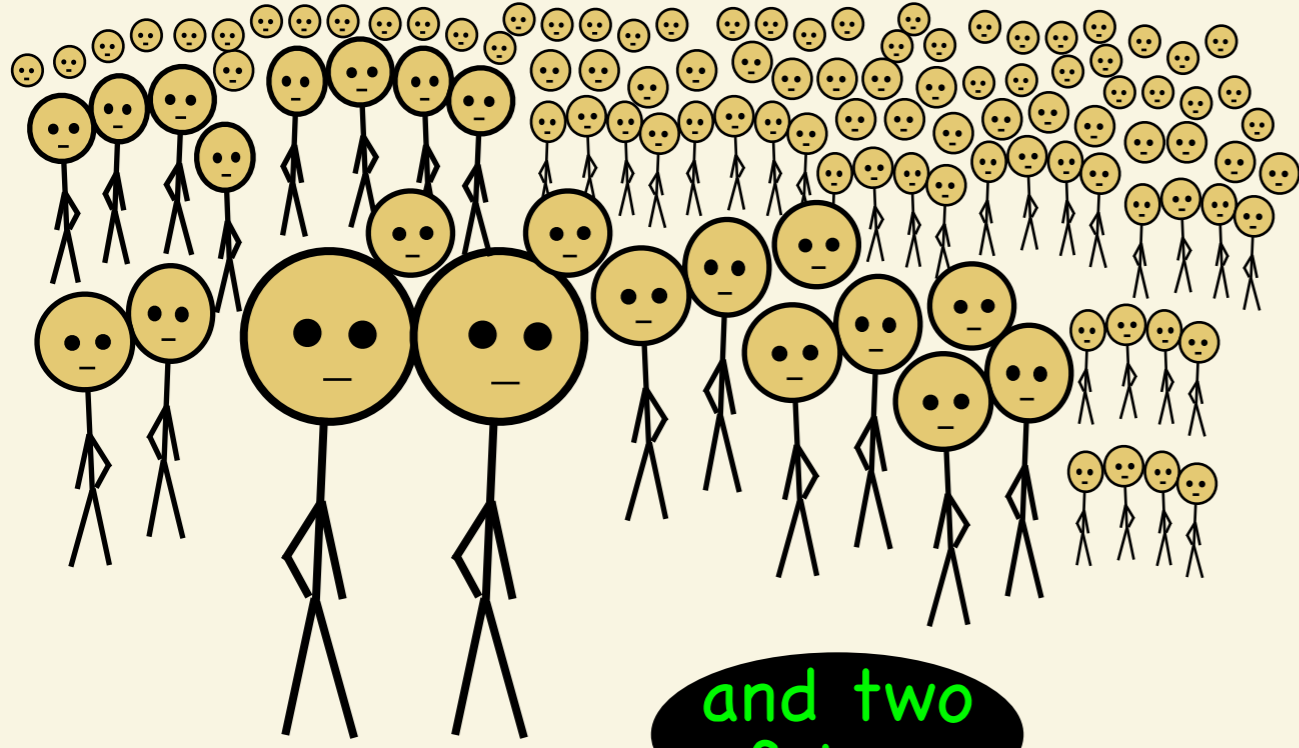


**Analysis of the translations  
of L.E. Threlkeld  
by  
Jeremy Steele**

**Mark 6**



Give them to eat

How many loaves have you got

J

and two fishes

Just five



# Mark 6:01

*Ngatun noa waita uwa unta birung,  
ngatun uwa ngaiya purrai ta ngikoumba kin ba; ngatun willambo  
bara bōn wirrobulli kān ngikoumba.*

**ngadun nuwa wada uwa andabirang**

[1] And he went out from thence,  
and came into his own country; and his disciples follow him.

AND he depart move-PH there-away from

And he depart-moved from there, ...

*... ngatun uwa ngaiya purrai ta ngikoumba kin ba; ...*

**ngadun uwa ngaya barayida ngigumbaGinba**

... and came into his own country; ...

AND move-PH then earth-at him-of-at

... and then moved at [i.e. to] his earth [i.e. country]; ...

*...ngatun willambo bara bōn wirrobulli kān ngikoumba.*

**ngadun wilambu bara bun wirubaligan ngigumba**

... and his disciples follow him.

AND return-EMPH they-all him follow-ing-agent him-of

... and they, his following-agent(s) [i.e. disciples], emphatically-return him [i.e. followed] him.

**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 6:02

*Ngatun kabo yakita ngaiya kakulla Sabbat ta purreung ta ba,*  
\_\_\_ [ [be]gan ] \_\_\_ wiyelli ko Sunagog ka ko: ngatun kauwulkauwal ngurrulli [kæn] liella bōn, kōttelliliela kān bara,  
wiyelliella, wonta birung [/[xx]akoi birung/] ngali kore unni tara yanti tara? ngatun minnaring ke unni Nguraki kan  
ngutoara ngikoung, yanti ba umulli ta kauwul uma mutturrō ngikoumba ko?

**ngadun gabu yagida ngaya gagala SABBATda bariyangdaba**

[2] And when the sabbath day was come,  
he began to teach in the synagogue: and many hearing him were astonished,  
saying, From whence hath this man these things? and what wisdom is this which  
is given unto him, that even such mighty works are wrought by his hands?

AND presently now then be-be-PH SABBATH-at daylight-at

And presently now then (it) was at [i.e. on] the SABBATH day(light), ...

... \_\_\_ [ [be]gan ] \_\_\_ wiyelli ko Sunagog ka ko: ...

\_\_\_ [began] \_\_\_ wiyiligu SYNAGOGUEgagu

... he began to teach in the synagogue: ...

\_\_\_ [began] \_\_\_ speak-ing-for SYNAGOGUE-at-for

... \_\_\_ [began] \_\_\_ for teaching at [i.e. in] the synagogue; ...

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

... ngatun kauwulkauwal ngurrulli [kæn] liella bōn, ...

**ngadun gawal gawal ngaraliliyila bun**

... and many hearing him ...

AND big big [many] hear-ing-ing-recently him

... and big-big [i.e. many] were constantly hearing him, ...

[continues from previous frame]

...*kōttelliliela kān bara, wiyelliella, ...*

*gudililiyila gan bara wiyiliyila*

... were astonished, saying, ...

think-ing-ing-recently-having  
they-all, speak-ing-recently

... they were constantly thinking-having  
[i.e. were astonished], speaking: ...

**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]
--------	-------	-------------------------------	--------	----------------------------------

**MYSTERY WORD: kān...**

*kōttelliliela kān bara*

**gudi-li-li-yila gan bara**

think-ing-ing-recently xxx they-all

COMMENT:

**kan** (gan) COULD BE:

- agent / BEness
  - having (>40 EXAMPLES OF **kan**: having ]
  - be-now
- OF THESE, 'having' SEEMS MOST LIKELY

...*wonta birung [[/xx]akoi birung/] ngali kore unni tara yanti tara? ...*

*wandabirang [yaguwibirang] ngali guri anidara yandi dara*

... From whence hath this man these things? ...

... where-away from [how-away from] this man this-PLUR thus-PLUR

... "Where from, how from, this man these [things] thus? ...

**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

[continues next frame]

[continues from previous frame]

...ngatun minnaring ke unni Nguraki kan ngutoara ngikoung, ...

ngadun minaring Gi ani nguragigan ngudwara ngigung

... and what wisdom is this which is given unto him, ...

AND what be this hear-be (wise)-BEness give-done-to him

... and what be this wise-be-ness [i.e. wisdom] give-endowed (to) him, ...

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): 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

PASSIVE: -dwara

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

...yanti ba umulli ta kauwul uma mutturrō ngikoumba ko?

yandi ba umali da gawal uma madaru ngigumbagu

... that even such mighty works are wrought by his hands?

thus DONE make-ing ABSTR big make-PH hand-using him-of-using

... thus-done [i.e. likewise, such] big abstract-making(s) [i.e. action(s)] (someone) made using his hands?"

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...)

INALIENABLE POSSESSION

KJV his hands  
 Tkld madaru ngigumba-gu hand-using him-of-using  
 THIS SHOULD PROBABLY HAVE BEEN SIMPLY hand-using, OMITTING ngigumba-gu ,BECAUSE NO-ONE ELSE'S HAND COULD HAVE BEEN USED OTHER THAN 'his' hand.

## Mark 6:03

*Wiya ngali Carpenter noa, yināl ta Mary ūmba,*

*koti ta noa Jacobo ūmba, ngatun Jose-ūmba, ngatun Juda ūmba ngatun Simon-ūmba? ngatun [𐌸𐌹𐌸𐌹] wiya unti kakulla bara ūngngun bai ngearun katoa? Ngatun bara bōn bukka kakulla. [𐌸] /or niuwara.*

**wiya ngali CARPENTER nuwa yinal da MARYumba**

[3] Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

QUESTION this carpenter he son AFFirm Mary-of

QUERY (Is) he, this carpenter, the son, aye, of Mary, ...

*... koti ta noa Jacobo ūmba, ngatun Jose-ūmba, ngatun Juda ūmba ngatun Simon-ūmba? ...*

**gudi da nuwa JAMESumba ngadun JOSESumba ngadun JUDAumba ngadun SIMONumba**

... the brother of James, and Joses, and of Juda, and Simon? ...

kinsman ABSTR he JAMES-of AND JOSES-of and JUDA-of AND Simon-of

... he, the kinsman of James, and of Joses, and of Juda and of Simon? ...

[continues next frame]

[continues from previous frame]

...ngatun [~~unt~~i] wiya unti kakulla bara  
ūngngun bai ngearun katoa? ...

ngadun wiya andi gagala bara  
wungGanbayi ngiyarunGaduwa

... and are not his sisters here with us? ...

AND QUESTION this be-be-PH they-all  
sister-ITEM us-all-in company with

And QUERY were they, the sisters,  
here in company with us? ...

-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

-toa / -koa COMIT / PROP / PERL

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

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

...Ngatun bara bōn bukka kakulla. [n̩] /or niuwara.

ngadun bara bun бага gagala \OR nyuwara\

... And they were offended at him.

AND they-all him anger be-be-PH

... And they were angry (with) him.



# Mark 6:04

*Wonto Jesu ko noa ba wiya barun,*

*Keawai bo [wəɬ] wakōl Prophet, ka korien murrorōng ngikoumba wonto ba purrai ta ba ngikoumba [77] koti ka ta, ngatun barun kin koti ta ngikoumba kin, ngatun unta tin kokerin ngikoumba <sup>1</sup>.\_\_\_\_\_ [ ?[ow]n]*

wandu JESUSgu nuwa ba wiya barun

[4] But Jesus said unto them,

A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

instead JESUS-ERG he DONE speak-PH them-all

Instead he, Jesus, spoke (to) them: ...

## wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

*... Keawai bo [wəɬ] wakōl Prophet,*

*ka korien murrorōng ngikoumba ...*

giyawayibu wagul PROPHET

gagurin marurung ngigumba

.. A prophet is not without honour, ...

no-EMPH one PROPHET be-lacking good him-of

... “A prophet emphatically-not be-<lacking> his good [i.e. is not without honour], ...

## 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

## 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)

[continues from previous frame]

...wonto ba purrai ta ba ngikoumba [77] koti ka ta, ...

wandu ba barayidaba ngigumba gudiga da

... but in his own country, ...

instead DONE earth-at him-of self-at AFFirm

... instead at [i.e. in] his self, aye, earth [i.e. own country], ...

**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**

**DOUBTFUL Tkld TRANSLATION**  
 KJV *in his own country*  
 Tkld **barayidaba ngigumba gudiga da**  
**gudi** MIGHT MEAN 'self', BUT UNLIKELY TO MEAN 'own'. AS IN my own self PERHAPS, SIMPLY (AVOIDING **gudi**):  
**barayi-daba ngigumba-bu**  
 earth-at him-of EMPH  
 at [i.e. in] EMPHatically his country

**ANGLICISM gudi 'own'**  
 'own' IS AN IDIOMATIC INTENSIFIER IN EXPRESSIONS SUCH AS:  
 my own    your own    his own  
 our own                    their own  
 AND NEED NOT BE TRANSLATED

...ngatun barun kin koti ta ngikoumba kin, ,,,  
 ngadun barunGin gudi da ngigumbagin

X

... and among his own kin, ...

AND them-all-at kinsman ABSTR him-of-at

... and at [i.e. with] them, his kinsmen, ...

**DOUBTFUL Tkld TRANSLATION**  
 KJV *among his own kin*  
 Tkld **barunGin gudi da ngigumbagin**  
 them-all-at kinsman ABSTR him-of-at  
 CONFUSION **gudi** = kinsman, self, own, AND DOUBTFUL AGREEMENTS PERHAPS  
**barunGin gudi da ngigumba**  
 them all-at kinsman ABSTR him-of at [i.e. among] them his kinsmen

...ngatun unta tin kokerin ngikoumba <sup>1</sup>. \_\_\_\_ [ ?[ow]n]  
 ngadun andadin gugirin ngigumba \_\_\_\_<sub>[own]</sub>\_\_\_\_

... and in his own house.

AND there-at hut-at him-of

... and at [i.e. in] his house there".

**-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

**MS VARIANT: hut-at**  
 VERSIONS OF 'hut-at':  
 Tkld  
 7 **gugiridin**  
 2 **gugiriba**  
 2 **gugiraga(ba)**  
 20 **gugira**

# Mark 6:05

*Ngatun keawai wal noa uma pa kauwal ta unta tin,  
wonto ba [𐀓𐀓 [?]] upilleen noa mutturra ngikoumba barun kin munn̄i kan ta rin keawai bo  
kauwal kauwal, ngatun turōn umā noa barun.*

**ngadun giyawayi wal nuwa  
uma BA gawal da andadin**

[5] And he could there do no mighty work,  
save that he laid his hands upon a few sick folk, and healed them.

AND no certainly he make-PH  
NEG big AFFirm there-at

And he certainly he did not make [i.e. do]  
(anything) big, aye, >at< there, ...

*... wonto ba [𐀓𐀓 [?]] upilleen  
noa mutturra ngikoumba ...*

**wandu ba ubiliyan  
nuwa madara ngigumba**

... save that he laid his hands ...

instead DONE do-ing-did he hand him-of

... instead [i.e. other than] he was doing  
[i.e. putting] his hands ...

## 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)

## ba FUNCTIONS

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

## -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

## 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**

## 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.

[continues from previous frame]

... *barun kin munnī kan ta rin keawai bo kauwal kauwal, ...*

**barunGin manigandarin giyawayibu gawal gawal**

... upon a few sick folk, ...

them-all-at ill-agent-at-at no-EMPH big big [many]

... at [i.e. on] them, on the ill-agent(s) [i.e. sick ones], emphatically-not big-big [i.e. many], ...

**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 [?]

**-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

... *ngatun turōn umā noa barun.*

**ngadun durun uma nuwa barun**

... and healed them.

AND clean make-PH he them-all

... and he made them clean.

# Mark 6:06

*Ngatun noa kōttelliliela ngali tin*

*ngurrurmai ngulli tarin barun tin. Ngatun noa uwa [wiyeelliteliela] unta toa kokeroa karing koa wiyelliliela.*

**ngadun nuwa gudililiyila ngalidin**

[6] And he marvelled

because of their unbelief. And he went round about the villages, teaching.

AND he think-ing-ing-recently this-because (about)

And he was constantly thinking [i.e. marvelled] because [i.e. about] 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

*... ngurrurmai ngulli tarin barun tin. ...*

**ngaramayingalidarin barundin**

... because of their unbelief....

hear-make-almost-ing-ABSTR-because them-all-because

... because of them almost hearing [i.e. because of their unbelief]. ...

**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 [?]

**-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 next frame]

[continues from previous frame]

... Ngatun noa uwa [wiyellitelliela] unta toa kokeroa karing koa wiyelliliela.

ngadun nuwa uwa andaduwa gugiruwa garingGuwa wiyililiyila

... And he went round about the villages, teaching.

AND he move-PH there-having (through/by) hut-having (through/by) all-having (through/by) speak-ing-ing-recently

... And he moved [i.e. went] through the hut-all [i.e.town(s)] thereabouts, constantly speaking [i.e. teaching].

**SPECIAL WORD: gugira**

**gugira**

PROPERLY IS 'house', 'hut'  
TKld ALSO USED IT FOR 'town'  
IN Mark HE USED

**gugira garing**: 'hut all'  
FOR 'town'

**-toa / -koa COMIT / PROP / PERL**

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

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

# Mark 6:07

*ſ Ngatun wiyā [ngaiya] noa barun twelve ta,  
ngatun yukā bonēn barun buloara bulun bo buloara bulun bo, ngatun ngukulla  
noa kaiyu kakilli ko barun barunkai, or tin Marai tin yara kai kan tin.*

**ngadun wiya nuwa barun TWELVE da**

[7] And he called unto him the twelve,  
and began to send them forth by two and two; and gave them power  
over unclean spirits;

**AND speak-PH he them-all TWELVE AFFirm**

**And he spoke (to) them, the twelve, aye, ...**

*... ngatun yukā bonēn barun buloara  
bulun bo buloara bulun bo, ...*

**ngadun yuga bunin barun bulwara  
bulunbu bulwara bulunbu**

... and began to send them forth by two and two; ...

**AND send-PH beforehand them-all two  
them-two-EMPH two them-two-EMPH**

**... and sent them beforehand  
[i.e. began to send] two emphatically-  
them-two [i.e. two-by-two], ...**

## UNIDENTIFIED TERMS

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

## TIME

<b>bangGayi</b>	now	<b>bunin</b>	beforehand
<b>dangGa</b>	before	<b>duwanda</b>	afterwards, future
<b>gabū</b>	soon	<b>gumba</b>	tomorrow
...	until	<b>wara</b>	yesterday
<b>ngaya</b>	then	<b>yaguwanda</b>	when
<b>yagida</b>	now	<b>yugida</b>	after
<b>yandi gadayi</b>	always ( <i>thus every</i> )		
<b>yagida galayi</b>	now time (until)		
<b>yandi galayi</b>	thus time (once upon a time; so long as)		

[continues next frame]

[continues from previous frame]

*...ngatun ngukulla noa kaiyu kakilli ko barun barunkai, or tin Marai tin yara kai kan tin.*

**ngadun ngugala nuwa gayu gagiligu barun barunGayi \OR barundin\ marayidin yaragayigandin**

... and gave them power over unclean spirits;

AND give-be-PH he able be-be-ing-for them-all them-all-at spirit-at [i.e.over] bad-BEness-at [i.e.over]

... and he gave them for being able [i.e. gave them power] at [i.e. over] them, over the bad spirit(s).

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

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

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

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

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

	CAUS because	LOC <b>at</b>	ALL to	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 6:08

## Ngatun wiyā noa barun

yari bara mannun minungbo minnungbo  
waita wolle tin, wonto ba wakol [bota]  
tupatupa wakōl bota; [yanōa] yari yinung,  
yari kunto (Bread.) yari moni moni ngēlla  
ba: [nu [?]] [79]

## ngadun wiya nuwa barun

[8] And commanded them

that they should take nothing for their journey,  
save a staff only; no scrip, no bread, no money  
in their purse:

AND speak-PH he them-all

And he spoke (to) them ...

... yari bara mannun minungbo minnungbo  
waita wolle tin, ...

yari bara manan minangbu minangbu  
wadawalidin

... that they should take nothing for their journey, ...

stop they-all take-will what-EMPH what-EMPH  
depart-move-ing-because

... (that) they stop will take emphatically-what  
emphatically-what [i.e. whatever] depart-move-  
because [i.e. because of departure], ...

### minang: INTERROGATIVE

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

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

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

*who, whom, whose, which, that*

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

PERHAPS: **ngalabu ngalabu**

### -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

### RELATIVE PRONOUNS

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

[continues from previous frame]

... *wonto ba wakol [bətə] tupatupa wakōl bota; [yanəə] ...*

wandu ba wagul duba duba wagulbu da

... save a staff only; ...

instead DONE one stave one-EMPH AFFirm

... instead one stave, emphatically-one, aye [i.e. only one]: ...

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**

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

-bu da: EMPHatic AFFirm

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

"-bo-ta."

-bu da

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

EMPH aye

Tkld AWA Key 1850 [52:29 []

... *yari yinung, yari kunto (Bread.) yari moni moni ngēlla ba: [nɨ [?] ] [79]*

yari yinang yari gandu yari MONEY MONEYngilaba

... no scrip, no bread, no money in their purse:

stop bag stop VEGfood stop MONEY MONEY-place-at

... stop bag, stop bread, stop MONEY at [i.e. in] (their) money-place (i.e. purse):

## Mark 6:09

*Wonto ba upillia tungnganūng ko;  
ngatun yari upinnun buloara Coat.*

wandu ba ubiliya dangGanungGu

[9] But be shod with sandals;  
and not put on two coats.

instead DONE do-ing-IMP! SHOE-using

Instead (you) must do [i.e. be shod]  
using shoe(s); ...

### wandu ba: whereas / INSTEAD

#### wandu ba

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

RENDERED AS 'instead'.

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

180 **wandu ba**

70 **wandu xxx ba**

### MYSTERY WORD: *dunGa...*

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

... *ngatun yari upinnun buloara Coat.*

ngadun yari ubinan bulwara COAT

... and not put on two coats.

AND stop do-will two COAT

... and stop will do [i.e. will not put on] two coats.

## Mark 6:10

*Ngatun noa wiya barun,  
unta nura ba waita kolang tarai ta kokerā,  
yellawa ngaiya untoa kauwā, — [until] waita  
uwonnun nura ba untoa ka birung.*

**ngadun nuwa wiya barun**

[10] And he said unto them,  
In what place soever ye enter into an house, there  
abide till ye depart from that place.

**AND he speak-PH them-all**

**And he spoke (to) them: ...**

*... unta nura ba waita kolang tarai ta kokerā, ...*

**anda nura ba wadagulang darayida gugira**

... In what place soever ye enter into an house, ...

**there you-all WHEN/if depart-towards other-at hut-at**

**... “When you depart-towards there, at [i.e. into] (an)other house, ...**

### MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld

7 **gugiridin**

2 **gugiriba**

2 **gugiraga(ba)**

20 **gugira**

[continues next frame]

[continues from previous frame]

... *yellawa ngaiya untoa kauwā*, ...

*yilawa ngaya anduwa gawa*

... there abide ...

sit-IMP! then there be-IMP!

... (you) must then stay, (you) must be, there ...

... \_\_\_ [*until*] *waīta uwonnun nura ba untoa ka birung*.

*[gabuguwa] wada uwanan nura ba anduwagabirang*

... till ye depart from that place.

*[presently-having]* depart move-will you-all WHEN/if there-away from

... \_\_\_ [*until*] \_\_\_ when you will depart-move away from there”.

### MISSING TRANSLATION

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

### UNIDENTIFIED TERMS

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

# Mark 6:11

*Ngatun bara wamunbi korien nurun,*

*nga ngurrur korien wal nurun, yakita nura waita uwunnun ba unta birung, tiritirilia moring yulo kabirung barān tinnā kabirung nurun ba tabirung, tūngnga kakilli ko barun ko. Kauwā wiyān bang nurun, murrorōng kauwa kakilli ko unta kul Sodom ngatun Gomorrha purreung ka turo kōn billi ta, keawai wal untoa kul kokera karing ka.*

**ngadun bara wamanbigurin nurun**

[11] And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

**AND they-all move-make-permit-lacking ye-all**

**“And they move-permit-lacking you [i.e. do not let you go], ...**

*... nga ngurrur korien wal nurun, ...*

**nga ngaragurin wal nurun**

*... nor hear you, ...*

**OR hear-lacking certainly ye-all**

**... nor certainly hear-lacking you, ...**

*... yakita nura waita uwunnun ba unta birung, ...*

**yagida nura wada uwanan ba andabirang**

*... when ye depart thence, ...*

**now you-all depart move-will WHEN/if there-away from**

**... now when you will depart-move from there, ...**

## 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]

[continues from previous frame]

...*tiritirilia moring yulo kabirung barān tinnā kabirung nurun ba tabirung, ...*

diri diriliya muring yulugabirang **baran**  
dinagabirang nurunbadabirang

... shake off the dust under your feet ...

shake shake-ing-IMP! speck foot-away from  
DOWN foot-away ye-all-of-away from

... (you) must shake-shaking (the) speck [i.e. dust]  
from footstep[s]down [i.e. under] from your foot, ...

ANGLICISM 'down': *baran*

IN ENGLISH, **down** IS AN ADJUNCT TO CERTAIN VERBS, BUT THE SENSE IS AS MUCH EMPHATIC AS **downwards**. Tkd TRANSLATED THE WORD LITERALLY IN ABOUT 60 INSTANCES:

- 9 **sit** down rest
- 3 **cut, hew,** down fell
- 9 **fall** down collapse
- 5 **put, lay,let** deposit
- come, go,** down descend
- take, let,** down lower
- pull** down demolish

Also 'down' in:  
**run, hurry, take, bow, kneel, stoop, press, pour, cast,** etc.

...*tūngnga kakilli ko barun ko. ...*

dungGagagiligu barunGu

... for a testimony against them. ...

show-be-be-ing-for them-all-OPP

... a show [i.e. testimony] for being against them. ...

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

-ko: against (OPP)

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

...*Kauwā wiyān bang nurun, ...*

gawa wiyān bang nurun

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

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

... Yes, I speak to you, ...

[continues next frame]

[continues from previous frame]

...*murrorōng kauwa kakilli ko unta kul Sodom ngatun Gomorrha* ...

**marurung gawa gagiligu andagal SODOM ngadun GOMORRAH**

... It shall be more tolerable for Sodom and Gomorrha ...

good be-IMP! [yes] be-be-ing-for there-belong SODOM AND GOMORRAH

... (it) must be good for being [i.e. better] (for) Sodom and Gomorrah thereabouts, ...

...*purreung ka turo kōn billi ta,* ...

**bariyangGa durugunbili da**

... in the day of judgment, ...

daylight-at punish-agent-do-ing ABSTR

... at the day(light) [i.e. on the day] the punish-doing [i.e. of judgement], ...

**MYSTERY WORD: *kōn***

*koiyung kōn* fire-type-at  
 2 *kaiyīnkōn ta ba* side-agent-at  
*kaiyīn kōn ta* side-agent-at  
*wonta kōn* what-type  
*turo kōn billi ta* punish-agent-do-ing  
 ABSTR

MEANINGS SUGGESTED HERE ARE DOUBTFUL

**MYSTERY suffix: *-kon***

THERE ARE ABOUT 18 EXAMPLES OF Tkld USING THE SUFFIX **-kon**, COMPARED WITH ABOUT 800 **-kan**, INTERPRETED AS ‘-agent’, ‘-BEness’ THE **-kon** SPELLING DOES NOT APPEAR TO BE AN ERROR, AS IT TENDS TO APPEAR REPEATEDLY WITH THE SAME WORD

...*keawai wal untoa kul kokera karing ka.*

**giyawayi wal anduwagal gugira garingGa**

... than for that city.

no certainly there-belong hut all [town]-at

... (than) certainly not there at [i.e. in] (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’

**Tkld INVENTIONS:**  
 property / town / kingdom

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



# Mark 6:12

*Ngatun bara waita uwā,  
ngatun marōng koi yelliella /or wiyelliella/or  
wiyellitēlla proclaimed / Minki kauwa bara kore.*

**ngadun bara wada uwa**

[12] And they went out,  
and preached that men should repent.

AND they-all depart move-PH

And they depart-moved, ...

*... ngatun marōng koi yelliella /or wiyelliella/or wiyellitēlla proclaimed / ...*

**ngadun marungGuwiyiliyila \OR wiyiliyila OR wiyilidila\**

... and preached that men should repent.

AND good murmur-ing-recently \OR speak-ing-recently  
OR speak-ing-AFF-PH\

... and were good-murmuring [i.e. preaching] ...

## guwiya MISCONCEPTION [?]

DESPITE ENTRIES IN THE Lexicon,  
IT SEEMS POSSIBLE THAT **guwiya**  
IS A MISCONCEPTION,  
AND THAT **gu** IS A SUFFIX TO THE  
PRECEDING WORD, AS:  
SCRIBE**gu wiyiliyila** SCRIBE-ERG ...  
**marurungGu wiyiliyila** good-for ...  
**marungGu wiyila** good-for ...

*... Minki kauwa bara kore.*

**minGi gawa bara guri**

... that men should repent.

emotion be-IMP! [yes] they-all man

... (that) they, men, must be emotion(al) [i.e. repent].

## Mark 6:13

*Ngatun paibungngā bara barun Devil kauwulkauwul nung,*

*ngatun putia bara kipai to / or Oil lol barun <sup>2</sup>munni kan <sup>1</sup>kauwul kauwul, ngatun turōn umā barun. [81]*

**ngadun bayibangGa bara barun DEVIL gawal gawalnung**

[13] And they cast out many devils,  
and anointed with oil many that were sick, and healed them.

AND eject-do-compel-PH they-all them-all DEVIL big big [many]-ACC

And they ejected them, many devils, ...

---

*... ngatun putia bara kipai to / or Oil lol barun <sup>2</sup>munni kan <sup>1</sup>kauwul kauwul, ...*

**ngadun budiya bara gibayidu \OR OILlu\ barun gawal gawal manigan**

... and anointed with oil many that were sick, ...

AND oil-PH they-all fat-using them-all big big [many] ill-agent

... and they oiled, using fat, them, the many ill-agent(s) [i.e. sick people], ...

---

*...ngatun turōn umā barun. [81]*

**ngadun durun uma barun**

... and healed them.

AND clean make-PH them-all

... and made them clean.

---

## Mark 6:14

*Ŷ Ngatun noa pirriwul Herod to ngurrā,*

(*kulla yitirra ngikoumba tōtōng kakulla unta ta.*) *ngatun noa wiyā, Kgu [? ILLEG.]*  
*John kurrimulli kan ta boungkēa<sup>1</sup> [...alleen ...llea<sup>1</sup>] wokka tetti kabirung, ngatun*  
*ngala tin kauwulkauwul kaiyukan ta umulli ta, pai pia ngikoung kin.*

**ngadun nuwa biriwal HERODdu ngara**

[14] And king Herod heard of him;

(for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

AND he chief HEROD-ERG hear-PH

And he, King Herod, heard, ...

... (*kulla yitirra ngikoumba tōtōng kakulla unta ta.*) ...

**(gala yidara ngigumba dudung gagala anda da)**

... (for his name was spread abroad:) ...

(because name him-of good news be-be-PH there AFFirm)

... (because the news of his name was there, aye), ...

...*ngatun noa wiyā, ...*

**ngadun nuwa wiya**

... and he said, ...

AND he speak-PH

... and he spoke: ...

[continues from previous frame]

...Kgu [? ILLEG.] John kurrimulli kan ta boungkēa<sup>1</sup>  
 [...alleen ...llea<sup>1</sup>] wokka tetti kabirung, ...

xxx JOHN garimaligan da bungGiya  
 \bungGaliyan / bungGaliya\ waga didigabirang

... That John the Baptist was risen from the dead, ...

xxx JOHN deep-make-ing-agent AFFirm rise-be-did \OR  
 rise-be-ing-did OR rise-be-ing-PH\ high dead-away from

... “Xxx John deep-making-agent [i.e. the baptist],  
 aye, rose high [i.e. up] from dead, ...



**ANGLICISM waga: 'up'**  
 TklD TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,,  
 THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

...ngatun ngala tin kauwulkauwul kaiyukan ta umulli ta, ...

ngadun ngaladin gawal gawal  
 gayugan da umali da

...and therefore mighty works ...

AND that-because [therefore] big big [many]  
 able-BEness ABSTR make-ing ABSTR

... and, because of that [i.e. therefore], big-big  
 able-ness-making [i.e. mighty works] ...

-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

**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

...pai pia ngikoung kin.

bayibiya ngigungGin

... do shew forth themselves in him.

appear-do-PH him-at

... appeared at [i.e. in] him”.

**-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 6:15

*Tarai to wiyā Elias noa ta [kəkulla] kuttān,*

*Ngatun tarai to wiyā, Prophet ta unni, nga yanti kiloa wakōl kiloa Prophet [kōba] barun ba kiloa.*

darayidu wiya ELIAS nuwa da gadan

[15] Others said, That it is Elias.

And others said, That it is a prophet, or as one of the prophets.

other-ERG speak-PH ELIAS he AFFirm be-AFF-now

Other(s) spoke: "He, aye, (is) Elias"; ...

... *Ngatun tarai to wiyā, ...*

ngadun darayidu wiya

... And others said, ...

AND other-ERG speak-PH

... and other(s) spoke: ...

[continues next frame]

[continues from previous frame]

...*Prophet ta unni*, ...

PROPHET da ani

... That it is a prophet, ...

PROPHET AFFirm this

... “This (is) a prophet, aye”, ...

...*nga yanti kiloa wakōl kiloa*

*Prophet [kəbæ] barun ba kiloa.*

nga yandigiluwa wagulgiluwa

PROPHET barunbagiluwa

... or as one of the prophets.

OR thus like one like  
PROPHET them-all-of like

... or thus-like [i.e. likewise]  
one of their prophet(s).

**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]

**yandi gadayi / galayi / giluwa**

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

**DOUBTFUL Tkld TRANSLATION**

*KJV or as one of the prophets*  
PERHAPS  
nga yandi wagulgiluwa PROPHET  
barunba  
OR thus one-like PROPHET-of them-all-of:  
*or thus like-one of their PROPHETS*

**-giluwa: -LIKE**

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

## Mark 6:16

*Wonto noa ba Herod to ngurrā,  
ngiyakai noa wiyā John ta unni [kōlbungtā kolbuntōara  
wallung] kōlbuntā bāng wollung ngikoumba;  
bounkulleen noa tetti kabirung.*

wandu nuwa ba HERODdu ngara

[16] But when Herod heard thereof,  
he said, It is John, whom I beheaded: he is risen from the dead.

instead he WHEN/if HEROD-ERG hear-PH

Instead when he, Herod heard, ...

... *ngiyakai noa wiyā* ...

ngiyagayi nuwa wiya

... he said, ...

like this he speak-PH

... he spoke like this: ...

... *John ta unni*

[kōlbungtā kolbuntōara wallung] ...

JOHN da ani

... It is John, ...

JOHN AFFirm this

... "It is John. ...

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]

...*kōlbuntā bāng wollung ngikoumba*; ...

**gulbandiya bang walung ngigumba**

... whom I beheaded: ...

cut-AFF-PH I head him-of

... I cut his head (off). ...

SPECIAL WORD: *cut*

DEFINITIONS MIGHT BE DOUBTFUL:

**ganban-di-li-gu** To cut with a knife

**gulban-di-li-gu** To chop with an axe or scythe, to mow

**gala-ba-lig-u** to cut round; to circumcise

**galing-di-lig-u** to cut, as with a knife or stone such cutting instrument

DOUBTFUL Tkld TRANSLATION

*KJV* *whom I beheaded*

Tkld **gulbandiya bang walung ngigumba**  
cut-AFF-PH I head him-of

THIS MIGHT HAVE BEEN EXPRESSED:

**gulbandiya bang bun walung**

cut-AFF-PH I him head

*I cut him [i.e. his] head (off)*

...*boungkulleen noa tetti kabirung*.

**bungGaliyan nuwa didigabirang**

... he is risen from the dead.

rise-be-ing-did he dead-away from

... He was rising from dead”.



# Mark 6:17

*Kulla niuwoa bo Herod to yuka  
ngatun mānkulla bōn John nung,  
ngatun ngiramā bōn Prison ta ba (bounnoun kai) Herodias tin,  
Porikunbai Philip ūmba koti ta ngikoumba: kulla noa mankulla  
bounnoun.*

**gala nyuwuwabu HERODdu yuga  
ngadun manGala bun JOHNnung**

[17] For Herod himself had sent forth and laid hold upon John,  
and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

But he-EMPH HEROD-ERG send-PH  
AND take-be-PH him JOHN-ACC

But emphatically he, Herod, [i.e. Herod, himself],  
sent and took him, John, ...

## 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

*... ngatun ngiramā bōn Prison ta ba  
(bounnoun kai) Herodias tin, ...*

**ngadun ngirama bun PRISONdaba  
(buwanuwanGayi) HERODIASdin**

... and bound him in prison for Herodias' sake, ...

AND tie-make-PH him PRISON-at  
(her-because) HERODIAS-because

.. and tied him (up) at [i.e. in] prison  
because of her, because of Herodias, ...

## -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

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

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

	CAUS because	LOC <b>at</b>	ALL to	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

[continues from previous frame]

*...Porikunbai Philip ūmba koti ta ngikoumba: ...*

**buriganbayi PHILIPumba gudi da ngigumba**

... his brother Philip's wife: ...

wife-agent-[f]-ITEM PHILIP-of kinsman ABSTR him-of

... spouse of Philip, his kinsman [i.e. his brother]: ...

**-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

*...kulla noa mankulla bounnoun.*

**gala nuwa manGala buwanuwan**

... for he had married her.

because he take-be-PH her

... because he [**Herod**] took [i.e. had married] her.

# Mark 6:18

*Ngatun John to noa wiya tā la bōn /or wiyāl la bōn/ Herod nung*

*keawarān wal tuloa korien mankilli ko binōun Porikun bai ta koti ko [83] ba ngiroumba ta;*

**ngadun JOHNdu nuwa wiyadala bun \OR wiyala bun\ HERODnung**

[18] For John had said unto Herod,

It is not lawful for thee to have thy brother's wife.

AND JOHN-ERG he speak-AFF-PH \OR speak-PH\ HEROD-ACC

And John, he spoke (to) him, Herod: ...

*... keawarān wal tuloa korien ...*

**giyawaran wal duluwagurin**

... It is not lawful ...

not-now certainly straight-lacking

... “(It is) certainly not straight-<lacking> ...

*... mankilli ko binōun Porikun bai ta  
koti ko [83] ba ngiroumba ta;*

**manGiligu bi nuwan buriganbayi  
da gudiguba ngirumba da**

... for thee to have thy brother's wife.

take-be-ing-for thou-her wife-agent-[f]-ITEM  
AFFirm kinsman-of thee-of AFFirm

... for taking, you her, spouse [i.e. wife],  
aye, of your kinsman [i.e. brother], aye [i.e.  
for you taking the wife of your brother]”.

### CONJOINED PRONOUNS: TkId

‘Conjoined pronouns’: TkId/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>

### -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

# Mark 6:19

*Ngala tin Herodias bountoa bōn bukka kakulla,  
ngatun bumba bōn tetti; wonto ba bountoa kaiyu korien.*

**ngaladin HERODIAS buwanduwa bun baga gagala**

[19] Therefore Herodias had a quarrel against him,  
and would have killed him; but she could not:

that-because [therefore] HERODIAS she him anger be-be-PH

That-because [therefore] she, Herodias, was angry (at) him, ...

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

*... ngatun bumba bōn tetti; ...*

**ngadun bumba bun didi**

... and would have killed him; ...

AND beat-PH him dead

... and beat him dead; ...

*... wonto ba bountoa kaiyu korien.*

**wandu ba buwanduwa gayugurin**

... but she could not:

instead DONE she able-lacking

... instead she able-lacking [i.e. was not able (to do so)].

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

# Mark 6:20

*Koito noa Herod kinta kan John nung, ngurrulliliella, or ngimilliliella noa, tuloa ta [noa-xxxxx] [(j)ust] or murrorong umullikan ta noa, ngatun yiriyiri kan, ngatun ngurrā bōn; ngatun ngurrā bōn noa ba kawul kawul minnungbo minnungbo noa umā, ngatun ngurrungkulla bōn Pirun ko.*

guwidu nuwa HEROD gindagan JOHNnung

[20] For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

because he HEROD fear-agent JOHN-ACC

Because he, Herod, fear-agent John [i.e. feared John], ...

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

... ngurrulliliella, or ngimilliliella noa, ...

ngaraliliyila \OR ngimililiyila\ nuwa

... knowing that he ...

hear-ing-ing-recently \OR know-make-ing-ing-recently\ he

... he [Herod] was constantly hearing, OR was constantly knowing ...

[continues next frame]

[continues from previous frame]

...tuloa ta [~~noa xxxxx~~] [(j)ust] or murrorong umullikan ta noa, ...

duluwa da [just] \OR marurung\ umaligan da nuwa

... he was a just man ...

straight AFFirm \OR good \ make-ing-agent AFFirm he

... he [John] (was) a straight, aye, (or good), making-agent [i.e. servant, baptist], aye, ...

...ngatun yiriyiri kan, ...

ngadun yiri yirigan

... and an holy, ...

AND sacred-BEness

... and a sacred-ness [i.e. holy], ...

**-gan / -gani / -gal**

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

-----

Tkld INTERCHANGEABLY USED

-gan (agent) AND -gang (BEness)

...ngatun ngurrā bōn; ...

ngadun ngara bun

... and observed him; ...

AND hear-PH him

... and heard [i.e. observed] him [John]; ...

**DOUBTFUL Tkld TRANSLATION**

KJV *observed him*

Tkld **ngara bun**  
hear-PH him

TRANSLATION ERROR [?]

PERHAPS:

*nala bun*  
see-PH him  
*saw him*

[continues from previous frame]

...ngatun ngurrā bōn noa ba ...

ngadun ngara bun nuwa ba

... and when he heard him, ...

AND hear-PH him he WHEN/if

... and when he [Herod] heard him [John], ...

...kauwul kauwul minnungbo minnungbo noa umā, ...

gawal gawal minangbu minangbu nuwa uma

... he did many things, ...

big big [many] what-EMPH what-EMPH he make-PH

... he [John] made [i.e. did] big-big emphatically-what emphatically-what [i.e. whatever] [i.e. many things], ...

minang: INTERROGATIVE

minang INTERROGATIVE  
 —NOT RELATIVE PRONOUN  
 minang what? what object?  
**RELATIVE PRONOUN**  
 [refers back to a noun]  
 who, whom, whose, which, that

PERHAPS: ngalabu ngalabu

RELATIVE PRONOUNS

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

...ngatun ngurrungkulla bōn Pirun ko.

ngadun ngarangGala bun birunGu

... and heard him gladly.

AND hear-be-PH him glad-using

... and heard him [John] glad-using [i.e. gladly].

## Mark 6:21

*Ngatun yakita kakulla ba purreung ka murrorōng ta,  
Ngala Herod umā takilli ko kauwul ta purreung ka poirkullitoara ngikoumba bo barun Lord,  
ngatun bara Captain, ngatun bara Piriwul Galilee kul;*

**ngadun yagida gagala ba bariyangGa marurung da**

[21] And when a convenient day was come,  
that Herod on his birthday made a supper to his lords, high captains, and chief  
estates of Galilee;

AND now be-be-PH WHEN/if daylight-at good AFFirm

And now when(it) was at a good day, aye, ...

*... Ngala Herod umā takilli ko kauwul ta ...*

**ngala HEROD uma dagiligu gawal da**

... that Herod on his birthday made a supper ...

that HEROD make-PH eat-be-ing-for big AFFirm

... that Herod made for eating, big, aye, ...

*... purreung ka poirkullitoara ngikoumba bo barun Lord, ...*

**bariYangGa burgalidwara ngigumbabu barun LORD**

... on his birthday made a supper to his lords, ...

daylight-at drop-be-ing-done to him-of-EMPH them-all LORD

... at [i.e. on] emphatically-his dropping-endowed day  
[i.e. on his own birth-day] (for) them, Lord(s), ...



# Mark 6:21

<https://collection.sl.nsw.gov.au/record/94RxMAK1/pxa5Nd7Q3PWQ5>

[continues from previous frame]

...ngatun bara Captain, ...

gadun bara CAPTAIN

... high captains, ...

AND they-all CAPTAIN

... and they the Captains, ...

...ngatun bara Piriwul Galilee kul;

ngadun bara biriwal GALILEEgal

... and chief estates of Galilee;

AND they-all chief GALILEE-belong

and they the Galilee-mob chief(s) [i.e. the chiefs of the Galilee mob].

## -gan / -gani / -gal

**-gan** agent (person who acts)  
(cf. Eng. **-er** baker, walker)

**-gani** entity

**-gal** belong (e.g. part of a group)

-----

Tkld INTERCHANGEABLY USED

**-gan** (agent) AND **-gang** (BEness)

## Mark 6:22

*Ngatun tanan uwā bountoa ba murraring, [yingakan-?]*

*yinal kan ngala koba Herodias ūmba ngatun ūntelliliella, ngatun pitul bungnga Herod nung, ngatun barun yellawalli kan ta ngikoung katoa, wiya noa Pirri [85] wullo bounnoun Marrakeen [tə], wiyalia [ask] bi tia minnung bo, \_\_\_[thou wilt [JS] ]\_\_\_, ngatun ngunun wāl banūng.*

**ngadun danan uwa buwanduwa ba mararing**

[22] And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

AND approach move-PH she WHEN/if inside

And when she approach-moved inside, ...

*... yinal kan ngala koba Herodias ūmba ...*

**yinalgan ngalaguba HERODIASumba**

... the daughter of the said Herodias ...

daughter that-person-of HERODIAS-of

... the daughter that-one, of Herodias, ...

*... ngatun ūntelliliella, ...*

**ngadun undililiyila**

... and danced, ...

AND dance-ing-ing-recently

... and was constantly dancing, ...

[continues from previous frame]

...ngatun pitul bungnga Herod nung, ...

ngadun bidalbangGa HERODnung

... and pleased Herod ...

AND joy-do-compel-PH HEROD-ACC

... and did joy (to) Herod, ...

...ngatun barun yellawalli kan ta ngikoung katoa, ...

ngadun barun yilawaligan da ngigungGaduwa

... and them that sat with him, ...

AND them-all sit-ing-agent AFFirm him-in company with

... and (to) them the siting-agent(s), aye, in company with him, ...

-gaduwa: IN COMPANY WITH

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

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

...wiya noa Pirri [85] wullo bounnoun Marrakeen [tæ], ...

wiya nuwa biriwalu buwanuwan maragin

... the king said unto the damsel, ...

speak-PH he chief-ERG her lass

... he, the chief [i.e. king,] spoke (to) her, the lass: ...

[continues next frame]

[continues from previous frame]

... *wiyalia* [ask] *bi tia minnung bo* <sup>^</sup> *\_\_\_* [thou wilt [JS] ] *\_\_\_*, ...

*wiyaliya bi diya minangbu*  
*\_\_\_* [ngirungGurin]

... Ask of me whatsoever thou wilt, ...

speaking-IMP! thou me  
WHAT-EMPH [*thee-lacking*]

... “(You) must speaking [i.e. ask for]  
me emphatically-what [i.e. whatever]  
[you lack, [i.e. thou wilt] ], ...

... *ngatun ngunun wāl banūng*.

*ngadun ngunan wal ba nung*

... and I will give it thee.

AND give-will certainly I-thee

... and I certainly will give you”.

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

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

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

*who, whom, whose, which, that*

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

**RELATIVE PRONOUNS**

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

what  
=  
'that  
which'

**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>

**MISSING TRANSLATION**

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

**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 6:23

*Ngatun noa turin wiyā bounnoun*

*minnung bunnun wal bānūng minnung bo ngunun wal  
bānūng, nga winta Pirriwul koba emmoumba ta.*

**ngadun nuwa durin wiya buwanuwan**

[23] And he sware unto her,

Whatsoever thou shalt ask of me, I will give it  
thee, unto the half of my kingdom.

**AND he true speak-PH her**

**And he spoke true(ly) (to) her: ...**

*... minnung bunnun wal bānūng ...*

**minang banan wal ba nung ...**

... Whatsoever thou shalt ask of me, ...

**what do-will certainly I-thee**

**... “WHAT will I certainly do (for) you ...**

### DOUBTFUL Tkld TRANSLATION

*KJV Whatsoever thou shalt ask of me*  
NOT TRANSLATED BY Tkld. PERHAPS:

*anuwa-bu wiyalinan bi diya*  
that-EMPH speak-ing-will thou me  
*whatever you will speak [i.e. ask] me*

### RELATIVE PRONOUNS

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

### 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*

[continues next frame]

[continues from previous frame]

...*minnung bo ngunun wal bānūng, ...*

**minangbu ngunan wal ba nung**

... I will give it thee, ...

WHAT-EMPH give-will certainly I-thee

... (is) emphatically-what [i.e. whatever]

I certainly will give you, ...

**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*

**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>

**RELATIVE PRONOUNS**

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

what  
=  
'that  
which'

...*nga winta Pirriwul koba emmoumba ta.*

**nga winda biriwalguba imuwumba da**

... unto the half of my kingdom.

be (it is) part chief-of (kingdom) me-of AFFirm

... it is part of my kingdom, aye”.

**nga MEANINGS**

- nga** = or/nor/neither 69
- nga** = be (it is) (alternative to **ga**) 20
- nga** = see (alternative to **na**)
- OFTEN UNCLEAR WHICH MEANING Tkld INTENDED

**Tkld INVENTIONS:**  
property / town / kingdom

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

## Mark 6:24

*Ngatun uwa bountoa unta birung,*

*ngatun wiyā bounnoun Dunkān bounnoun ba, [minnung bunnun] yakoai bang wiyennun, minnaring ke? Ngatun bountoa wiya wollung ta John umba kurrimulli kan koba.*

**ngadun uwa buwanduwa andabirang**

[24] And she went forth,

and said unto her mother, What shall I ask?

And she said, The head of John the Baptist.

AND move-PH she there-away from

And she moved from there, ...

*... ngatun wiyā bounnoun Dunkān bounnoun ba, [minnung bunnun] ...*

**ngadun wiya buwanuwan danGan buwanuwanba**

.. and said unto her mother, ...

AND speak-PH her mother her-of

... and spoke (to) her, her mother: ...

*...yakoai bang wiyennun, minnaring ke? ...*

**yaguwayi bang wiyinan minaring Gi**

... What shall I ask? ...

how I speak-will what be

... “How will I speak? What (to) be?” ...

### VERB ‘to be’

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

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

[continues from previous frame]

...*Ngatun bountoa wiya ...*

**ngadun buwanduwa wiya**

... And she said, ...

AND she speak-PH

... And she [mother] spoke: ...

... *wollung ta John umba kurrimulli kan koba.*

**walang da JOHNumba garimaliganguba**

...The head of John the Baptist.

head AFFirm JOHN-of deep-make-ing-agent-of

... “The head, aye, of John the deep-making-agent [i.e. the baptist]”.

## DOUBTFUL AGREEMENT

*KJV of John the Baptist*

Tkld **JOHNumba garimaliganGuba**

PERHAPS BETTER REPRESENTED BY:

**JOHNumba garimaligan**

JOHN-of deep-making-agent

*of JOHN (the) baptist*



## Mark 6:25

*Ngatun tanan uwa kurrikurri ka bountoa Pirriwul kin ko,  
ngatun wiyā bōn, wiyelliella nguwil koa bi tia kabo, wimbi ka, wollung ta John ūmba kurrimullikan koba.*

**ngadun danan uwa gari gariga buwanduwa biriwalginGu**

[25] And she came in straightway with haste unto the king,  
and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

AND approach move-PH first-at she chief-to

And she first, aye, approach-moved to the chief, ...

*... ngatun wiyā bōn, wiyelliella ...*

**ngadun wiya bun wiyiliyila**

... and asked, saying, ...

AND speak-PH him speak-ing recently

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

[continues next frame]

[continues from previous frame]

... *nguwil koa bi tia kabo, wimbi ka, ...*

**nguwilguwa bi diya gabu wimbiga**

... I will that thou give me by and by in a charger ...

give-might-having thou me presently bowl-at

... “You might be giving me presently, at [i.e. in] a bowl, ...

**CONJOINED PRONOUNS: Tkld**

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

I thee	<b>ba-nung</b>	she thee	<b>bin-tōa</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>

... *wollung ta John ūmba kurrimullikan koba.*

**walang da JOHNumba garimaliganGuba**

... the head of John the Baptist.

head AFFirm JOHN-of deep-make-ing-agent-of

... the head, aye, of John the deep-maker [i.e. the baptist]”.

**DOUBTFUL AGREEMENT**

*KJV of John the Baptist*

Tkld **JOHNumba garimaliganGuba**

PERHAPS BETTER REPRESENTED BY:

**JOHNumba garimaligan**

JOHN-of deep-making-agent

*of JOHN (the) baptist*

# Mark 6:26

*Ngatun minki kauwul kakulla noa Pirriwul lo;*

*wonto ngala tin turin wiyelli tin, ngatun barun kai [87] yellawolli kan tin ngikoung katoa, keawai wal noa yari pa bounnoun.*

**ngadun minGi gawal gagala nuwa biriwalu**

[26] And the king was exceeding sorry;

yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

AND emotion big be-be-PH he chief-ERG

And he, the chief, was big emotion [i.e. very sorry]; ...

*... wonto ngala tin turin wiyelli tin, ...*

**wandu ngaladin durin wiyilidin**

... yet for his oath's sake, ...

instead that-because [therefore]  
true speak-ing-because

... instead, because of that,  
the true speaking [i.e. oath], ...

### 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**

### 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
<b>-gin</b>	5	93	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

[continues next frame]

[continues from previous frame]

...ngatun barun kai [87] yellawolli kan tin ngikoung katoa, ...

ngadun barunGayi yilawaligandin ngigungGaduwa

... and for their sakes which sat with him, ...

AND them-all-because sit-ing-agent-because him-in company with

... and because of them sitting-agent(s) [i.e. sitters] in company with him, ...

**-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

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

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

	CAUS because	LOC <b>at</b>	ALL to	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

**-gaduwa: IN COMPANY WITH**

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

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

...keawai wal noa yari pa bounnoun.

giyawayi wal nuwa yari **BA** buwanuwan

... he would not reject her.

no certainly he stop NEG her

... he certainly did not stop her.

**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)

**ba FUNCTIONS**

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

## Mark 6:27

*Ngatun tantoa kul bo yukā noa bōn upulli kan ta,  
ngatun wiyā wollung ngikoumba tiyumbilla; ngatun noa uwa; ngatun kōlbuntia wollung  
(ngikoung ka birung / or ngikoumba / or bōn) murraring Prison ka;*

**ngadun danduwagalbu yuga nuwa bun ubaligan da**

[27] And immediately the king sent an executioner,  
and commanded his head to be brought: and he went and beheaded him in the prison,

AND enough-belong-EMPH [immediately]  
send-PH he him do-ing-agent AFFirm

And immediately he [the king] sent him,  
the doing-agent [i.e. executioner], aye, ...

*... ngatun wiyā wollung ngikoumba tiyumbilla; ...*

**ngadun wiya walang ngigumba diyambila**

... and commanded his head to be brought: ...

AND speak-PH head him-of send-do-IMP!

... and spoke: "Send his head"; ...

### IMMEDIATELY

Tkld uses the following for 'immediately':

40	<b>danduwa-gal-bu</b>	enough-belong-EMPH
6	<b>dinduwa-gal-bu</b>	enough-belong-EMPH
5	<b>danduwa-bu</b>	enough-EMPH
4	<b>danduwa-gal</b>	enough-belong
1	<b>duluwa-gu</b>	straight-to

[continues next frame]

[continues from previous frame]

...ngatun noa uwa; ...

ngadun nuwa uwa

... and he went ...

AND he move-PH

... and he [i.e. the doer] moved, ...

...ngatun kōlbuntia wollung (ngikoung ka birung /  
or ngikoumba / or bōn) murraring Prison ka;

ngadun gulbandiya walang \ngigungGabirang  
\OR ngigumba \OR bun\ mararing PRISONga

... and beheaded him in the prison,

AND cut-AFF-PH head him-away from \OR him-of OR him\  
inside PRISON-at

... and cut (off) the head from him \ OR his [John's] head \  
OR him\, inside at the prison.

**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

## Mark 6:28

*Ngatun mankulla wollung ngikoumba wimbi ka ba,*

*ngatun ngukulla [~~unta~~-{?}] murrakeen ko: ngatun ngala murrakeen ngukulla untoa /unta  
Duncan ko bounnoun ba ko.*

**ngadun manGala walang ngigumba wimbigaba**

[28] And brought his head in a charger,

and gave it to the damsel: and the damsel gave it to her mother.

AND take-be-PH head him-of bowl-at

And (he [~~the~~ king]) took his [John's] head at [i.e. in] the bowl, ...

*... ngatun ngukulla [~~unta~~-{?}] murrakeen ko: ...*

**ngadun ngugala maraginGu**

... and gave it to the damsel: ...

AND give-be-PH lass-to

... and gave (it) to the lass; ...

*...ngatun ngala murrakeen ngukulla untoa /unta Duncan ko bounnoun ba ko.*

**ngadun ngala maragin ngugala anduwa \anda\ danGanGu buwanuwanbagu**

... and the damsel gave it to her mother.

AND that lass give-be-PH there mother-to her-of-to

... and that lass there gave (it) to her mother.

## Mark 6:29

*Ngatun ngurrungkulla bara wirrobuli kan ngikoumba,  
tanān uwā ngaiya bara, ngatun mankulla wokka lang mamuyā ngikoumba, ngatun wūnkulla ngala  
murraring ka nikki ka ta.*

**ngadun ngarangGala bara wirubaligan ngigumba**

[29] And when his disciples heard of it,  
they came and took up his corpse, and laid it in a tomb.

AND hear-be-PH they-all follow-ing-agent him-of

And they, his following agent(s) [i.e. disciples], heard (this), ...

### DOUBTFUL TkId TRANSLATION

*KJV ... when ...*

'when' NOT TRANSLATED. PERHAPS:

**ngadun ngarangGala bara ba**

**wirubaligan ngigumba**

AND hear-be-PH they-all **WHEN/if** follow-  
ing-agent him-of

And **when** they, his disciples, heard ...

*... tanan uwā ngaiya bara, ...*

**danan uwa ngaya bara**

... they came ...

approach move-PH then they-all

... they then approach-moved, ...

[continues next frame]



[continues from previous frame]

... *ngatun mankulla wokka lang mamuyā ngikoumba, ...*

**ngadun manGala wagalang mamuya ngigumba**

... and took up his corpse, ...

AND take-be-PH high-ness corpse him-of

... and (they) took high-ness [i.e. took up] his corpse, ...

## ANGLICISM waga: 'up'

Tkld TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,,  
THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

... *ngatun wūnkulla ngala murraring ka nikki ka ta.*

**ngadun wunGala ngala mararingGa nigiga da**

... and laid it in a tomb.

AND deposit-be-PH that inside-at grave-at AFFirm

... and (they) deposited that >at< inside (the) grave, 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

# Mark 6:30

*Ɔ Ngatun kaiimulleen bara bo Apositolo Jesu katoa /or kin ba/  
ngatun wiyā bōn yantīn tāra, bara umā ta la, ngatun nga la wiyā ta la bāra. [89]*

**ngadun gawumaliyan barabu APOSTLElu  
JESUSgaduwa \OR [JESUS]ginba\**

[30] And the apostles gathered themselves together unto Jesus,  
and told him all things, both what they had done, and what they had taught.

AND gather-make-ing-did they-all-EMPH APOSTLE-ERG  
JESUS-in company with \OR JESUS-at\

And emphatically-they, the apostles, were gathering  
in company with \OR at\ Jesus, ...

*... ngatun wiyā bōn yantīn tāra, ...*

**ngadun wiya bun yandindara**

... and told him all things, ...

AND speak-PH him all-PLUR

... and (they) spoke (to) him all (these things), ...

## -gaduwa: IN COMPANY WITH

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

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

[continues next frame]

[continues from previous frame]

...*bara umā ta la*, ...

**bara umadala**

... both what they had done, ...

they-all make-AFF-PH

... (what) they did, ...

...*ngatun nga la wiya ta la bāra*. [89]

**ngadun ngala wiyadala bara**

... and what they had taught.

AND that speak-AFF-PH they-all

... and that [i.e. what] they said [i.e. taught].

RELATIVE PRONOUNS

*KJV ... what ...*  
 Tklđ ELSEWHERE USED  
*minang*, POSSIBLY  
 ERRONEOUSLY, RATHER  
 THAN *ngala*, WHICH IS  
 MORE LIKELY TO BE  
 CORRECT

RELATIVE PRONOUNS

THIS	THAT	
<i>ngali</i> this	<i>ngala</i> that	
<i>ani</i> this	<i>anuwa</i> that	
<div style="border: 1px solid black; padding: 2px; display: inline-block;">                     what                      =                      'that                      which'                 </div>	<i>anduwa</i> that	
	<i>anang</i> that	
	<i>ngaluwa</i> that	
	<i>nginuwa</i> that	

## Mark 6:31

*Ngatun noa barun wiyā,*

*kai tanān nura ʔ nura bo \_\_\_[apart]\_\_\_  
korung kolang, ngatun kabo yelliwolli ko  
untoa, kulla kauwulkauwul bara tanan ngatun  
waita uwalliella, unta ring, ngatun keawarān  
bara kaiyu korien [leisure] takilli ko.*

**ngadun nuwa barun wiya**

[31] And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

AND he them-all speak-PH

And he spoke (to) them: ...

... *kai tanān nura ʔ nura bo \_\_\_[apart]\_\_\_ korung kolang, ...*

**gayi danan nura nurabu [dulung] gurangGulang**

... Come ye yourselves apart into a desert place, ...

come approach you-all you-all-EMPH \_\_\_[apart]\_\_\_ scrub-towards

... “Come-approach you emphatically-you  
[i.e. you yourselves] \_\_\_[apart]\_\_\_ towards the scrub, ...

### MISSING TRANSLATION

*KJV apart into a desert place*  
Tkld DID NOT TRANSLATE ‘**apart**’  
PERHAPS:

<b>dulung</b>	apart
<b>galung</b>	distant
<b>bun-bayi</b>	him-ITEM (alone)

... *ngatun kabo yelliwolli ko untoa, ...*

**ngadun gabu yiliwaligu anduwa**

... and rest a while: ...

AND presently sit-ing-for there

... and presently for staying there [i.e. rest for a while]”: ...

[continues from previous frame]

...*kulla kauwulkauwul bara tanan  
ngatun waita uwalliella, unta ring, ...*

**gala gawal gawal bara danan  
ngadun wada uwaliyila andaring**

... for there were many coming and going, ...

because big big [many] they-all approach  
AND depart move-ing-recently there-to

... because they big-big [i.e. there were  
many], approach and recently depart-moving  
to there [i.e. coming and going there], ...

**DOUBTFUL ANGLICISM  
EXISTENTIAL there**

*there is, there are, there was,  
there were ...*

'there' IS A PRONOUN, OR A  
NOUN [c.f. Fr. *Il y a...*]  
IT DOES NOT DENOTE A  
LOCATION IN THESE USAGES

**-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 keawarān bara kaiyu korien [leisure] takilli ko.*

**ngadun giyawaran bara gayugurin dagiligu**

... and they had no leisure so much as to eat.

AND not-now they-all able-lacking eat-be-ing-for

... and they not able-<lacking> for eating [i.e they were unable to be eating].

**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)

## Mark 6:32

*Ngatun waita uwā kara [privately] bara korung kolang  
murrinauwai toa / or ka ta. /*

**ngadun wada uwa gara bara gurangGulang  
mari nawiduwa \OR [mari nawi]gada\**

[32] And they departed into a desert place by ship privately.

AND depart move-PH secret they-all scrub-towards  
big canoe [ship]-having (through/by) \OR ship-at\

And they secret(ly) depart-moved towards the scrub by ship.

### MYSTERY WORD: *kara*

**kara:** gara MEANINGS INCLUDE:

slow	9	humble	2
secret	8	diligent	3
safe	1	be (neg?)	

'humble', 'diligent' AND 'slow'  
MIGHT BE DIFFERENT VIEWS  
OF THE SAME IDEA

### SYDNEY WORDS: mari nawi

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

## Mark 6:33

*Ngatun bara kore nakulla barun waita uwolliliella ba;*  
*ngatun kauwulkauwul kan to ngimilleen bōn, ngatun murrā tinna ko untoa kolang yantin ka birung*  
*kokere karīng kabirung ngatun karakai uwā [outwent] barur; ngatun [ḥwə] kaiimā ngikoung ka ta.*

**ngadun bara guri nagala barun wada uwaliliyila ba**

[33] And the people saw them departing,  
and many knew him, and ran afoot thither out of all cities, and outwent  
them, and came together unto him.

AND they-all man see-be-PH them-all depart move-ing-ing-recently DONE

And they, the men [i.e. the people] saw them constantly >done<-depart-moving; ...

*... ngatun kauwulkauwul kan to ngimilleen bōn, ...*

**ngadun gawal gawalgandu ngimiliyan bun**

... and many knew him, ...

AND big big-agent-ERG know-make-ing-did him

... and big-big-agent(s) [i.e. many] were knowing him, ...

[continues next frame]

[continues from previous frame]

...ngatun murrā tinna ko untoa kolang  
yantın ka birung kokere karīng kabirung ...

ngadun mara dinagu anduwagulang  
yandinGabirang gugiri garingGabirang

... and ran afoot thither out of all cities, ...

AND run-PH foot-using there-towards  
all-away from hut all [town]-away from

... and ran using [i.e. by] foot towards there,  
away from all the towns, ...

DOUBTFUL Tkld TRANSLATION

KJV *ran afoot*  
Tkld **dinagu**  
run-PH foot-using  
English IDIOM 'run afoot'  
DIRECT TRANSLATION DOUBTFUL OK.  
PERHAPS SIMPLY:  
**mara** = run-PH: *ran*

DOUBTFUL WORD

Tkld **yandinGabirang**  
AFTER /n/ [yandin] PEHAPS SHOULD BE:  
**yandindabirang**  
all-away from

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]

SPECIAL WORD: **gugira**

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

...ngatun karakai uwā [outwent] barur; ...

ngadun garagayi uwa bara

... and outwent them, ...

AND quick move-PH they-all

... and they quick-moved, ...

...ngatun [~~uwa~~] kaīmā ngikoung ka ta.

ngadun gawuma ngigungGa da

... and came together unto him.

AND gather-make-PH him-at AFFirm

... and gathered at [i.e. around] him, 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



# Mark 6:34

*Ɔ Ngatun uwa Jesu ko noa ba unta birung,  
nakulla ngaiya barun Kore kauwulkauwul, ngatun minki noa kakulla barun  
kai, kulla bara Sheep kiloa Sheep kal korien kiloa barun ba: ngatun noa  
barun wiyelliella kauwul kauwul minnungbo. [91]*

**ngadun uwa JESUSgu nuwa ba andabirang**

[34] And Jesus, when he came out,  
saw much people, and was moved with compassion toward them,  
because they were as sheep not having a shepherd: and he began  
to teach them many things.

AND move-PH JESUS-ERG he WHEN/if there-away from

And when he, Jesus, went from there, ...

*... nakulla ngaiya barun Kore kauwulkauwul, ...*

**nagala ngaya barun guri gawal gawal**

... saw much people, ...

see-be-PH then them-all man big big [many]

... (he) then saw them, big-big [i.e. many] men, ...

*...ngatun minki noa kakulla barun kai, ...*

**ngadun minGi nuwa gagala barunGayi**

... and was moved with compassion toward them, ...

AND emotion he be-be-PH them-all-because

... and he was emotion(al) because of them, ...

## -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 Sheep kiloa ...

gala bara SHEEPgiluwa

... because they were as sheep ...

because they-all SHEEP-like

... because they (were) like sheep, ...

**-giluwa: -LIKE**  
 -giluwa like  
 ... A SUFFIX, NOT A STAND-ALONE WORD

...Sheep kal korien kiloa barun ba: ...

SHEEPgalgurinGiluwa barunba

... not having a shepherd: ...

SHEEP-belong-lacking like them-all-of

... like [i.e. : as if] lacking their sheep-belong [i.e. shepherd]: ...

**-giluwa: -LIKE**  
 -giluwa like  
 ... A SUFFIX, NOT A STAND-ALONE WORD

...ngatun noa barun wiyelliella

kauwul kauwul minnungbo. [91]

ngadun nuwa barun wiyiliyila

gawal gawal minangbu

... and he began to teach them many things.

AND he them-all speak-ing-recently

big big [many] what-EMPH

... and he was speaking (to) them (about) big-big [i.e. many] emphatically-what [i.e. matters].

**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*

**UNIDENTIFIED TERMS**

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

**RELATIVE PRONOUNS**

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

what = 'that which'

# Mark 6:35

*Ngatun purreung kakilliliella ba yarea kal ta, uwa ngaiya bara wirrobuli kan ngikoung kin, ngatun wiya bōn, unni ta ngōrra mirrulla <sup>1</sup>ka ta, <sup>2</sup>ngatun tokoi ta kunnun kabo; [The time is far spent —]*

**ngadun bariyang gagililiyila ba yariyagal da**

[35] And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

AND daylight be-be-ing-ing-recently WHEN/if evening-belong AFFirm

And when the day was constantly being evening-belong, aye, ...

*... uwa ngaiya bara wirrobuli kan ngikoung kin, ...*

**uwa ngaya bara wirubaligan ngigungGin**

... his disciples came unto him, ...

move-PH then they-all follow-ing-agent him-at

... then they, the following-agent(s) [i.e. disciples], moved at [i.e. to] him, ...

*... ngatun wiya bōn, ...*

**ngadun wiya bun**

... and said, ...

AND speak-PH him

... and spoke (to) him [Jesus]: ...

### Tkld INVENTIONS: disciple / passover / generation

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

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

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

	CAUS 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]

...*unni ta ngōrra mirrulla* <sup>1</sup>*ka ta*, ...

*ani da ngura mirala ga da*

... This is a desert place, ...

this AFFirm camp poor-at be AFFirm

... “This, aye, camp is, aye, >at< poor, ...

ka ta / -ka ta	
SOME 80 INSTANCES OF <b>ka ta</b> : 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

**VERB ‘to be’**

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

...<sup>2</sup>*ngatun tokoi ta kunnun kabo*; [The time is far spent —]

*ngadun duguwi da ganan gabu*

... and now the time is far passed:

AND night AFFirm be-will presently

... and (it) will be night, aye, soon”

# Mark 6:36

*Yukulla bi barun waita kolang*

*bara purrai kolang unta toa, ngatun kokeri karing kolang, ngatun ngukilli ko kunto /Bread/ barun bo: kulla keawarān ka korien barun ba takilli ko.*

**yugala bi barun wadagulang**

[36] Send them away,  
that they may go into the country round about,  
and into the villages, and buy themselves  
bread: for they have nothing to eat.

send-IMP! thou them-all depart-towards

“You must send them depart-towards [i.e. away], ...

*... bara purrai kolang unta toa, ...*

**bara barayigulang andaduwa**

... that they may go into the country round about, ...

they-all earth-towards there-having

... they earth-towards [i.e. to the country] there-having [i.e. thereabouts], ...

**DOUBTFUL Tkld TRANSLATION**  
KJV *that they may go into the country*  
Tkld **bara barayigulang**  
they-all earth-towards  
PERHAPS A WORD MISSING  
**uwa-wil-guwa bara barayigulang**  
move-might-having they-all earth-towards  
(that) they *might be moving* to the country

*... ngatun kokeri karing kolang, ...*

**ngadun gugiri garingGulang**

... and into the villages, ...

AND hut all [town]-towards

... and towards the towns, ...

**SPECIAL WORD: gugira**  
**gugira**  
PROPERLY IS ‘house’, ‘hut’  
Tkld ALSO USED IT FOR ‘town’  
IN Mark HE USED  
**gugira garing**: ‘hut all’  
FOR ‘town’

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

[continues from previous frame]

...ngatun ngukilli ko kunto /Bread/ barun bo: ...

ngadun ngugiligu gandu barunbu

... and buy themselves bread: ...

AND give-be-ing-for VEGfood them-all-EMPH

... and for giving bread (to) emphatically-them [i.e. to themselves]: ...

...kulla keawarān ka korien barun ba takilli ko.

gala giyawaran gagurin barunba dagiligu

for they have nothing to eat.

because not-now be-lacking them-all-of eat-be-ing-for

... because not be-lacking for eating of them [i.e. there is nothing for them to eat].

buy / sell

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

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

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

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

COMMENT:

'buying' IS giving RECIPROCALLY (money for goods)

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

buy / sell

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

**ngu-gi-li-gu**

FOR BOTH.

PERHAPS:

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

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

**dunbi-li-gu** exchange-ing-for

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 6:37

*Wiyayaleen noa, ngatun wiya barun,*

*minnung bo nguwa barun takilliko, Ngatun bara wiyan bōn, /wial/ wiya/ ngeen waita uwannun ngukilli ko buloara hundred penny kul Bread ta ngatun ngunun barun takilliko?*

wiyayaliyan nuwa ngadun wiya barun

[37] He answered and said unto them,

Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

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

He was answering, and spoke (to) them: ...

... *minnung bo nguwa barun takilliko, ...*

minangbu nguwa barun dagiligu

.. Give ye them to eat. ...

what-EMPH give-IMP! them-all eat-be-ing-for

... “(You) must give them whatever for eating”, ...

... *Ngatun bara wiyan bōn, ...*

ngadun bara wiyan bun

... And they say unto him, ...

AND they-all speak-now him

... and they speak (to) him: ...

## minang: INTERROGATIVE

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

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

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

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]

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

## 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**

[continues from previous frame]

*... /wia/wiya/ ngeen waita uwannun ngukilli ko buloara hundred penny kul Bread ta ...*

**wiya ngiyin wada uwanan ngugiligu bulwara HUNDRED PENNYgal BREAD da**

... Shall we go and buy two hundred pennyworth of bread, ...

**QUESTION** we-all depart move-will give-be-ing-for two HUNDRED PENNY-belong BREAD AFFirm

... “QUERY: Shall we depart-move [i.e. go] for giving [i.e. buying] two-hundred penny-belong bread, aye, ...

## DOUBTFUL Tkld TRANSLATION

*KJV go and buy*

Tkld **wada uwanan ngugiligu**

depart move-will give-be-ing-for

“**go and buy**” IS ENGLISH IDIOMATIC SPEECH MEANING ‘setting about a task’, RATHER THAN EMBARKING ON A JOURNEY TO DO SOMETHING. WHILE Tkld’s LITERAL TRANSLATION CAN PROBABLY STAND, NATIVE SPEAKERS MIGHT BE PUZZLED BY THE REFERENCE TO TRAVELLING.

## buy / sell

7 INCONSISTENT ‘buy’ [3] and ‘sell’ [4] EXAMPLES

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

sell: SAME AS FOR ‘buy’, except for:

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

COMMENT:

‘**buying**’ IS giving RECIPROCALLY (money for goods)

‘**selling**’ IS giving BACK (goods (for money))

*... ngatun ngunun barun takilliko?*

**ngadun ngunan barun dagiligu**

... and give them to eat?

**AND** give-will them-all eat-be-ing-for

... and shall (we) give (to) them for eating?”



# Mark 6:38

*Wiyā noa barun,  
Minnān loave nurun ba kuttān?  
Yuring nakilli ko. Ngatun nakulla  
bara ba, wiyā ngaiya bara / Five/  
warān warēa ta, ngatun Makoro  
buloara ta. [93]*

wiya nuwa barun

[38] He saith unto them,  
How many loaves have ye? go and see. And  
when they knew, they say, Five, and two fishes.

speak-PH he them-all

He spoke (to) them: ...

... *Minnān loave nurun ba kuttān?* ...

minan LOAVES nurunba gadan

... How many loaves have ye? ...

what LOAVES ye-all-of be-AFF-now

... “How many loaves be of you [i.e. do you have]? ...

**POSSESSIVE PRONOUN  
unattached**  
A POSSESSIVE SHOULD PERHAPS  
BE ATTACHED TO A NOUN  
IDIOMATIC EXPRESSION DOUBTFUL

**DOUBTFUL Tkld TRANSLATION**  
*KJV How many loaves have ye?*  
Tkld **minan LOAVES nurunba gadan**  
what LOAVES ye-all-of be-AFF-now  
BACK TRANSLATES: what are your loaves?  
PERHAPS:  
**minan LOAVES nurunGinba gadan**  
what LOAVES ye-all-at be-AFF-now  
*how many loves are at you [i.e. do you have]*

... *Yuring nakilli ko.* ...

yuring nagiligu

... go and see. ...

go away see-ing-for

... Go away for seeing”. ...

**go and ...**  
“go and [action]” IS ENGLISH  
IDIOMATIC SPEECH MEANING  
‘setting about a task’, RATHER THAN  
A JOURNEY TO DO SOMETHING.  
A REFERENCE TO TRAVELLING  
MIGHT PUZZLE NATIVE SPEAKERS

[continues from previous frame]

...*Ngatun nakulla bara ba, ...*

**ngadun nagala bara ba**

... And when they knew, ...

AND see-be-PH they all WHEN/if

... And when they saw, ...

...*wiyā ngaiya bara / Five/ warān warēa ta, ...*

**wiya ngaya bara \FIVE\ waran wariya da**

.. they say, Five,...

speak-PH then they-all five little AFFirm

... they then spoke: "Several [i.e. five] little, aye, ...

## MYSTERY WORD: *waran*

**waran**: SEEMS TO BE EITHER four OR five, AS WELL AS HAVING OTHER MEANINGS  
COULD **waran** INDICATE PLURALITY RATHER THAN SPECIFICALLY 'four' ?

...*ngatun Makoro buloara ta. [93]*

**ngadun maguru bulwara da**

... and two fishes.

AND fish two AFFirm

... and two fishes, aye".

## Mark 6:39

*Ngatun [~~wiya~~] noa barun wiyā*  
*yellawa bunbilla yanṯin tara konara kakilli [by*  
*companies] ko woiyo ka ko.*

**ngadun nuwa barun wiya**

[39] And he commanded them  
to make all sit down by companies upon the green grass.

AND he them-all speak-PH

And he spoke (to) them ...

... *yellawa bunbilla yanṯin tara ...*

**yilawabanbila yandindara**

... to make all sit down ...

sit-permit-PH all-PLUR

...(and) permitted all-those to sit ...

... *konara kakilli [by companies] ko woiyo ka ko.*

**gunara gagiligu wuyugagu**

... by companies upon the green grass.

crowd be-be-ing-for grass-to

... crowd-for-being [i.e. in crowds] to [i.e. on] the grass.

## Mark 6:40

*Ngatun bara yellowā barān \_\_\_\_\_ [in Ranks] \_\_\_\_\_*  
*tarai ta ba hundred kakilli ko [?[k]uttan], ngatun tarai ta ba fifty kakilli ko.*

**ngadun bara yilawa baran**  
**[miganda wiliga wilandin]**

[40] And they sat down in ranks,  
by hundreds, and by fifties.

AND they-all sit-PH DOWN [in  
front-at middle-at behind-at]

And they sat DOWN, ...

### ANGLICISM 'down': *baran*

IN ENGLISH, **down** IS AN ADJUNCT TO CERTAIN VERBS, BUT THE SENSE IS AS MUCH EMPHATIC AS **downwards**. TklD TRANSLATED THE WORD LITERALLY IN ABOUT 60 INSTANCES:

9	<b>sit</b> <small>down</small>	<i>rest</i>
3	<b>cut, hew,</b> <small>down</small>	<i>fell</i>
9	<b>fall</b> <small>down</small>	<i>collapse</i>
5	<b>put, lay.let</b>	<i>deposit</i>
	<b>come, go,</b> <small>down</small>	<i>descend</i>
	<b>take, let,</b> <small>down</small>	<i>lower</i>
	<b>pull</b> <small>down</small>	<i>demolish</i>

Also 'down' in:

*run, hurry, take, bow, kneel, stoop, press, pour, cast,* etc.

### MISSING TRANSLATION

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

### DOUBTFUL TklD COMPETENCE

UNIDIOMATIC EXAMPLES SUCH AS THIS CALL INTO QUESTION THE QUALITY OF TklD'S REPRESENTATION OF THE LANGUAGE GENERALLY

*... tarai ta ba hundred kakilli ko [?[k]uttan], ...*

**darayidaba HUNDRED gagiligu [?gadan]**

... by hundreds, ...

other-at HUNDRED be-be-ing-for [OR be-AFF-now]

... at other [i.e. some] for being [OR now be] (in) hundred(s), ...

*...ngatun tarai ta ba fifty kakilli ko.*

**ngadun darayidaba FIFTY gagiligu**

... and by fifties.

AND other-at FIFTY be-be-ing-for

... and at other [i.e. some] for being (in) fifties.

# Mark 6:41

*Ngatun mankulla noa ba five ta [Bread] Loaves,  
ngatun Makoro buloara ta, nakulla ngaiya noa wokka lang Moroko kolang, ngatun wiyā  
murrorōng, ngatun yīrbungngā unnoa tara Loaves, ngatun ngu [wa] kulla wirrobulli  
kān ko wūnkilli ko mikān ta barun kin: ngatun Makoro bulun buloara /ngutileen  
[divided]/ yīrbungnga noa [ngukilli-kə] ngatun ngukulla untoa kul barun yanṯin ko.*

**ngadun manGala nuwa ba FIVE da LOAVES**

[41] And when he had taken the five loaves  
and the two fishes, he looked up to heaven, and blessed, and brake the loaves,  
and gave them to his disciples to set before them; and the two fishes divided he  
among them all.

**AND take-be-PH he WHEN/if FIVE AFFirm LOAVES**

And when he took (the) five, aye, loaves ...

*..., ngatun Makoro buloara ta, ...*

**ngadun maguru bulwara da**

... and the two fishes, ...

**AND fish two AFFirm**

... and two, aye, fish, ...

*...nakulla ngaiya noa wokka lang Moroko kolang, ...*

**nagala ngaya nuwa wagalang murugugulang**

... he looked up to heaven, ...

**see-be-PH then he high-ness sky-towards**

... he then saw high-ness [i.e. looked up] towards the sky, ...

## ANGLICISM waga: 'up'

TkId TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,, THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

[continues from previous frame]

...ngatun wiyā murrorōng, ...

ngadun wiya marurung

... and blessed, ...

AND speak-PH good

... and spoke good [i.e. blessed], ...

...ngatun yiirbungngā unnoa tara Loaves, ...

ngadun yiyirbangGa anuwadara LOAVES

... and brake the loaves, ...

AND shred-do-compel-PH that-PLUR LOAVES

... and shredded those loaves, ...

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 ngu [wa] kulla wirrobulli kān ko wūnkilli ko mikān ta barun kin: ...

ngadun ngugala wirubaliganGu wunGiligu miganda barunGin

... and gave them to his disciples to set before them; ...

AND give-be-PH follow-ing-agent-to deposit-be-ing-for in front-at them-all-at

... and gave to the following-agent(s) [i.e. to the disciples] for depositing at [i.e. in] front of them: ...

Tkld INVENTIONS:  
disciple / passover / generation

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

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

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

	CAUS 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 Makoro bulun buloara ...*

**ngadun maguru bulun bulwara**

... and the two fishes ...

AND fish them-two two

... and them-two two fish ...

*.../ngutileen [divided]/ yiirbungnga noa [~~ngukilli-kø~~] ...*

**\ngudiliyan\ yiyirbangGa nuwa**

... divided he ...

\give-AFF-ing-did \shred-do-compel-PH he

... he \ was giving [i.e. dividing] \ shredded ...

*...ngatun ngukulla untoa kul barun yant̄n ko.*

**ngadun ngugala anduwagal barun yandinGu**

... among them all.

AND give-be-PH that-belong them-all all-for

... and gave that-belong [i.e. thereof] to them all.

## Mark 6:42

*Ngatun takulla [ngaiya] yant̄in bara,  
ngatun warakān ngaiya kuttawān yant̄in bara kakulla.*

**ngadun dagala yandin bara**

[42] And they did all eat,  
and were filled.

AND eat-be-PH all they-all

And they all ate, ...

*... ngatun warakān ngaiya kuttawān yant̄in bara kakulla.*

**ngadun waragan ngaya gadawan yandin bara gagala**

... and were filled.

AND fill-agent then replete-now all they-all be-be-PH

... and then they all were [fill-agent(s) [i.e. well fed], now replete.

### -gan / -gani / -gal

**-gan** agent (person who acts)  
(cf. Eng. **-er** baker, walker)

**-gani** entity

**-gal** belong (e.g. part of a group)

---

Tkld INTERCHANGEABLY USED

**-gan** (agent) AND **-gang** (BEness)



# Mark 6:43

*Ngatun mankulla bara warān ta  
twelve ka wimbi ka wūntawai birung,  
ngatun Makorā birung. [95]*

**ngadun manGala bara waran da  
TWELVEga wimbiga wundawayibirang**

[43] And they took up twelve baskets full of the fragments,  
and of the fishes.

AND take-be-PH they-all several AFFirm  
TWELVE-at bowl-at deposit-AFF-ITEM-away from

And they took several, aye, at [i.e. of] twelve container(s)  
from [i.e. of] deposit [i.e. abandon]-items [i.e. left-overs],

*... ngatun Makorā birung. [95]*

**ngadun magurabirang**

... and of the fishes.

AND fish-away from

... and from [i.e. of] fish(es).

## MYSTERY WORD: *waran*

**waran**: SEEMS TO BE EITHER four OR five, AS WELL AS HAVING OTHER MEANINGS  
COULD **waran** INDICATE PLURALITY RATHER THAN SPECIFICALLY 'four' ?

## -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

# Mark 6:44

*Ngatun bara takulla untoa kul Loaves kul*

*yanti tara <sup>1</sup>kakulla thousand ka five tara kore <sup>2</sup>kakulla. [\_\_\_ <sup>1</sup> or <sup>2</sup>]*

**ngadun bara dagala anduwagal LOAVESgal**

[44] And they that did eat of the loaves

were about five thousand men.

AND they-all eat-be-PH there-belong LOAVES-belong

And they (who) ate thereof the loaves, ...

*... yanti tara <sup>1</sup>kakulla thousand ka five tara kore <sup>2</sup>kakulla. [\_\_\_ <sup>1</sup> or <sup>2</sup>]*

**yandidara <sup>1</sup>gagala THOUSANDga FIVEEdara guri <sup>2</sup>gagala.**

**[\_\_\_ <sup>1</sup> or <sup>2</sup>]**

... were about five thousand men.

thus-PLUR be-be-PH THOUSAND-at FIVE-PLUR man

... thus were at five thousand men.

### Tkld ANNOTATION

[\_\_\_ <sup>1</sup> or <sup>2</sup>]

Tkld INTENDED THAT **kakulla**  
WAS TO BE PLACED IN POSITION  
1 OR 2

## Mark 6:45

*Ŷ Ngatun noa barun pirālmā  
ngaiya wīrrobulli kān ngikoumba*

*wāita wolle ko murrinawai ka ko, ngatun uolle ko kaiyin  
kolang muriung [before] kolang Bethsaida kolang, yanti noa  
ba yukā barun kore wāita kolang uwā.*

**ngadun nuwa barun biralma  
ngaya wirubaligan ngigumba**

[45] And straightway he constrained his disciples  
to get into the ship, and to go to the other side before unto Bethsaida, while he sent away  
the people.

AND he them-all hard-make-PH then follow-ing-agent him-of

And then he hard-made [i.e. forced] them,  
his following-agent(s) [i.e. disciples], ...

*... wāita wolle ko murrinawai ka ko, ...*

**wadawaligu mari nawigagu**

... to get into the ship, ...

depart-move-ing-for big canoe [ship]-to

... for depart-moving [i.e. to leave] to the ship, ...

**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

**SYDNEY WORDS: mari nawi**

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

[continues next frame]

[continues from previous frame]

... *ngatun uwolli ko kaiyin kolang muriung [before] kolang Bethsaida kolang, ...*

**ngadun uwaligu gayinGulang muriyangGulang BETHSAIDAgulang**

... and to go to the other side before unto Bethsaida, ...

AND move-ing-for side-towards forward-towards BETHSAIDA-towards

..., and for moving towards forwards, towards the Bethsaida side, ...

... *yanti noa ba yukā barun kore waita kolang uwā.*

**yandi nuwa ba yuga barun guri wadagulang uwa**

... while he sent away the people.

thus he WHEN/if send-PH them-all man depart-towards move-PH

... when he thus sent them, the men [i.e. people]  
towards depart-move [i.e. sent them away].

**DOUBTFUL TkId TRANSLATION**

*KJV sent away*

TkId **wadagulang uwa**

TkId TRANSLATED THIS AS 'towards depart-move'. PERHAPS SHOULD BE: 'towards depart-moving': HENCE:

**wada-gulang uwa-li-gu**

## Mark 6:46

*Ngatun yuka tā la noa ba barun [~~waita~~] unta birung,  
waita uwā ngaiya noa Bulkurrā <sup>1</sup>ka ko <sup>2</sup>wiyayelliko. [<sup>2</sup>pray]*

**ngadun yugadala nuwa ba barun andabirang**

[46] And when he had sent them away,  
he departed into a mountain to pray.

AND send-AFF-PH he WHEN/if them-all there-away from

And when he sent them from there, ...

---

*... waita uwā ngaiya noa Bulkurrā <sup>1</sup>ka ko <sup>2</sup>wiyayelliko. [<sup>2</sup>pray]*

**wada uwa ngaya nuwa balgaragagu wiyayiligu**

... he departed into a mountain to pray.

depart move-PH then he hill-to speak-back-ing-for

... he then depart-moved [i.e. went] to the hill(s) for speaking-back [i.e. praying].

---

# Mark 6:47

*Ngatun yarea ka kakulla ba*

*Murrinawai ngala kakulla willi ka wombul ka ba, ngatun noa wakōl bo ta kakulla purrai ka ba. [\_\_\_]*

**ngadun yariyaga gagala ba**

[47] And when even was come, the ship was in the midst of the sea, and he alone on the land.

AND evening-at be-be-PH WHEN/if

And when it was at [i.e. in the] evening, ...

*... Murrinawai ngala kakulla willi ka wombul ka ba, ...*

**mari nawi ngala gagala wiliga wambulgaba**

... the ship was in the midst of the sea, ...

big canoe [ship] that be-be-PH middle-at stream-at

... that ship was at [i.e. in the] middle (of) the stream, ...

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

*... ngatun noa wakōl bo ta kakulla purrai ka ba. [\_\_\_]*

**ngadun nuwa wagulbu da gagala barayigaba**

... and he alone on the land.

AND he one-EMPH AFFirm be-be-PH earth-at

... and he was emphatically one [i.e. alone], aye, at [i.e. on] the earth [i.e. land].

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

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

# Mark 6:48

*Ngatun noa nakulla barun waingkilliella [? [r]ow] bara pirāl:*

(kulla wibbi \_\_\_\_ [?[contrar]y winds] \_\_\_\_ barun;) ngatun yakita kakulla ta fourth ka nakilli 1kan ne ta tokoi 2kul or 2ka tanān noa [~~u~~waliela] uwalliella barun kin watawālliella [walking] wombul ka ba or ta, ngatun [97] uwā pa ba barun kin or koa.

**ngadun nuwa nagala barun wangGiliyila bara biral**

[48] And he saw them toiling in rowing;

for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

AND he see-be-PH them-all row-ing-recently they-all hard

And he saw them (as) they were rowing hard, ...

... (kulla wibbi \_\_\_\_ [?[contrar]y winds] \_\_\_\_ barun;) ...

**(gala wibi [wirililiyan] barun[Gu])**

... for the wind was contrary unto them: ...

because wind [operate-ing-ing-did] them-all-[OPP]

... because the winds [were constantly operating [i.e. blowing] ] [against] them;...

### -ko: against (OPP)

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE 'against', IDENTIFIED HERE AS 'OPP', for OPPOSITE.

### -gu FUNCTIONS: ERG/PURP/INSTR/OPP

**-gu** MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.  
**-gu** **PUR**Positive 'for' / **-gu** **DAT**ive 'to'  
**-gu** **INSTR**umental 'using'  
**-gu** **OPP**ose 'against' [RARELY]

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

### MISSING TRANSLATION

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

### ALTERNATIVE POSSIBILITY

**gala wibi buwa barunGabirang**  
because wind blow-PH them-all-away from  
*because the wind blew against them*

...ngatun yakita kakulla ta fourth ka nakilli 1kan ne ta tokoi 2kul or 2ka ...

**ngadun yagida gagala da FOURTHga nagiligani da duguwigal \or [duguwi]ga\**

... and about the fourth watch of the night ...

AND now be-be-PH AFFirm FOURTH-at see-be-ing-entity-at night-belong \OR night-at\

... and now (it) was, aye, the fourth seeing-entity [i.e. watch], aye, at [i.e. of] the night, ...

[continues from previous frame]

...*tanān noa [uwaliela] uwalliella barun kin watawālliella [walking] wombul ka ba or ta, ...*

*danan nuwa uwaliyila barunGin wada waliyila wambulgaba \or [wambulga] da\*

... he cometh unto them, walking upon the sea, ...

approach he move-ing-recently them-all-at depart-move-ing-recently stream-at \OR -at AFFirm\

... he was approach-moving at [i.e. to] them depart-moving [i.e. walking] at [i.e. on] the stream, ...

**-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 [97] uwā pa ba barun kin or koa.*

*ngadun uwa BA ba barunGin \OR [barun]Guwa\*

... and would have passed by them.

AND move-PH NEG DONE them-all-at \OR them-all-having (through/by)\

... and (he) did not >done<-go at them [i.e. where they were].

**-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

**-toa / -koa COMIT / PROP / PERL**  
 -(ga)duwa, -guwa, -luwa, -ruwa

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

**ba FUNCTIONS**

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



# Mark 6:49

*Wonto ba bara nakulla bōn uwolliliella wombul ka ba,*

*punta lang bara kōttaleen Marai ta unta ta ngatun kaibulleen wokka:*

**wandu ba bara nagala bun uwaliliyila wambulgaba**

[49] But when they saw him walking upon the sea,  
they supposed it had been a spirit, and cried out:

instead WHEN/if they-all see-be-PH him move-ing-ing-recently stream-at

Instead when they saw him constantly  
moving at [i.e. on] the stream [i.e. sea], ...

## 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**

*... punta lang bara kōttaleen Marai ta unta ta ...*

**bandalang bara gudaliyan marayi da anda da**

... they supposed it had been a spirit, ...

mistake-ness they-all think-ing-did spirit AFFirm there AFFirm

... mistake-ness they were thinking [i.e. they thought it was a  
mistake, i.e. supposed] (that it was) a spirit, aye, there, aye ...

## MYSTERY WORD: bandi...

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

*... ngatun kaibulleen wokka:*

**ngadun gayibaliyan waga**

... and cried out:

AND call-do-ing-did high

... and (they) were calling high [i.e. called out loud]:

## DOUBTFUL INTENSIFIER waga

**waga** = 'high'

DOUBTFUL IF ITS USE AS AN  
INTENSIFIER [e.g. 'loud'] WOULD  
HAVE BEEN MEANINGFUL TO  
AN ABORIGINAL AUDIENCE.

PERHAPS INSTEAD: **gawal** 'big'

# Mark 6:50

*(Kulla bara yantīn to nakulla bōn,  
ngatun kinta kakulla,) ngatun tantoa kul bo wiyel-[lilli] liliela  
noa barun, ngatun wiyā barun, Pirun nura kauwā, Ngatoa bo  
kuttān, kinta bān kora [nura-?] yanoa.*

**(gala bara yandindu nagala bun**

[50] For they all saw him,  
and were troubled. And immediately he talked  
with them, and saith unto them, Be of good cheer:  
it is I; be not afraid.

because they-all all-ERG see-be-PH him

Because they all saw him, ...

*... ngatun kinta kakulla,) ...*

**ngadun ginda gagala)**

... and were troubled. ...

AND fear be-be-PH

... and were afraid, ...

*...ngatun tantoa kul bo wiyel-[lilli] liliela noa barun, ...*

**ngadun danduwagalbu wiyililiyila nuwa barun**

... And immediately he talked with them, ...

AND enough-belong-EMPH [immediately] speak-ing-ing-recently he them-all

... and immediately he was constantly speaking (to) them, ...

IMMEDIATELY	
Tkld uses the following for 'immediately:	
40 <b>danduwa-gal-bu</b>	enough-belong-EMPH
6 <b>dinduwa-gal-bu</b>	enough-belong-EMPH
5 <b>danduwa-bu</b>	enough-EMPH
4 <b>danduwa-gal</b>	enough-belong
1 <b>duluwa-gu</b>	straight-to

[continues from previous frame]

...ngatun wiyā barun, Pirun nura kauwā, ...

**ngadun wiya barun birun nura gawa**

... and saith unto them, Be of good cheer: ...

AND speak-PH them-all glad you-all be-IMP!

... and spoke (to) them: "You must be glad. ...

...Ngatoa bo kuttān, ...

**ngaduwabu gadan**

... it is I; ...

I-EMPH be-AFF-now

... Emphatically I am. ...

...kinta bān kora [~~nura~~ {?}] yanoa.

**ginda ban Gura yanuwa**

... be not afraid.

fear do-now-not let-it-be!

... Do not fear. Desist".

**YANUWA 'let-it-be'**

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

# Mark 6:51

*Ngatun uwā noa wokka lang*

*Murrinauwai ka ko or ta,*

*ngatun [wibbi] korun kakulla wibbi; ngatun kinta  
kauwul bara kakulla, ngatun kōtelliella.*

**ngadun uwa nuwa wagalang**

**mari nawigagu \OR [nawiga]da\**

[51] And he went up unto them into the ship;  
and the wind ceased: and they were sore amazed in themselves beyond measure,  
and wondered.

AND move-PH he high-ness big  
canoe [ship] to \OR at AFFirm\

And he moved highness [i.e. up]  
to the ship \OR at, aye\, ...

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

**ANGLICISM waga: 'up'**  
Tkld TRANSLATED ENGLISH IDIOMATIC  
'up' LITERALLY IN SUCH INSTANCES AS:  
grow up, go up, lift up (raise), stand up, rise  
up, look up, carry up, spring up, pluck up,  
climb up, take up, bear up, sit up, jump up,  
run up, fill up,,  
THE MILD EMPHATIC 'up' SHOULD NOT  
BE TRANSLATED LITERALLY INTO OTHER  
LANGUAGES, THE up-ness BEING  
ALREADY IMPLIED IN THE VERB FORM  
OF THE TARGET LANGUAGE

*... ngatun [wibbi] korun kakulla wibbi; ...*

**ngadun gurun gagala wibi**

... and the wind ceased: ...

AND quiet be-be-PH wind

... and the wind was quiet; ...

[continues from previous frame]

...ngatun kinta kauwul bara kakulla, ...

ngadun ginda gawal bara gagala

... and they were sore amazed in themselves beyond measure, ...

AND fear big they-all be-be-PH

... and they were big fear [i.e. greatly afraid], ...

---

...ngatun kōtelliella.

ngadun gudiliyila

... and wondered.

AND think-ing-recently

... and were thinking [i.e. wondering].

---

# Mark 6:52

***Kulla bara kōtta korien tarin Loave tin:***

*kulla būlbūl barun ba piriral [kalla] kakulla.*

**gala bara gudagurindarin LOAVEdin**

[52] For they considered not the miracle of the loaves: for their heart was hardened.

because they-all think-lacking-AFF-because LOAVES-because

Because they were not thinking because of [i.e. about] the loaves: ...

*... kulla būlbūl barun ba piriral [kalla] kakulla.*

**gala bulbul barunba biriral gagala**

... for their heart was hardened.

because heart them-all-of hard be-be-PH

... because their hearts were hard.

## MYSTERY WORD: *darin*

MYSTERY SIGNIFICANCE —EXAMPLES:

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

## -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

## DOUBTFUL Tkld TRANSLATION

*KJV heart was hardened*

Tkld **bulbul barunba biriral**

heart them-all-of hard

English (European?) CONCEPT OF 'the heart' AS A 'LOCUS OF SINCERITY' UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME. PERHAPS

**gala бага-gan bara**

because anger-agent they-all

## Mark 6:53

*Ngatun uwa ta la bara kaiyin ka ko,*

*uwā ngaiya bara purrai ta ko Gennesaret ta ko, ngatun  
\_\_\_\_[Drew]\_\_\_\_ purrai ka ko.*

**ngadun uwadala bara gayinGagu**

[53] And when they had passed over,  
they came into the land of Gennesaret, and drew to the shore.

AND move-AFF-PH they-all side-to

And they moved to the side, ...

*... uwā ngaiya bara purrai ta ko Gennesaret ta ko, ...*

**uwa ngaya bara barayidagu GENNESARETdagu**

... they came into the land of Gennesaret, ...

move-PH then they-all earth-to GENNESARET-to

... then they moved to Gennesaret earth [i.e. land], ...

*... ngatun \_\_\_\_[Drew]\_\_\_\_ purrai ka ko.*

**ngadun [danan uwaliyila] barayigagu**

... and drew to the shore.

AND [approach move-ing-recently] earth-to

... and [approached] [i.e. came] to the earth [i.e. shore].

### MISSING TRANSLATION

*KJV And when they had passed over,*  
Tkld ... **uwadala bara gayinGagu**  
... move-AFF-PH they-all side-to  
Tkld OMITTED 'when'. PERHAPS:  
... **uwadala bara ba gayinGagu**  
move-AFF-PH they-all **WHEN/if** side-to  
And **when** they moved to the side

### MISSING TRANSLATION

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

## Mark 6:54

*Ngatun waita uwa bara ba Murrinauwai ka birung,  
ngimilleen ngaiya <sup>2</sup>bara<sup>1</sup>bōn.*

**ngadun wada uwa bara ba mari nawigabirang**

[54] And when they were come out of the ship,  
straightway they knew him,

AND depart move-PH they-all WHEN/if big canoe [ship]-away from

And when they depart-moved [i.e. went] from the ship, ...

SYDNEY WORDS: mari nawi

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

... *ngimilleen ngaiya <sup>2</sup>bara <sup>1</sup>bōn.*

**ngimiliyan ngaya bun bara**

... straightway they knew him,

know-make-ing-did then they-all him

... then they were make-knowing [i.e. knew] him.



# Mark 6:55

*Ngatun murrā willi koa yantin untoa [99] purrai koa, ngatun makurri ta [Began] kurrilli ko barun munni kān pirikilli ngēl la ba unta kolang ngikoung kin ngurrā bara ba niuwoa kakulla untaring.*

**ngadun mara wiliguwa yandin anduwa barayiguwa**

[55] And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

AND run-PH middle-having (through/by)  
all there earth-having (through/by)

And ran middle-through [i.e. through the middle of] all the land there, ...

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

*... ngatun makurri ta [Began] kurrilli ko barun munni kān ...*

**ngadun magari da gariligu barun manigan**

... and began to carry about in beds those that were sick, ...

AND make-first AFFirm  
carry-ing-for them-all ill-agent

... and first-made, aye, [i.e. began] for carrying them, the ill-agent(s) [i.e. sick people], ...

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

**DOUBTFUL Tkld TRANSLATION**

*KJV began to carry*  
Tkld magari da gariligu  
make-first AFFirm carry-ing-for  
"makurri": make-first: THIS IS ALMOST CERTAINLY A Tkld INVENTION FOR 'begin'. HE UNDERLINED IT, AND PROVIDED A SIDE NOTE 'began' OF EXPLANATION OF THE MEANING. THE EXPECTED STYLE MIGHT BE **gari-ma**: 'first-make'. BY CONTRIVING THIS FORM OF THE WORD, Tkld MIGHT HAVE BEEN SEEKING TO AVOID TWO DIFFERENT **gari** WORDS ('carry' AND 'first') CONSECUTIVELY.

[continues from previous frame]

... *pirikilli ngēl la ba unta kolang ngikoung kin ...*

**birigilingilaba andagulang ngigungGin**

... in beds those that were sick, ...

lie-ing-place-at there-towards him-at

... at [i.e. on] the lying places [i.e. beds] there-towards at him [i.e. towards him there], ...

... *ngurrā bara ba niuwoa kakulla untaring.*

**ngara bara ba nyuwuwa gagala andaring**

... where they heard he was.

hear-PH they-all WHEN/if he be-be-PH there-to

... when they heard he was to-there [i.e. thereabouts].

**-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

# Mark 6:56

*Ngatun unta tin yantīn korerā [sic],  
nga kokerā karing ka, nga purrai ta ba kakulla noa ba, wūnkulla  
ngaiya bara barun munnī kān yapung ka ba, ngatun pīrālmā wiyā  
bōn [numullī-kə] numauwil koa bara yanti ta pīta [border] kirikin  
koba ngikoumba kin<sup>1</sup>: /tantoa<sup>2</sup> ta / [1 \_\_\_ ? 2 \_\_\_] ngatun yantīn  
bara numā bōn, turōn umā barun.*

## ngadun andadin yandin gurira

[56] And whithersoever he entered,  
into villages, or cities, or country, they laid the sick in the streets,  
and besought him that they might touch if it were but the border  
of his garment: and as many as touched him were made whole.

AND there-at all hut

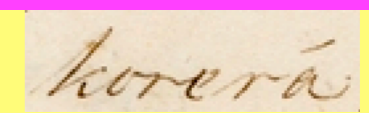
And at all the house(s) there, ...

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

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

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

### MYSTERY WORD & OMISSION



KJV *he entered*  
Tkld **yandin gurira**  
1. NO OTHER EXAMPLES OF A WORD LIKE **gurira**.  
ASSUME MS ERROR FOR **gugira**  
2. 'he entered' MISSING. PERHAPS:  
... (**anda-din yandin gugira**) **uma nuwa**  
(... there-at all hut-at) move-PH he  
at [i.e. in] whichever house he moved

... *nga kokerā karing ka, ...*

## nga gugira garingGa

... into villages, or cities, ...

OR hut all [town]-at

... or at [i.e. either in] town(s), ...

### 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]

### SPECIAL WORD: gugira

**gugira**  
PROPERLY IS ‘house’, ‘hut’  
Tkld ALSO USED IT FOR ‘town’  
IN Mark HE USED  
**gugira garing**: ‘hut all’  
FOR **‘town’**

[continues next frame]

[continues from previous frame]

... *nga purrai ta ba kakulla noa ba,*

**nga barayidaba gagala nuwa ba**

... or country, ...

OR earth-at be-be-PH he DONE

... OR at [i.e. in] the earth [i.e. country] was he, [i.e. When he was wherever, in houses, towns or in the country], ...

**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]

... *wūnkulla ngaiya bara barun munni kān yapung ka ba,* ...

**wunGala ngaya bara barun manigan yabangGaba**

... they laid the sick in the streets, ...

deposit-be-PH then they-all them-all ill-agent path-at

... then they deposited them, the ill agents [i.e. sick people], at [i.e. beside] the path(s) ...

... *ngatun pirālmā wiyā bōn [numulli-kə] numauwil koa bara ...*

**ngadun biralma wiya bun numawilguwa bara**

... and besought him that they might touch ...

AND hard-make-PH speak-PH him touch-make-might-having they-all

... and hard-made spoke [i.e. besought] him (that) they might touch ...

**SPECIAL WORD: tempt/touch/ try/teach**

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

[continues next frame]

[continues from previous frame]

...yanti ta pita [border] kirikin koba ngikoumba kin<sup>1</sup>:  
/tantoa<sup>2</sup> ta / [1 \_\_\_ ? 2 \_\_\_] ...

yandi da bida giriginGuba ngigumbagin: /  
[ngigumba] danduwa da/

... if it were but the border of his garment: ...

thus AFFirm side garment-of him-of-at \enough AFFirm\

... thus, aye, the edge of his garment \ enough, aye  
[i.e. might just touch his garment [?]; ...

**-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 yantin bara numā bōn, turōn umā barun.

ngadun yandin bara numa bun, durun uma barun.

... and as many as touched him were made whole.

AND all they-all touch-make-PH him clean make-PH them-all

... and they, all, (who) touched him, (he) made them clean.

**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	