ngatun upā bara tetti bungngulli ko bōn: ...*

**ngadun uba bara didibangGaligu bun**

... and sought how they might destroy him: ...

**AND do-PH they-all dead-do-compel-ing-for him**

... and they did [i.e. considered] for compelling him dead; ...

### SPECIAL WORD: *chief priest*

THERE ARE 37 INSTANCES OF 'chief priest'

- 9 **biriwal** PRIEST
- 8 **biriwalu** PRIEST**gu**
- 4 **biriwal** PRIEST**guba**
- 1 **biriwalgubagagu** PRIEST**gubagagu**
- 15 [other variants]
- 15 adjective–noun suffix agreement
- 22 no agreement
- 4 probably incorrect (**biriwal** PRIEST**guba**)

[continues next frame]

[continues from previous frame]

*...kulla bara kinta kakulla ngikoung kai ...*

**gala bara ginda gagala ngigungGayi**

... for they feared him, ...

because they-all fear be-be-PH him-because

... because they were afraid because of him, ...

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

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

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

*...ngali tin yant̄n to kore ko kōtta leen  
unta tin wiyelli tin ngikoumba tin.*

**ngalidin yandindu gurigu gudaliyan  
andadin wiyilidin ngigumbadin**

... because all the people was astonished at his doctrine.

this-because (therefore) all-ERG man-ERG think-ing-did  
there-because speak-ing-because him-of-because

... because of this all men were thinking because of that,  
because of his speaking [i.e. doctrine].

## but / because / therefore

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

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

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

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

# Mark 11:19

*Ngatun yarea ka ta*

*uwa noa unta birung kokere  
karing ka birung.*

**ngadun yariyaga da**

[19] And when even was come,  
he went out of the city.

**AND evening-at AFFirm**

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

**ka ta / -ka ta**

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

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

*... uwa noa unta birung kokere karing ka birung.*

**uwa nuwa andabirang gugiri garingGabirang**

... he went out of the city.

**move-PH he there-away from hut all [town]-away from**

... he moved from there, from the town.

**SPECIAL WORD: gugira**

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

# Mark 11:20

*f Ngatun ngorokan ta kakulla ta  
 uwolliella bara ba untoa, nakulla ngaiya bara unnoa  
 yirriwĩlbĩn (or \_\_\_\_\_ [fig tree]) tetti [dried] kakulla  
 wirra ka birung. [183]*

**ngadun nguruganda gagala da**

[20] And in the morning,  
 as they passed by, they saw the fig tree dried  
 up from the roots.

**AND night-BEness [sunrise]-at be-be-PH AFFirm**

And at [i.e. in] the morning, (it) was, aye, ...

*... uwolliella bara ba untoa, ...*

**uwaliyila bara ba anduwa**

... as they passed by, ...

**move-ing-recently they-all WHEN/if there**

... when they were moving there, ...

## da FUNCTIONS

da AFFirm  
 da ABSTR  
 -da LOCative  
 da .....

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

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

[continues next frame]

[continues from previous frame]

... *nakulla ngaiya bara unnoa*  
*yirriwīlbīn* (or \_\_\_\_\_ [fig tree]) ...

*nagala ngaya bara anuwa*  
*yiriwilbin* \ OR [*gugang*]\

... they saw the fig tree ...

see-be-PH then they-all  
 that fig \ OR \_\_\_\_\_ [fig tree]\

... they then saw that fig ...

**MISSING TRANSLATION**

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

**MYSTERY SUFFIX: -bin**

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

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

Adverbs / demonstratives RELATED  
 TO DISTANCE FROM SPEAKER:

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

... *tetti* [dried] *kakulla wirra ka birung*. [183]

*didi gagala wiragabirang*

... dried up from the roots.

dead be-be-PH root-away from

... (that) was dead from the roots.

# Mark 11:21

*Ngatun noa Peter-ro kōtelliella,*

*wiyā ngaiya noa bōn, Ella, Pirriwul, nauwa, unnoa yirriwīlbīn ta yarakai būngngatoara ngiroumba (or yarakai bungngā binung) tetti [xithered] unnoa kuttān.*

**ngadun nuwa PETERu gudiliyila**

[21] And Peter calling to remembrance

saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

AND he PETER-ERG think-ing-recently

And he, Peter, was thinking, ...

*... wiyā ngaiya noa bōn, ...*

**wiya ngaya nuwa bun**

... saith unto him, ...

speak-PH then he him

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

*..Ella, Pirriwul, nauwa, ...*

**yila biriwal nawa**

... Master, behold, ...

ho chief see-IMP!

... “Hey, chief, (you) must see! [i.e. Look!] ...



[continues from previous frame]

... *unnoa yirriwīlbīn ta yarakai*  
*būngngatoara ngiroumba ...*

*anuwa yiriwilbin da yaragayi*  
*bungGadwara ngirumba*

... the fig tree which thou cursedst ...

that fig AFFirm bad do-  
compel-PH-done-to thee-of

... That fig, aye, bad-compel-endowed  
of you [i.e. that you cursed] ...

... (or *yarakai bungngā binung*) ...

\ *OR yaragayi bangGa bi nung* \

... the fig tree which thou cursedst ...

\ *OR* bad-do-compel-PH thou-him \

... \ *OR* you bad-compelled it [i.e. cursed it]; ...

... *tetti* [[w]ithered] *unnoa kuttān.*

*didi anuwa gadan*

... is withered away.

dead that be-AFF-now

... that-fellow is dead”.

**MYSTERY SUFFIX: -bin**

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

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

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

**PASSIVE: -dwara**

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

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

**CONJOINED PRONOUNS: Tkld**

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

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

## Mark 11:22

*Ngatun wiy[e]ā noa Jesu ko [bōn] wiyelliella barun,  
kauwa nura ngurrulli ko Eloī nung.*

**ngadun wiya nuwa JESUSgu wiyiliyila barun**

[22] And Jesus answerin saith unto them,

Have faith in God.

AND speak-PH he JESUS-ERG speak-ing-recently them-all

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

*... kauwa nura ngurrulli ko Eloī nung.*

**gawa nura ngaraligu ELOInung**

... Have faith in God.

be-IMP! [yes] you-all hear-ing-for GOD-ACC

... “You must be for hearing [i.e. having faith in] God”.

# Mark 11:23

**Yuna bo ta bāng wiyān nurun**  
*Tarai kan to wiyennun ba unti bukirra [sic] ta ngiyakai, kauwā bi wokka umullia, ngatun kauwā bi warikullia murraring ka ko kurrawong ta ko; ngatun keawai wal noa ngurramai nga korien [doubt] būlbūl lo ngikoumba ko, wonto ba noa ngurrunnun wal ngali tara wiyān noa kunnun wal kakilliko; kauwā kunnun wal kakilli ko ngikoumba minnungbo minnungbo noa wiyennun.*

**yunabu da bang wiyān nurun**

[23] For verily I say unto you,  
 That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

**true-EMPH AFFirm I speak-now ye-all**

**“Emphatically-true, aye, I speak (to) you, ...**

**-bu da: EMPHatic AFFirm**

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

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

**... Tarai kan to wiyennun ba unti bukirra [sic] ta ngiyakai, ...**

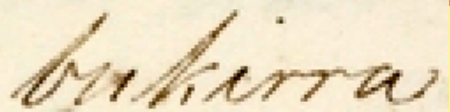
**darayigandu wiyinan ba andi balgarada ngiyagayi**

... That whosoever shall say unto this mountain, ...

**other-agent-ERG speak-will DONE here hill-at like this**

**... (that any) other-agent (who) >done<-will speak at [i.e. to] this mountain, like this: ...**

**MS ERROR**



**bugira**  
 41 EXAMPLES OF **balga(ra)**: 'hill' -ir- PRONOUNCED AS IN 'bird', 'thirst', HENCE  
**balgara**: hill(s)

[continues next frame]

[continues from previous frame]

...kauwā bi wokka umullia, ...

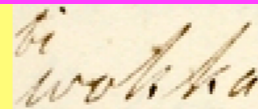
**gawa bi waga umaliya**

... Be thou removed, ...

**be-IMP! thou high make-ing-IMP!**

... “You must be making high; ...

**DOUBTFUL Tkld TRANSLATION**



KJV *Be thou removed*

Tkld **gawa bi waga umaliya**

be-IMP! thou high make-ing-IMP!  
you must be making high

INCONGRUENT: Tkld TRANSLATION SCARCELY MATCHES THE ENGLISH ORIGINAL. PERHAPS:

**ma-ra bin andi-birang**

take-IMP! thee here-away from  
(someone) must take you from here

**PASSIVE IGNORED**

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du:** someone

**ngandu** .....

someone (did whatever...)

**DOUBTFUL Tkld TRANSLATION**

KJV *be thou cast*

Tkld **bi warigaliya**

thou reject-ing-IMP!  
you must be rejecting

Tkld MAKES THE PASSIVE STATEMENT ACTIVE, WITH ‘thou’ AS THE SUBJECT DOING THE rejecting. RATHER THAN AS ‘thee’, OBJECT. being rejected. PERHAPS:

**wariga-li-ya ngirung** ...

reject-ing-IMP! thee ...

(someone) must be rejecting you ...

**PASSIVE IGNORED**

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du:** someone

**ngandu** .....

someone (did whatever...)

...ngatun kauwā bi warikullia

*murraring ka ko kurrawong ta ko; ...*

**ngadun gawa bi warigaliya mararingGagu garawangdagu**

... and be thou cast into the sea; ...

**AND be-IMP! [yes] thou reject-ing-IMP! inside-to sea-to;**

... and you must be rejecting inside [i.e. into] the sea’; ...

**ANGLICISM: into**

KJV *cast into the sea*

Tkld TRANSLATED THIS LITERALLY: reject-... inside-to sea-to IDIOMATIC UNLIKELY. PERHAPS:

**wariga-li-ya guruwa-din**

reject-ing-IMP! sea-at

(you) must be rejecting at [i.e. into] the sea

[continues next frame]

[continues from previous frame]

... *ngatun keawai wal noa ngurramai nga korien [doubt] bŭlbŭl lo ngikoumba ko, ...*

**ngadun giyawayi wal nuwa ngaramayingagurin bulbulu ngigumbagu**

... and shall not doubt in his heart, ...

AND no certainly he hear-make-almost-lacking heart-using him-of-using

... and he (will) certainly not (be) almost-hearing-lacking [i.e. doubting] using [i.e. in] his heart; ...

... *wonto ba noa ngurrunnun wal ngali tara ...*

**wandu ba nuwa ngaranan wal ngalidara**

... but shall believe that those things ...

instead DONE he hear-will certainly this-PLUR

... instead he will certainly hear [i.e. believe] these things ...

**DOUBLE NEGATIVE**

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM:  
no ... [the item or action]-lacking  
**giyawayi na-gurin** *not seeing*  
**giyawayi wanayi-gurin** *no children*  
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

**INALIENABLE POSSESSION**

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

**'heart' METAPHOR**

'heart': English (European?) CONCEPT OF 'LOCUS OF SINCERITY' UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS OMIT OR SIMPLY ACCEPT THIS AS ONE OF MANY CONCEPTS NECESSARY FOR BIBLICAL UNDERSTANDING

**wandu ba: whereas / INSTEAD**

**wandu ba**

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

RENDERED AS 'instead'.

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

180 **wandu ba**

70 **wandu xxx ba**

[continues next frame]

[continues from previous frame]

... *wiyān noa kunnun wal kakilliko; ...*

**wiyan nuwa ganan wal gagiligu**

... which he saith shall come to pass; ...

speak-now he be-will certainly be-be-ing-for

... (that) he speaks [i.e. says] will certainly be for being [i.e. will come to pass]; ...

... *kauwā kunnun wal kakilli ko ngikoumba minnungbo minnungbo noa wiyennun.*

**gawa ganan wal gagiligu ngigumba minangbu minangbu nuwa wiyinan**

... he shall have whatsoever he saith.

be-IMP! [yes] be-will certainly be-be-ing-for him-of what-EMPH what-EMPH he speak-will

... yes, (it) will certainly be for being [i.e. will come to pass] of him emphatically-what emphatically-what [i.e. whatever] he will speak [i.e. say]”.

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

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

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

*who, whom, whose, which, that*

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

**RELATIVE PRONOUNS**

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

PERHAPS: **ngalabu ngalabu**

**POSSESSIVE unattached**

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN  
IDIOMATIC EXPRESSION  
DOUBTFUL

PERHAPS

**ngigung-Gayi**  
him-at

[whatever will be **at him** (as) he speaks]

# Mark 11:24

*Ngala tin bāng wiyān nurun,*  
*yanṯin tara Minnung bo nura wiyennun, wiyennun*  
*nura ba, ngurralia nura mankilli ko unnoa tara,*  
*ngatun mannun wal ngaiya nura unnoa tara.*

**ngaladin bang wiyān nurun**

[24] Therefore I say unto you,  
What things soever ye desire, when ye pray, believe  
that ye receive them, and ye shall have them.

that-because [therefore] I speak-now ye-all

“That-because [therefore] I speak (to) you, ...

### but / because / therefore

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

... *yanṯin tara Minnung bo nura wiyennun, ...*

**yandindara minangbu nura wiyinan**

... What things soever ye desire, ...

all-PLUR WHAT-EMPH you-all speak-will

... all things emphatically-what  
you will speak [i.e. wish for], ...

### minang: INTERROGATIVE

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

<b>min</b>	what? which
<b>minang</b>	what? what object?
<b>minaring</b>	what is it?
<b>minan</b>	how many?

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

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]

*this, that, these, those, neither, none*

### RELATIVE PRONOUNS

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

PERHAPS: **ngalabu**

[continues from previous frame]

*... wiyennun nura ba, ...*

**wiyinan nura ba**

... when ye pray, ...

speak-will you-all WHEN/if

... when you will speak [i.e. pray], ...

*... ngurralia nura mankilli ko unnoa tara, ...*

**ngaraliya nura manGiligu anuwadara**

... believe that ye receive them, ...

hear-ing-IMP! you-all take-be-ing-for that-PLUR

... you must be hearing [i.e. believing] for  
[i.e. in order to be] taking [i.e. receiving] those things, ...

*... ngatun mannun wal ngaiya nura unnoa tara.*

**ngadun manan wal ngaya nura anuwadara**

... and ye shall have them.

AND take-will certainly then you-all that-PLUR

... and you will then certainly take [i.e. receive] those things.



# Mark 11:25

*Ngatun Bounkillinnun nura ba wiyelli ko, [185]*

*warikkulla, Bukka kan nura [bæ] kunnun ba tarai nung; [kæu] warikkauwil koa biyung bai to nurun ba wokka ka moroko ka kuttan, unnoa tara yarakai umulli ta ngiroumba.*

**ngadun bungGilinan nura ba wiyiligu**

[25] And when ye stand praying,

forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

AND rise-be-ing-will you-all WHEN/if speak-ing-for

“And when you will be rising for speaking [i.e. praying], ...

... *warikkulla*, ...

**warigala**

... forgive, ...

reject-IMP!

... (you) must reject [i.e. forgive], ...

... *Bukka kan nura [bæ] kunnun ba tarai nung; [kæu] ...*

**bagagan nura ganan ba darayinung**

... if ye have ought against any: ...

anger-BEness you-all be-will WHEN/if other-ACC

... if you will be anger-ness (with) other(s); ...

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

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

[continues from previous frame]

*... warikkauwil koa biyung bai to nurun ba  
wokka ka moroko ka kuttan, ...*

**warigawilguwa biyangbayidu  
nurunba wagaga muruguga gadan**

.. that your Father also which is in heaven may forgive ...

reject-might-having father-ITEM-ERG  
ye-all-of high-at sky-at be-AFF-now

... (that) your father (who) is at [i.e. on]  
high at [i.e. in] the sky [i.e. in heaven  
above] might be rejecting [i.e. forgiving] ...

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

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

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

*... unnoa tara yarakai umulli ta ngiroumba.*

**anuwadara yaragayi umali da ngirumba**

... you your trespasses.

that-PLUR bad make-ing ABSTR thee-of

... those your bad-makings [i.e. might be forgiving your trespasses].”

**Tkld INVENTIONS:**  
divided / sin / sinner

Tkld coined the following terms:

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

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

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

# Mark 11:26

*Kulla wal nura keawai warikka pa,  
keawarān wal noa Biyung bai to nurun ba wokka ka moroko ka  
kuttān warikkannun unnoa tara yarakai umulli ta ngiroumba.*

**gala wal nura giyawayi wariga ba**

[26] But if ye do not forgive,  
neither will your Father which is in heaven forgive  
your trespasses.

because certainly you-all no reject WHEN/if

Because certainly if you (do) not reject [i.e. forgive], ...

*... keawarān wal noa Biyung bai to nurun ba wokka ka moroko ka kuttān ...*

**giyawaran wal nuwa biyungbayidu nurunba  
wagaga muruguga gadan**

... neither will your Father which is in heaven ...

not-now certainly he father-ITEM-ERG ye-all-of high-at sky-at be-AFF-now

... certainly he, your father (who) is at [i.e. on] high  
at [i.e. in] the sky [i.e. who is in heaven above], ...

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

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

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

*... warikkannun unnoa tara yarakai umulli ta ngiroumba.*

**wariganan anuwadara yaragayi umali da ngirumba**

... forgive your trespasses.

reject-will that-PLUR bad make-ing ABSTR thee-of

... will not reject [i.e. forgive] those your bad-makings [i.e. trespasses].

### Tkld INVENTIONS: divided / sin / sinner

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

## Mark 11:27

*Ŷ Ngatun uwēa bara Jerusalem ka:*

*ngatun, uwolliella noa ba murraring ka Temple la, tanan uwā  
[bāra] bōn bāra Iereu pirriwul kan, ngatun [G] bara  
Grammateu kan, ngatun Bāra Presbuter[ø].*

**ngadun uwiya bara JERUSALEMga**

[27] And they come again to Jerusalem:

and as he was walking in the temple, there come to him the chief priests,  
and the scribes, and the elders,

AND move-PH they-all JERUSALEM-at

And they moved at (i.e. to) Jerusalem; ...

*... ngatun, uwolliella noa ba murraring ka Temple la, ...*

**ngadun uwaliyila nuwa ba mararingGa TEMPLEla**

... and as he was walking in the temple, ...

AND move-ing-recently he WHEN/if inside-at TEMPLE-at

... and when he was moving at inside [i.e. within] at the temple, ...

[continues next frame]

[continues from previous frame]

...*tanān uwā [b̄ar̄a] b̄ōn b̄āra Iereu pirriwul kan, ...*

**danān uwa bun bara PRIEST biriwalGan**

... there come to him the chief priests, ...

approach move-PH him they-all PRIEST chief-agent

... they approach-moved him, the chief-agent priests, ...

**SPECIAL WORD: chief priest**

THERE ARE 37 INSTANCES OF 'chief priest'

9 biriwal PRIEST

8 biriwalu PRIESTgu

4 biriwal PRIESTguba

1 biriwalgubagagu PRIESTgubagagu

15 [other variants]

15 adjective–noun suffix agreement

22 no agreement

4 probably incorrect (biriwal PRIESTguba)

...*ngatun [G] bara Grammateu kan, ngatun Bāra Presbuter[θ].*

**ngadun bara SCRIBEgan ngadun bara ELDER**

... and the scribes, and the elders,

AND they-all SCRIBE-agent AND they-all ELDER

... and they the scribe-agent(s), and they the elders.

# Mark 11:28

*Ngatun wiyā bōn,*

*Minnaring tin kaiyu kān tin bi umān unni tara? Ngatun Nganto bīn ngukulla unni kaiyukan kakilli ko umulli ko unni tara?*

**ngadun wiya bun**

[28] And say unto him,

By what authority doest thou these things? and who gave thee this authority to do these things?

AND speak-PH him

And spoke (to) him: ...

*... Minnaring tin kaiyu kān tin bi umān unni tara? ...*

**minaringdin gayugandin bi uman anidara**

... By what authority doest thou these things? ...

what-because able-BEness-because thou move-now this-PLUR

... “What because able-ness [i.e. by what authority] (do) you make [i.e. do] these things? ...

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

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

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

*...Ngatun Nganto bīn ngukulla unni kaiyukan kakilli ko umulli ko unni tara?*

**ngadun ngandu bin ngugala ani gayugan gagiligu umaligu anidara**

... and who gave thee this authority to do these things?

AND who-ERG thee give-be-PH this able-BEness be-be-ing-for make-ing-for this-PLUR

... And who gave (to) you this able-ness for being [i.e. authority] for making [i.e. doing] these things?”

**-gan / -gan(g)**

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

# Mark 11:29

*Ngatun noa Jesu ko wiyā barun, wiyelliella,*

*Ngatoa bo wiyennun wal wakol wiyelli ta. ngatun wiyellia [ʔnura] nura tia, ngatun bang wiyennun ngaiya wal nurun yakoai bang [187] kaiyu kan kuttān umulli ko unni tara.*

**ngadun nuwa JESUSgu wiya barun wiyiliyila**

[29] And Jesus answered and said unto them,

I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

AND he JESUS-ERG speak-PH them-all speak-ing-recently

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

*...Ngatoa bo wiyennun wal wakol wiyelli ta. ...*

**ngaduwabu wiyinan wal wagul wiyili da**

... I will also ask of you one question, ...

I-EMPH speak-will certainly one speak-ing ABSTR

... “Emphatically-I [i.e. I myself] will certainly speak one word [i.e. question]. ...

*...ngatun wiyellia [ʔnura] nura tia, ...*

**ngadun wiyiliya nura diya**

... and answer me, ...

AND speak-ing-IMP! you-all me

... And you must be speaking [i.e. answering] me, ...

### DOUBTFUL WORD ‘ANSWER’

PERHAPS THE FORM OF THE WORD FOR ‘answer’, SHOULD BE:

*wiya-yi-li-ya*  
speak back-ing-IMP!

[continues from previous frame]

...ngatun bang wiyennun ngaiya wal nurun ...

ngadun bang wiyinan ngaya wal nurun

... and I will tell you ...

AND I speak-will then certainly ye-all

... and then I will certainly speak (to) you ...

...yakoai bang [187] kaiyu kan kuttān umulli ko unni tara.

yaguwayi bang gayugan gadan umaligu anidara

... by what authority I do these things.

how I able-agent be-AFF-now make-ing-for this-PLUR

... how I be an able-agent [i.e. have authority] for making these things”.

DOUBTFUL TkId TRANSLATION

KJV *by what authority*

TkId **yaguwayi**

how

‘how’ IN ENGLISH HAS OVER 20 DIFFERENT FUNCTIONS, OF WHICH THE INTERROGATIVE **yaguwayi** = ‘how’ IS ONLY ONE: NOT THE USAGE REQUIRED HERE. PERHAPS

gayu-gan da man-da-n bang uma-li-gu ani-dara

able-agent ABSTR **take-AFF-now** make-ing-for this-PLUR

*the authority I **take** for making these things*



# Mark 11:30

*Wiā kurrimulli kan nē Ioane koba [ūmba]*

*Moroko ka birung, nga keawai kore ka birung? Wiyalia nura tia.*

wiya garimaligani JOHNguba \JOHNumba\

[30] The baptism of John,  
was it from heaven, or of men? answer me.

QUESTION deep-make-ing-entity JOHN-of

“QUERY (was) the deep-making-entity [i.e. baptism] of John ...

SUFFIX: -umba / -guba

POSSessive

-guba things

-umba people, proper nouns

24 ELOIumba

76 ELOIguba

... *Moroko ka birung, ...*

murugugabirang

... was it from heaven, ...

sky-away from

... from the sky [i.e. heaven] ...

[continues next frame]

[continues from previous frame]

...*nga keawai kore ka birung?* ...

**nga giyawayi gurigabirang**

... or of men? ...

OR no man-away from

... or not from man? ...

### DOUBTFUL Conjunctions

**nga** = or 69

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

**ngadun** = and

CONJUNCTIONS UNUSUAL

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

... *Wiyalia nura tia.*

**wiyaliya nura diya**

... answer me.

speaking-IMP! you-all me

... You must be speaking [i.e. answering] me.”

### DOUBTFUL WORD ‘ANSWER’

PERHAPS THE FORM OF THE WORD FOR ‘answer’, SHOULD BE:

**wiya-yi-li-ya**  
speak back-ing-IMP!

# Mark 11:31

*Ngatun bara bo bara bo [kottulillella] kōttullilliella, wiyelliella, [ngiakai]*

*wiyennun ngeen ba ngiyakai Moroko ka birung; wiyennun ngaiya noa kora koa nura bon ngurra pa?*

**ngadun barabu barabu gadaliliyila wiyiliyila**

[31] And they reasoned with themselves, saying,

If we shall say, From heaven; he will say, Why then did ye not believe him?

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

And they were constantly thinking emphatically-they  
emphatically-they [i.e. amongst themselves], were saying: ...

*... wiyennun ngeen ba ngiyakai ...*

**wiyinan ngiyin ba ngiyagayi**

... If we shall say, ...

speak-will we-all WHEN/if like this

... “If we will speak like this: ...

*...Moroko ka birung; ...*

**murugugabirang**

... From heaven; ...

sky-away from

... ‘From the sky [i.e. from heaven]’, ...

[continues from previous frame]

... *wiyennun ngaiya noa* ...

**wiyinan ngaya nuwa**

... he will say, ...

... speak-will then he

... he will then speak [i.e. ask]: ...

... *kora koa nura bon ngurra pa?*

**guraguwa nura bun ngara BA**

... Why then did ye not believe him?

not-having (why not) you-all him hear-PH NEG

... 'Why did you not hear [i.e. believe] him?' "

### Tkld INVENTIONS:

flog / why not / therefore

Tkld coined the following terms:

flog **WIYIL-gu-ri-li-gu** wale-using-ing-for

why not **gura-guwa** not-having

therefore **yagi-din** now-because

### ba FUNCTIONS

**ba** WHEN/if

**ba** DONE

**ba / BA** NEGative

**ba** place of

# Mark 11:32

*Wonto ba ngeen wiyennun ba ngiyakai,*

*Kore ka birung ta; kinta lang bara kakulla kore tin; kulla bara yantin  
kore ko kōttā[ɳ] Ioane tin Prophet ta noa kakulla yuna bota.*

wandu ba ngiyin wiyinan ba ngiyagayi

[32] But if we shall say,

Of men; they feared the people: for all men counted John, that he was a prophet indeed.

instead DONE we-all speak-will WHEN/if like this

If instead we will speak like this, ...

## wandu ba: whereas / INSTEAD

### wandu ba

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

RENDERED AS 'instead'.

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

180 **wandu ba**

70 **wandu xxx ba**

... *Kore ka birung ta; ...*

gurigabirang da

... Of men; ...

man-away from AFFirm

... 'Away from men, aye': ...

... *kinta lang bara kakulla kore tin; ...*

gindalang bara gagala guridin

... they feared the people: ...

fear-ness they-all be-be-PH man-because

... they were fear-ness [i.e. fearful]

because of men [i.e. people]; ...

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

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

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

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

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

[continues from previous frame]

...*kulla bara yantin kore ko kōttā[ᵿ] Ioane tin ...*

**gala bara yandin gurigu guda JOHNdin**

... for all men counted John, ...

because they-all all man-ERG think-PH JOHN-because

... because they, all the men, thought because of [i.e. about] John, ...

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

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

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

...*Prophet ta noa kakulla yuna bota.*

**PROPHET da nuwa gagala yunabu da**

... that he was a prophet indeed.

PROPHET AFFirm he be-be-PH truth-EMPH AFFirm

... (that) he was a prophet, aye, (this is) emphatically-true, aye.

**-bu da: EMPHatic AFFirm**

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

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

# Mark 11:33

*Ngatun bara wiyā wiyelliella bōn Jesu nung.*

*Wonnung wal. Ngatun noa Jesu ko barun wiya, wiyelliella keawarān bāng wiyān nurun yakoai bang kaiyu kān kuttān umulli ko unni tara.*

**ngadun bara wiya wiyiliyila bun JESUSnung**

[33] And they answered and said unto Jesus,

We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

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

And they spoke, speaking (to) him, Jesus: ...

... *Wonnung wal.* ...

**wanang wal**

... We cannot tell. ...

where certainly

... "Certainly where." ...

### PLACE

<b>wanda</b>	where	<b>anang</b>	there
<b>wanang</b>	where	<b>anambu</b>	there
<b>andi</b>	here	<b>anda</b>	there
<b>ani</b>	here	<b>anduwa</b>	there

### DOUBTFUL Tkld TRANSLATION

*KJV We cannot tell*

Tkld **wanang wal**

where certainly

INCONGRUENT TRANSLATION.

PERHAPS:

**giyawayi wal ngiyin ngi-mi-li-gurin**

no certainly we-all know-ing-lacking

*we are certainly lacking knowing*

*[i.e. we do not know]*

...*Ngatun noa Jesu ko barun wiya, wiyelliella* ...

**ngadun nuwa JESUSgu barun wiya wiyiliyila**

... And Jesus answering saith unto them, ...

AND he JESUS-ERG them-all speak-PH speak-ing-recently

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

[continues from previous frame]

...*keawarān bāng wiyān nurun ...*

*giyawaran bang wiyān nurun*

... Neither do I tell you ...

not-now I speak-now ye-all

.... "I will not speak to you ...

...*yakoai bang kaiyu kān kuttān umulli ko unni tara.*

*yaguwayi bang gayugan gadan umaligu anidara*

... by what authority I do these things.

how [in what manner] I able-agent be-AFF-now make-ing-for this-PLUR

... how I am an able-agent [i.e. have authority] for making these things".

**DOUBTFUL Tkld TRANSLATION**

KJV *by what authority*

Tkld **yaguwayi**

how

'how' IN ENGLISH HAS OVER 20 DIFFERENT FUNCTIONS, OF WHICH THE INTERROGATIVE **yaguwayi** = 'how' IS ONLY ONE: NOT THE USAGE REQUIRED HERE. PERHAPS

*gayu-gan da man-da-n bang uma-li-gu ani-dara*

able-agent ABSTR **take-AFF-now** make-ing-for this-PLUR

*the authority I **take** for making these things*