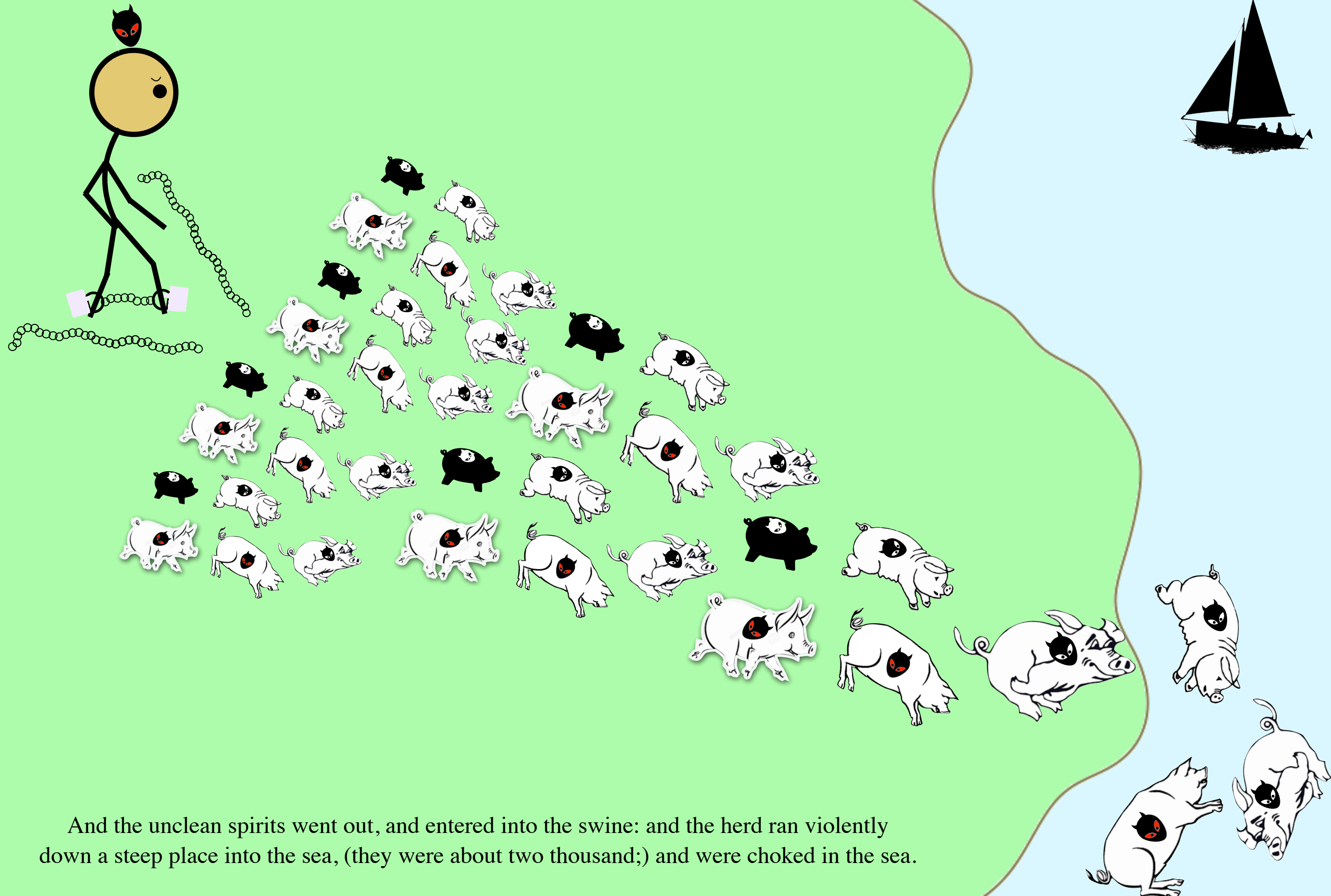Analysis of the translations
of L.E. Threlkeld
by
Jeremy Steele

Mark 5

he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

Gadarenes

And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

Mark 5:01

Ngatun uwā bara kaiyin <u>toa ba</u> wombul loa,
purrai toa ba Gadarene toa ba.

ngadun uwa bara gayinduwaba wambuluwa

[1] And they came over unto the other side of the sea, into the country of the Gadarenes.

AND move-PH they-all side-having (through/by)-at stream-having (through/by)

And they moved by-at [i.e. to] the side by [i.e. of] the stream [i.e. sea], …

ba FUNCTIONS

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

…. purrai toa ba Gadarene toa ba.

barayiduwaba GADARENEduwaba

... into the country of the Gadarenes.

earth-having (through/by)-at GADARENE-having (through/by)-at

... by-at [i.e. in] the earth [i.e. country] by-at [i.e. of] the Gadarene(s).

-toa / -koa COMIT / PROP / PERL

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

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

ba FUNCTIONS

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

Ngatun uwa noa ba murrinauwai ta birung,
tantoa kul bo nungngurrawā bōn wakōl kore [~~nikki ka birung~~] koūnkān noa
kakulla nikki ka birung.

ngadun uwa nuwa ba mari nawidabira**ng**

[2] And when he was come out of the ship,
immediately there met him out of the tombs a man with an unclean spirit,

AND move-PH he WHEN/if big canoe [i.e. ship]-away from

And when he [i.e. Jesus, 'J'] moved away from the ship, …

SYDNEY WORDS: mari nawi

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

… tantoa kul bo nungngurrawā bōn
wakōl kore [~~nikki ka birung~~] …

danduwagalbu na**ng**Garawa
bun wagul guri

… immediately there met him out of the tombs a man…

enough-belong-EMPH [immediately]
meet-move-PH him one man

… immediately meet-moved him
[i.e. met him] one man, …

IMMEDIATELY

Tkld uses the following for 'immediately:
40 **danduwa-gal-bu**   enough-belong-EMPH
6   **dinduwa-gal-bu**   enough-belong-EMPH
5   **danduwa-bu**   enough-EMPH
4   **danduwa-gal**   enough-belong
1   **duluwa-gu**   straight-to

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

…koūnkān noa kakulla nikki ka birung.

guwunGan nuwa gagala nigigabira**ng** [marayiguwa yaragayiguwa]

… out of the tombs a man with an unclean spirit,

demon-agent he be-be-PH grave-away from [spirit-having bad-having]

… he was a demon-agent ['Demon' here called TRAUMA] from the grave(s) [having a bad spirit]

MISSING TRANSLATION

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

Mark 5:03

Nikki ka noa kakilliliela

ngikoumba kakilli ngēl la; ngatun keawai wal kore kaiyu kan ngirulli ko bōn, keawai, kaiyu korien nulka nulka chain ko:

nigiga nuwa gagililiyila

[3] Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

grave-at he be-be-ing-ing-recenlty

He [**Trauma**] was recently constantly being at the grave(s), …

... ngikoumba kakilli ngēl la; ...

ngigumba gagili**ng**ila

...had his dwelling ...

him-of be-be-ing-place-at

... at his being place [i.e. dwelling], ...

[continues from previous frame]

…ngatun keawai wal kore kaiyu kan ngirulli ko bōn, …

ngadun giyawayi wal guri gayugan **ng**iraligu bun

… and no man could bind him, …

AND no certainly man able-BEness tie-ing-for him

… and certainly no man (was) able-ness [i.e. capable] for [i.e. of] tying him up; …

-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

…keawai, kaiyu korien nulka nulka chain ko:

giyawayi gayugurin nalga nalga CHAINGu

… no, not with chains:

no able-lacking iron iron CHAIN-using

… no, able-lacking [i.e. incapable] using iron chain(s)

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 5:04

Kulla noa bōn ngirulli-bung-nga tōara murrin-murrīn
nulka nulka ko fetter ko ngatun Chain ko, ngatun kil bungngā noa Chain nung, [59] ngatun
tiirbungngā noa Fetter nung pūndōl kakulla: nga keawai wal kaiyu korien tarai to kore ko bŭn
[murrōn bungngulli ko] murroi umulli ko. v

gala nuwa bun

ngiraliba**ng**Gadwara marin marin

[4] Because that he had been often bound
with fetters and chains, and the chains had been plucked asunder by him,
and the fetters broken in pieces: neither could any man tame him.

because he him tie-ing-do-compel-done to
frequent

Because he (someone) frequent[ly] had
compelled tying him [𝚃𝚛𝚊𝚞𝚖𝚊] up …

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…)

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

... nulka nulka ko fetter ko ngatun Chain ko, ...

nalga nalgagu FETTERgu **ng**adun CHAINGu

... with fetters and chains, ...

iron-using FETTER-using AND CHAIN-using

... using iron fetter(s) and chain(s), ...

[continues from previous frame]

…ngatun kil bungngā noa Chain nung, [59] …

ngadun gilba**ng**Ga nuwa CHAINnu**ng**

... and the chains had been plucked asunder by him, ...

AND snap-do-compel-PH he CHAIN-ACC

... and he [Trauma] snapped the chain(s), ...

…ngatun tiirbungngā noa Fetter nung pūndōl kakulla: …

ngadun dyirba**ng**Ga nuwa FETTERnu**ng** bundul gagala

.. and the fetters broken in pieces: ...

AND break-do-compel-PH he FETTER-ACC piece be-be-PH

... and he [Trauma] compel-broke the fetter(s), were (in) pieces; ...

…nga keawai wal kaiyu korien tarai to kore ko būn
[~~murrōn bungngulli ko~~] murroi umulli ko.

nga giyawayi wal gayugurin darayidu
gurigu bun maruwi umaligu

... neither could any man tame him.

OR no certainly able-lacking other-ERG
man-ERG him peace make-ing-for

... or [i.e. and] certainly no other man (was)
able-<lacking> [i.e. capable] for [i.e. of]
making him peace(ful).

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]

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 5:05

Ngatun tokoi ta ngatun purreung ka yanti ka tai,
kakulla noa bulkurrā, ngatun nikki ka, ‡tungkilliliella, ngatun ‡kullingtielliliela niuwoa
bo tunūng ko [‡kullabulleen niuwoa bo tunōng ko So L.M. & [?] BB says.]
[side note: "have they [ano]ther word [c]ut with; [?] as [?] [ku]llabullin]

ngadun duguwida **ng**adun bariya**ng**Ga yandi gadayi

[5] And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

AND night-at AND daylight-at thus be-AFF-HAB (always)

And at night and at day(light), always, …

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***]

… kakulla noa bulkurrā, ngatun nikki ka, ‡tungkilliliella, …

gagala nuwa balgara **ng**adun nigiga da**ng**Gililiyila

... he was in the mountains, and in the tombs, crying, ...

be-be-PH he hill-at AND grave-at cry-ing-ing-recently

... he [Trauma] was at [i.e. in] the hill(s),
and at the grave(s), constantly crying, ...

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

[continues from previous frame]

ngatun ‡kullingtiellilela niuwoa bo tunūng ko ...

ngadun gali**ng**dililiyila nyuwuwabu dunu**ng**Gu

... and cutting himself with stones.

AND cut-AFF-ing-RFLX-recently he-EMPH stone-using

... and was continually cutting emphatically he [i.e. himself] with a stone ...

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 cutting himself
Tkld **galingdililiyila nyuwuwabu**
        cut-AFF-ing-RFLX-recently ***he*-EMPH**
Tkld HAS **he**-self NOT ***him*-self**
PERHAPS

galingdililiyila ngigungbu
cut-AFF-ing-RFLX-recently **him**-EMPH
cutting himself

[‡kullabulleen niuwoa bo tunōng ko
So L.M. K.[?] B.B. says.]

galabaliyan nyuwuwabu dunu**ng**Gu

... and cutting himself with stones.

cut-do-RFLX-did he-EMPH stone-using

... was cutting emphatically he [i.e. himself] with a stone

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 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

Tkld HELPERS

So LM & BB says [?]
'says' SUGGESTS ONE PERSON
BUT IT LOOKS LIKE TWO SETS
OF INITIALS
THESE COULD BE **Little M'Gill**
and **Billy Blue** (Gunson Vol 1
p.133.2)

Tkld HELPERS: BB & LM

TRANSLATION ADVISERS,
KNOWN BY INITIALS ONLY,
APPEAR TO HAVE INCLUDED:
BB, LM, TJ

Mark 5:06

Wonto <u>noa ba</u> ‡ nakulla bōn Jesu nung (‡ka lōng ka) [ta],
murrā ngaiya noa ngatun puntimaleen [/worshipped/] ngikoung kin

wandu nuwa ba ‡ nagala bun JESUSnung (‡galungGa)

[6] But when he saw Jesus afar off,
he ran and worshipped him,

instead he WHEN/if see-be-PH him JESUS-ACC distant-at

Instead, when he [Trauma] saw him, Jesus, at [i.e. in] the distance, …

…*murrā ngaiya noa ngatun puntimaleen [/worshipped/] ngikoung kin*

mara **ng**aya nuwa **ng**adun bandimaliyan **ng**igu**ng**Gin

... he ran and worshipped him,

run-PH then he AND fall-make-ing-did him-at

... then he [Trauma] ran and was falling (down) [i.e. worshipped] at him [J]]

-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 5:07

Ngatun kaibulleen pulle kauwul [~~la~~], ngatun wiyā,
Minnung bunnun [~~bang~~] ke banūng, Jesu nung, Yinal ta Eloi koba wokka kaba? ....[I] adjure thee [by] God]........... Yari bi tia pirālbung ngunnun yanoa.

ngadun gayibaliyan baLi gawal **ng**adun wiya

[7] And cried with a loud voice, and said,
What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

AND call-do-ing-did voice big AND speak-PH

And was calling now [in] a loud voice, and [Trauma] spoke: …

DOUBTFUL Tkld TRANSLATION

KJV *cried with a loud voice*
Tkld **gayibaliyan baLi gawal**
    call-do-ing-did voice big
THIS WAS BETTER AT FIRST AS

    ... bali-da gawal-(l)a
    voice-at big-at
    in a big voice
AND PERHAPS BETTER STILL AS

    ... bali-gu gawal-(l)u
    voice-using big-using
    using a big voice
BUT Tkld AMENDED IT TO ELIMINATE THE SUFFIXES, THE EFFECT OF WHICH WAS TO MAKE IT READ:
AND (a) big voice was calling, and said, ...
PERHAPS Tkld INTENDED TO MAKE 'the loud voice' THE SUBJECT OF THE SENTENCE, BUT AS THIS WOULD HAVE DEPARTED FROM THE ORIGINAL TEXT, THIS SEEMS UNLIKELY.

... Minnung bunnun [~~bang~~] ke banūng, Jesu nung, ...

mina**ng** banan gi ba nung JESUSnu**ng**

...What have I to do with thee, Jesus, ...

what do-will be I-thee JESUS-ACC

... "What will I do be [i.e. with] you, Jesus, ...

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.

CONJOINED PRONOUNS: Tkld

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

...Yinal ta Eloi koba wokka kaba? ...

yinal da ELOIguba wagagaba

... thou Son of the most high God? ...

son AFFirm GOD-of high-at

... son, aye, of God at [i.e. on] high? ...

ELOIumba / ELOIguba

-guba things   **-umba** people, proper nouns
    24 ELOI-**umba**
    76 ELOI-**guba**

[continues next frame]

[continues from previous frame]

... .[I] adjure thee [by] God]........... ...

[**wiyan wal ba nung yidaragu ELOIumba**]

… ....[I] adjure thee [by] God].......... …

speak-now certainly I-thee name-using GOD-of

... [I certainly speak (to) you using [i.e. in] the name of God], ...

MISSING TRANSLATION

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

SUFFIX: -umba / -guba

POSSessive
-guba things
-umba people, proper nouns
24 ELOI**umba**
76 ELOI**guba**

CONJOINED PRONOUNS: Tkld

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

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

…Yari bi tia pirālbung ngunnun yanoa.

yari bi diya biralba**ng ng**unan yanuwa

... that thou torment me not.

stop thou me hard-do-ness give-will let-it-be

... stop, you [J], will give me [**Trauma**]
hardness [i.e. a hard (time)], desist."

ALTERNATIVE TRANSLATION

KJV that thou torment me not
Tkld yari bi diya biralba**ng ng**unan
stop thou me hard-do-ness give-will
POSSIBLE ALTERNATIVES

yari ngu-gi-la-gura bi diya girin
stop give-be-not thou me pain

yari uma-la aura girin-Guwa bi diya
stop make-IMP! not pain-having thou me
stop, do not make me pain

YANUWA 'let-it-be'

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

CONJOINED PRONOUNS: Tkld

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

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

Mark 5:08

(Kulla [~~noa bōn wiyaliella bon~~] wiyā ta bōn noa,‡
kai ʉwolla ‡murraring [‡Murrung ka birung / Murruring means ....] kore ka<u>bir</u>ung
‡Marai kan yarakai kan.)

gala wiya da bun nuwa

[8] For he said unto him,
Come out of the man, thou unclean spirit.

because speak-PH AFFirm him he

Because he [J] said, aye, (to) him [`Demon`]: …

… kai ʉwolla ‡murraring [‡Murrung ka birung / Murruring means ....] kore ka<u>bir</u>ung ‡Marai kan yarakai kan.)

gayi wala marari**ng** gurigabira**ng**

... Come out of the man, ...

come move-IMP! inside man-away from

... "Come-move from inside the man, ...

[continues from previous frame]

… [‡Murrung ka birung / Murruring means ple… [?]]

mara**ng**Gabira**ng** / maruri**ng**

……

inside-away from / inside

... // away from the inside // ...

… ‡Marai kan yarakai kan.)

‡marayigan yarayigan)

… thou unclean spirit.

spirit-agent bad-agent

... evil spirit agent."

Mark 5:09

Ngatun noa wiya bōn, [~~yakoai~~]
wonnēn be yitirra? Ngatun noa wiyā, wiyelliella, Legion
bang yitirra: kulla ngeen kauwul kauwul kan. [61]

ngadun nuwa wiya bun

[9] And he asked him,
What is thy name? And he answered,
saying, My name is Legion: for we are
many.

AND he speak-PH him

And he [J] spoke (to) him [**Demon**]: …

... wonnēn be yitirra? ...

wanin bi yidara

… What is thy name? ...

where thou name

... "Where [i.e. what is] your name?" ...

… Ngatun noa wiyā, wiyelliella, ...

ngadun nuwa wiya wiyiliyila

... And he answered, saying, ...

AND he speak-PH speak-ing-recently

... And he [**Demon**] said, speaking: ...

…Legion bang yitirra: …

LEGION ba**ng** yidara

… My name is Legion: …

LEGION I name

… "LEGION [i.e. plentiful] I name, …

…kulla ngeen kauwul kauwul kan. [61]

gala **ng**iyin gawal gawalgan

… for we are many.

because we-all big big-BEness

… because we [i.e. the demons] are big-ness [i.e. many]."

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

Mark 5:10

Ngatun noa bōn pirāl wiyā,
yuka[ɫɫi] korien barun noa unti kabirung purrai tabirung.

ngadun nuwa bun biral wiya

[10] And he besought him much
that he would not send them away out of the country.

AND he him hard speak-PH

And he [**Demon**] hard-spoke [to] him [J] [i.e. spoke earnest(ly), ….

---

*… **yuka[ɫɫi] korien barun noa unti kabirung purrai tabirung.***

yugagurin barun nuwa andigabira**ng** barayidabira**ng**

... that he would not send them away out of the country.

send-lacking them-all he here-away from earth-away from

... [that] he [J] send-lacking [i.e. not send] them [i.e. the demons] away from here, away from the earth [i.e. not send the demons out of the country].

Mark 5:11

Yakita ngaiya unta kakulla bapai ta ba bulkirrōa,
wirrul kauwul lan hog ta ta killiliella.

yagida **ng**aya anda gagala babayidaba balgiruwa

[11] Now there was there nigh unto the mountains
a great herd of swine feeding.

now then there be-be-PH near-at hill-having (through/by)

Now then there was, at near by the hill, …

… wirrul kauwul lan hog ta ta killiliella.

wirul gawalan HOG da dagililiyila

... a great herd of swine feeding.

herd big-ness HOG AFFirm eat-be-ing-ing recently

... a big-ness herd of pig(s), aye, constantly eating.

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

POSSIBLE ADJUSTMENT
OMIT anda

Mark 5:12

Ngatun yantin to Devil lo pirāl wiyā bāra bōn [~~pirāl~~], wiyelliella,
yutilla ngearun murraring kolang minki kolang Hog kauwul kauwul kolang, pulōng [~~kaiwil~~] kulli ngeen minki kako
barun [~~ka~~] kin ko

ngadun yandindu DEVILu biral wiya bara bun wiyiliyila

[12] And all the devils besought him, saying,
Send us into the swine, that we may enter into them.

AND all-ERG DEVIL-ERG hard speak-PH they-all him speak-ing-recently

And all the devil(s), they hard-spoke (to) him [J] [i.e. spoke earnestly], saying: …

… *yutilla ngearun murraring kolang minki kolang Hog kauwul kauwul kolang, …*

yudila **ng**iyarun marari**ng**Gula**ng** minGigula**ng** HOG gawal gawalgula**ng**

... Send us into the swine, ...

send-IMP! us-all inside-towards inside-towards HOG big big [many]-towards

... "You must send us [demons] towards inside within the big-big [i.e. many] pig(s), ...

…*pulōng [~~kaiwil~~] kulli ngeen minki kako barun [~~ka~~] kin ko*

bulu**ng**Gali **ng**iyin minGigagu barunGingu

... that we may enter into them.

enter-be-ing we-all inside-to them-all-to

... [so] we entering to-inside to [i.e. of] them [i.e. you must
send us inside the many pigs so we get inside them.]"

Mark 5:13

Ngatun tantoa kul Jesu ko noa wamunbēa barun.

Ngatun bara Marai yarakai kan uwa murraring ka birung, ngatun pulōng kulleen minki [kolang] ka ko barun [kolang] kin ko Hog kau [kolang] wal kauwul la ko; ngatun wirrul murrā karakai barān birriko kolang wombul kolang (yanti tara Buloara tausand ta ra kiloa bara) ngatun kurrinta barun wombul la. [Lo.]

ngadun danduwagal JESUSgu nuwa wamanbiya barun

[13] And forthwith Jesus gave them leave.

And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

AND enough-belong [immediately] JESUS-ERG he move-make-permit-PH them-all

And immediately he, Jesus, allowed them to move. …

… *Ngatun bara Marai yarakai kan uwa murraring ka birung, …*

ngadun bara marayi yaragayigan uwa mararingGabirang

… And the unclean spirits went out, …

AND they-all spirit bad-agent move-PH inside-away from

… And they, the bad spirit agents [i.e. demons], moved away from inside [of **Trauma**], …

…*ngatun pulōng kulleen minki [kolang] ka ko barun [kolang] kin ko Hog kau [kolang] wal kauwul la ko; …*

ngadun bulungGaliyan minGigagu barunGingu HOG gawal gawalagu

… and entered into the swine: …

AND enter-be-ing-did inside-to them-all-to HOG-big big-to

… and were entering to-inside to [i.e. of] them, the big-big [i.e. many] pig(s); …

[continues next frame]

[continues from previous frame]

…ngatun wirrul murrā karakai barān birriko kolang wombul kolang …

ngadun wirul mara garagayi baran birigugula**ng** wambulgula**ng**

… and the herd ran violently down a steep place into the sea, …

AND herd run-PH quick DOWN deep-to-towards stream-towards

… and the herd ran quick[ly] <down> towards the deep sea, …

ANGLICISM 'down': *baran*

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

9	*sit* 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.

…(yanti tara Buloara tausand ta ra kiloa bara) …

(yandidara bulwara THOUSANDdaragiluwa bara)

… (they were about two thousand;) …

(thus-PLUR two THOUSAND-PLUR like they-all)

… (thus they 2000-like [i.e. about 2000]), …

-giluwa: -LIKE

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

---

*…ngatun kurrinta barun womb**ul la**. [Lo.]*

ngadun garinda barun wambula

… and were choked in the sea.

AND choke-AFF-PH them-all stream-at

… and choked [i.e. drowned] them at [i.e. in] the sea.

Mark 5:14

Ngatun bara tamunbilli kan Hog kauwul kauwul tara, murrā,
ngatun wiya unnoa tara kokore karing ka, ngatun purrai ta ko [63] Ngatun bara waita uwa unta birung nakilli
ko minnung ba [kulla] umatoara.

ngadun bara damanbiligan HOG gawal gawaldara mara

[14] And they that fed the swine fled,
and told it in the city, and in the country. And they went out to see
what it was that was done.

AND they-all eat-make-permit-ing-agent SWINE big big [many]-PLUR run-PH

And they (who were) permitting those many pigs to eat [i.e. swineherds], ran [away], …

… ngatun wiya unnoa tara kokore karing ka, …

ngadun wiya anuwadara gugiri gari**ng**Ga

... and told it in the city, ...

AND speak-PH that-PLUR hut all [town]-at

... and those [the swineherds] spoke 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]

…ngatun purrai ta ko [63] ...

ngadun barayidagu

.. and in the country. ...

AND earth-to

... and to [i.e. in] the earth [i.e. in the countryside]. ...

[continues from previous frame]

…*Ngatun bara waita uwa unta birung ...*

ngadun bara wada uwa andabira**ng**

... And they went out ...

AND they-all depart move-PH there-away from

... And they depart-moved [i.e. left] from there ...

…*nakilli ko minnung ba [kulla] umatoara.*

nagiligu mina**ng** ba umadwara

... to see what it was that was done.

see-be-ing-for WHAT DONE make-done to

... for seeing WHAT >done<-make-endowed [i.e. what was done].

minang: INTERROGATIVE

minang INTERROGATIVE
—NOT RELATIVE PRONOUN
INTERROGATIVES
   min   what? which
   minang   what? what object?
   minaring what is it?
   minan   how many?
RELATIVE PRONOUN [refers back to a noun]
who, whom, whose, which, that
DEMONSTRATIVE [points to a thing]
this, that, these, those, neither, none

RELATIVE PRONOUNS

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

PASSIVE: –dwara

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

Mark 5:15

Ngatun uwa bara bōn Jesu nyung,
*ngatun nakulla bara bon koūn *ka tā la kan [*This is right say*
LM & B.B.] Devil lo, ngatun Legion to, yellawolliela, _____[had
not [garm]ent [?]]_____ ngatun tuloa ngurrullikan noa;
ngatun kinta ngaiya bara kakulla.

ngadun uwa bara bun JESUSnu**ng**

[15] And they come to Jesus,
and see him that was possessed with the devil, and
had the legion, sitting, and clothed, and in his right
mind: and they were afraid.

AND move-PH they-all him JESUS-ACC

And they moved [i.e. came] (to) him, Jesus, …

… ngatun nakulla bara bon koūn +ka tā la kan
*[*This is right say LM & B.B.]Devil lo, …*

ngadun nagala bara bun guwun
gadala Gan DEVILlu

… and see him that was possessed with the devil, …

AND see-be-PH they-all him demon-agent
be-AFF-PH DEVIL-using

... and they saw him, the devil-agent, was
Devil-using [i.e. possessed by the Devil]
[i.e. they saw 𝒯𝓇𝒶𝓊𝓂𝒶 so possessed], ...

DOUBTFUL Tkld MS

koūn ka tā la kan
THE INSERTION OF **ga-da-la** [be-AFF-PH] IN THE MIDDLE OF **guwunGan** (devil-agent) IS DELIBERATE, AS THIS OCCURS IN VERSES 15, 16 AND 18: IT CANNOT BE READILY EXPLAINED.

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

BB & LM [?]

Gunson Vol 1 p.133.2 Tkld writes:
"At other periods two youths, named **Billy Blue** and **Little M'Gill** are taught to read and write in their own tongue, but their disposition to wander, although well fed and clothed at my expense, manifests itself very frequently to my sad annoyance. The latter has been now two months away, and the former must needs leave yesterday because my son went up the Country, and no doubt will be absent until it is reported to him of his return, which not being expected before six or seven weeks, the lads will lose much of what they have already attained. Their unfinished first attempt in copy books, I attach, as specimens just as they left them; the books are made narrow to prevent soiling with their hands.
The Elder M'Gill, from whom the lad has, according to their usual custom, received his name, seldom visits me, he displays his knowledge at Newcastle Town, where drink has attractions far more strong than my study possess at the Lake."

…ngatun Legion to, …

ngadun LEGIONdu

… and had the legion, …

AND LEGION-using

… and using [i.e. possessed by] a legion [i.e. by many of them (demons)], …

… yellawolliela, …

yilawaliyila [**giriginGuwa**]

… sitting, and clothed, …

sit-ing-recently [**garment-having**]

… [**Trauma**] was sitting, [**clothes-having**, i.e. clothed] …

…ngatun tuloa ngurrullikan noa; …

ngadun duluwa **ng**araligan nuwa

… and in his right mind: …

AND straight hear-ing-BEness he

… and he [**Trauma**] was a straight hearing-ness [i.e. thinking straight, in his right mind]; …

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

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

…ngatun kinta ngaiya bara kakulla.

ngadun ginda **ng**aya bara gagala

… and they were afraid.

AND fear then they-all be-be-PH

… and then they were afraid.

Mark 5:16

Ngatun bara nakilli kan ta wiyā barun
yanti ta ngiakai bōn koūn ka tā la kan Devil lo, ngatun yanti tin Hog
tin kauwul kauwul lin.

ngadun bara nagiligan da wiya barun

[16] And they that saw it told them
how it befell to him that was possessed with the devil, and also
concerning the swine.

AND they-all see-be-ing-agent AFFirm speak-PH them-all

And they, the seeing-agent(s) [i.e. witnesses, the swineherds], aye, spoke (to) them, …

… *yanti ta ngiakai bōn koūn ka tā la kan Devil lo, …*

yandi da **ng**iyagayi bun guwunGadalagan DEVILu

... how it befell to him that was possessed with the devil, ...

thus AFFirm like-this him demon-be-AFF-PH-agent DEVIL-using

... thus, aye, like this, him devil-was-agent, using [i.e. by] the Devil
[i.e. how it was so that **Trauma** was demonised by the Devil], ...

DOUBTFUL Tkld MS

koūn ka tā la kan

koūn ka tā la kan
THE INSERTION OF **ga-da-la** [be-AFF-
PH] IN THE MIDDLE OF **guwunGan**
(devil-agent) IS DELIBERATE, AS THIS
OCCURS IN VERSES 15, 16 AND 18: IT
CANNOT BE READILY EXPLAINED.

…*ngatun yanti tin Hog tin kauwul kauwul lin.*

ngadun yandidin HOGdin gawal gawalin

... and also concerning the swine.

AND thus-because (about) HOG-because
(about) big big [many]-because (about)

… and because thus [i.e. concerning] the big-big [i.e. many] pig(s).

-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 5:17

Ngatun tantoa kul bo wiya pirāl bara bōn,
watai uwolli ko unta birung purrai ta bīrung barun ba kin birung.

ngadun danduwagalbu wiya biral bara bun

[17] And they began to pray him
to depart out of their coasts.

AND enough-belong-EMPH [immediately]
speak-PH hard they-all him

And immediately they hard-spoke
[i.e. spoke earnest(ly)] (to) him, …

UNIDENTIFIED TERMS

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

IMMEDIATELY

Tkld uses the following for 'immediately:
40	**danduwa-gal-bu**	enough-belong-EMPH
6	**dinduwa-gal-bu**	enough-belong-EMPH
5	**danduwa-bu**	enough-EMPH
4	**danduwa-gal**	enough-belong
1	**duluwa-gu**	straight-to

… watai uwolli ko unta birung purrai ta bīrung barun ba kin birung.

wada uwaligu andabira**ng** barayidabira**ng** barunbaginbira**ng**

... to depart out of their coasts.

depart move-ing-for there-away from earth-away from them-all-of-away from

... for depart-moving away from there, from their earth [i.e. country].

MS ERROR
watai
ASSUME MS ERROR FOR "**waita**"
wada 'depart'

Ngatun uwa noa ba murrinauwai ta ba,
wiya bōn ngaiya noa koūn ka ta la kān [Diabolo] Devil lo, kauwil koa noa
ngikoung katoa kakilli ko,

ngadun uwa nuwa ba mari nawidaba

[18] And when he was come into the ship,
he that had been possessed with the devil prayed him that he might be with him.

AND move-PH he WHEN/if big canoe [ship]-at

And when he [J] moved at [i.e. to] the ship, …

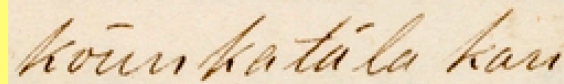*… wiya bōn ngaiya noa koūn ka ta la*
kān [Diabolo] Devil lo, …

wiya bun **ng**aya nuwa
guwunGadalagan DEVILu

… he that had been possessed
with the devil prayed him …

speak-PH him then he demon-
be-AFF-PH-agent DEVIL-using

… he [𝕋𝕣𝕒𝕦𝕞𝕒], the devil-was-agent, using [i.e.
by] the Devil [𝕋𝕣𝕒𝕦𝕞𝕒] [i.e. the demonised devil],
then spoke (to) [i.e. prayed, begged] him [J], …

DOUBTFUL Tkld MS

koūn ka tā la kan
THE INSERTION OF **ga-da-la** [be-AFF-
PH] IN THE MIDDLE OF **guwunGan**
(devil-agent) IS DELIBERATE, AS THIS
OCCURS IN VERSES 15, 16 AND 18: IT
CANNOT BE READILY EXPLAINED.

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]

…kauwil koa noa ngikoung katoa kakilli ko,

gawilguwa nuwa **ng**igu**ng**Gaduwa gagiligu

… that he might be with him.

be-might-having he him-in company with be-be-ing-for

… (that) he [𝕋𝕣𝕒𝕦𝕞𝕒] might be-for-being with him [J].

-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)

Mark 5:19

Wonto ba Jesu wamunbēa korien bōn;
ngatun wiyā bōn; yuring bi wolla ngora kolang ngikoung kai kolang
koti ta ko ngiroumba ka ta ko, ngatun wiyella barun minnung ba
kauwul-kauwul kauwul tara uma-[65]toara Pirriwul lo ngiroung kai,
ngatun ngurrurrurma t̲ā̲ ̲l̲a̲ biloa.

wandu ba JESUS wamanbiyagurin bun

[19] Howbeit Jesus suffered him not,
but saith unto him, Go home to thy friends, and tell them how great
things the Lord hath done for thee, and hath had compassion on thee.

instead DONE JESUS move-make-permit-PH-lacking him

Instead Jesus move-permitted-lacking him [𝚃𝚛𝚊𝚞𝚖𝚊]
[i.e. did not let 𝚃𝚛𝚊𝚞𝚖𝚊 move]; …

wandu ba: whereas / INSTEAD

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

… ngatun wiyā bōn; …

ngadun wiya bun

… but saith unto him, …

AND speak-PH him

… and (he: J) spoke (to) him [𝚃𝚛𝚊𝚞𝚖𝚊]: …

[continues from previous frame]

... yuring bi wolla ngora kolang ngikoung kai kolang koti ta ko ngiroumba ka ta ko, ...

yuri**ng** bi wala **ng**uragula**ng** **ng**igu**ng**Gayigula**ng** gudidagu **ng**irumbagadagu

... Go home to thy friends, ...

go away thou move-IMP! camp-towards him [thee?]-at-towards kinsman-ABSTR-to thee-of-to

... "You must go away-move towards his [MISTAKE FOR your] camp [i.e. home] [and] at-to your kinsmen, ...

-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

ka ta / -ka ta

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

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
ngigung**Gada**	him-of-at
ngigung**Gadagu**	him-of-to

DOUBTFUL Tkld TRANSLATION

THIS EXPRESSION SEEMS CUMBER-SOME AND POSSIBLY INCORRECT PERHAPS

yuring bi wala ngura-gulang ngirumba
gudi-da-gu ngirumba
go away thou move-IMP! camp-towards
thee-of kinsman-ABSTR-to thee-of

MS ERROR

KJV   *to thy friends*
Tkld   *him*-at-towards kinsman-ABSTR-to
because he speak-PH him
MS ERROR FOR

ngirung**Gayigulang** gudidagu
thee-at-towards …

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	**ng**igumba	ngigung**Ga**
3sgGEN/LOC	**ng**igu**ng**Ginba	ngigung**Gada**
3plGEN	barunba	**barunGa**

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

... ngatun wiyella barun minnung ba kauwul-kauwul kauwul tara ...

ngadun wiyila barun mina**ng** ba gawal gawal gawaldara

.. and tell them how great things ...

AND speak-IMP! them-all WHAT DONE big big big [many]-PLUR

... and (you) must speak (to) them WHAT-done big-big [i.e. many] big things ...

minang: INTERROGATIVE

minang INTERROGATIVE
—NOT RELATIVE PRONOUN
INTERROGATIVES

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

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

RELATIVE PRONOUNS

THIS		THAT	
ngali	this	**ng**ala	that
ani	this	anuwa	that
what = 'that which'		anduwa	that
		anang	that
		ngaluwa	that
		nginuwa	that

[continues from previous frame]

... uma-[65]toara Pirriwul lo ngiroung kai, ...

umadwara biriwalu ngirungGayi

.. the Lord hath done for thee, ...

make-done to chief-ERG thee-because

... make-endowed [i.e. done] the chief because of [i.e. for] you, ...

DOUBTFUL Tkld TRANSLATION

Tkld **Pirriwul lo**

ERGative or INSTRumental [?]
 IF ERG, THEN IT MIGHT BE BETTER:

  uma-la biriwalu ngirungGayi
  make-PH chief-ERG thee-because
IF INSTR, THEN BETTER:
  umadwara biriwal-GAYI ngirungGu
make-done to chief-because/by thee-for

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

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

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

...ngatun ngurrurrurma tā la biloa.

ngadun ngararamadala bi luwa

... and hath had compassion on thee.

AND pity-make-AFF-PH thee-he

... and he pity-made [i.e. had compassion on] you".

CONJOINED PRONOUNS: Tkld

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

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

Mark 5:20

Ngatun waita uwa noa,
ngatun wiyelli tēlla [publish] Decapolis-a
[kauw] yanti kauwul [ka] lan kauwul
kauwul Jesu ko noa bōn uma ta la: ngatun
bara yantin kore kōtelliliella.

ngadun wada uwa nuwa

[20] And he departed,
and began to publish in Decapolis how
great things Jesus had done for him: and
all men did marvel.

AND depart move-PH he

And he depart-moved, …

… ngatun wiyelli tēlla [publish] Decapolis-a [kauw] …

ngadun wiyilidila DACAPOLISa

... and began to publish in Decapolis ...

AND speak-ing-AFF-PH DECAPOLIS-at

... and speaking [i.e. publish] at DECAPOLIS. ...

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

[continues next frame]

[continues from previous frame]

…yanti kauwul [ka] lan kauwul kauwul Jesu ko noa bōn uma ta la: …

yandi gawalan gawal gawal JESUSgu nuwa bun umadala

... how great things Jesus had done for him: ...

thus big-ness big big [many] JESUS-ERG he him make-AFF-PH

thus [i.e. about] great big big [i.e. many (things)]
he, Jesus, made [i.e. did for] him,

DOUBTFUL Tkld TRANSLATION

KJV **great things**
Tkld **gawalan gawal gawal**
PERHAPS

   gawalan gawal gawal-dara
OTHERWISE THIS DOES NOT SAY
'great things' BUT SAYS
        many bigness(es)

…ngatun bara yantin kore kōtelliliella.

ngadun bara yandin guri gudililiyila

... and all men did marvel.

AND they-all all man think-ing-ing-recently

... and they, all men, were constantly thinking [i.e. marvel(ling)].

Mark 5:21

¶ Ngatun uwea kan [ka [?] noa ba Jesu koba Murrinauwai to kaiyin ta ko, kauwul kauwul kore kaŭmā ngikoung kin ba; ngatun papai ta noa kakulla wombul loa.

ngadun uwiyagan nuwa ba JESUSgu ba mari nawidu gayindagu

[21] And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

AND move-again-now he WHEN/if JESUS-ERG DONE big canoe [ship]-to side-to

And when he, Jesus, >done<-moved again to the (other) side (of) the ship, …

-yaga: 'again' / 'lest'

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

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

DOUBTFUL Tkld MS

Jesu koba
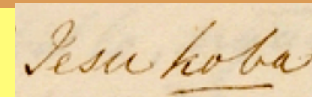
JESUS koba

THIS IS DEFINITELY NOT POSSESSIVE, SO

JESUS-gu ba

JESUS-ERG DONE COULD HAVE BEEN INTENDED.

SYDNEY WORDS: mari nawi

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

… kauwul kauwul kore kaŭmā ngikoung kin ba; …

gawal gawal guri gawuma ngigungGinba

… much people gathered unto him: …

big big [many] man gather-make-PH him-at

… many men gathered at [i.e. unto] him; …

…ngatun papai ta noa kakulla wombul loa.

ngadun babayida nuwa gagala wambuluwa

… and he was nigh unto the sea.

AND near-at he be-be-PH stream-having (through/by)

… and he was >at< near sea-by [i.e. where the sea was].

Mark 5:22

Ngatun, Nauwa, tanan uwā wakōl lo pirriwul unta kul Synagogue koba,
Jairus, yiturrra noa; ngatun nakulla bōn noa ba, puntimulleen ngaiya noa [nukānta] tinna ka ngikoumba ta. or ka [ko].

ngadun nawa danan uwa wagulu
biriwal andagal SYNAGOGUEguba

[22] And, behold, there cometh one of the rulers of the synagogue,
Jairus by name; and when he saw him, he fell at his feet,

AND see-IMP! approach move-PH one-ERG
chief there-belong SYNAGOGUE-of

And (you) must see [i.e. look!], one chief there-belong of the synagogue
approach-moved [i.e. one of the rulers of the synagogue came], …

DOUBTFUL Tkld TRANSLATION

KJV ***one of the rulers***
Tkld **wagulu biriwal**
    one-ERG chief
THIS PROBABLY SHOULD HAVE BEEN
        wagulu biriwalu.
BOTH WORDS IN ERGative.CASE.
BUT AS THE VERB IS AN
INTRANSITIVE VERB OF MOTION,
PERHAPS IT SHOULD HAVE BEEN
        wagul biriwal
WITHOUT SUFFIXES, as ABSolutive

… Jairus, yiturrra noa; …
JAIRUS yidara nuwa

... Jairus by name; ...

JAIRUS name he

... he named Jairus; ...

[continues next frame]

[continues from previous frame]

…ngatun nakulla bōn noa ba, …

ngadun nagala bun nuwa ba

... and when he saw him, ...

AND see-be-PH him he WHEN/if

... and when he [**Jairus**] saw him [J], ...

…puntimulleen ngaiya noa [~~nukānta~~] tinna ka ngikoumba <u>ta</u>. or <u>ka [ko]</u>.

bandimaliyan **ng**aya nuwa dinaga **ng**igumbada. [or [**ng**igumba]ga]

... he fell at his feet,

fall-make-ing-did then he foot-at him-of-at /OR [him-of]-at

... he [**Jairus**] was then falling at his [J's] feet.

Mark 5:23

Ngatun wiyalliella pirāl bōn noa ngi[y]akai, [yena]
Tetti bountoa kakilliliela yinal kun emmoumbā: Ālla ngintoa kai tanan uwolla nupauwil [lay]
koa bi mutturrō ngiroumba ko turōn [umauwil k] umulli ko bounnoun ngatun ___ morōn
wal koa bountoa kauwil. [67]

ngadun wiyaliyila biral bun nuwa **ng**iyagayi

[23] And besought him greatly, saying,
My little daughter lieth at the point of death: I pray thee, come and lay
thy hands on her, that she may be healed; and she shall live.

AND speak-ing-recently hard him he like this

And he [Jairus] was speaking hard [i.e. earnest(ly)] (to) him [J] like this: …

… Tetti bountoa kakilliliela yinal kun emmoumbā: …

didi buwanduwa gagililiyila yinalgan imuwumba

... My little daughter lieth at the point of death: ...

dead she be-be-ing-ing-recently daughter me-of

... "My daughter, she was being constantly dead [i.e. dying]: ...

...Ālla ngintoa kai tanan uwolla <u>nupauwil</u> [lay] koa bi mutturrō ngiroumba ko ...

Ala **ng**induwa gayi danan uwala nubawilguwa bi madaru **ng**irumbagu

... I pray thee, come and lay thy hands on her, ...

ho thou come approach move-IMP! touch-might-having thou hand-using thee-of-using

... hey, you must approach-come-move (that) you touch-might-doing using your hand, ...

...turōn [~~umauwil k~~] umulli ko bounnoun ...

durun umaligu buwanuwan

... that she may be healed; ...

clean make-ing-for her

... for making her clean, ...

...ngatun ____ morōn wal koa bountoa kauwil.

ngadun ____ murun wal guwa buwanduwa gawil

... and she shall live.

AND life certainly having she be-might

... and she certainly might be having life."

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

INALIENABLE POSSESSION

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

Mark 5:24

Ngatun uwa noa Jesu ngikoung katoa;
ngatun kauwul kauwul kore wirrobulliliela bōn, ngatun murrungkamā bōn.

ngadun uwa nuwa JESUS **ng**igu**ng**Gaduwa

[24] And Jesus went with him;
and much people followed him, and thronged him.

AND move-PH he JESUS him-in company with

And he, JESUS, moved in company with him [**Jairus**]; …

-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)

… *ngatun kauwul kauwul kore wirrobulliliela bōn, …*

ngadun gawal gawal guri wirubaliliyila bun

... and much people followed him, ...

AND big big [many] man follow-ing-ing-recently him

... and big-big [i.e. many] men were constantly following him [J], ...

…*ngatun murrungkamā bōn.*

ngadun mara**ng**Gama bun

... and thronged him.

AND crush-be-make-PH him

... and crushed him [J].

Mark 5:25

¶ Ngatun [~~tarai to~~] wakōl lo nukung ko,
kummurrur kān twelve ta wunul ta bounnoun ba,

ngadun wagulu nugangGu

[25] And a certain woman,
which had an issue of blood twelve years,

AND one-ERG woman-ERG

And one woman, …

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

… kummurrur kān twelve ta wunul ta bounnoun ba,

gamaragan TWELVEda wunulda buwanuwanba

… which had an issue of blood twelve years,

blood-agent TWELVE-at hot-at her-of

… [who] blood-agent at her twelve hot(s)
[i.e. had been bleeding [for] her twelve years],

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]

Mark 5:26

Ngatun umatoara <u>bountoa</u> [(bou)nnoun] minnung bo minnung bo- karākul lo kauwul kauwul lo,
ngatun ngukileen bountoa kirun tullokang bounnounba, ngatun keawai wal murrorōng uma pa, [~~nga g~~] wonto bountoa ba yarakai kakilliliela kakulla;

ngadun umadwara buwanduwa [buwanuwan]
mina**ng**bu mina**ng**bu garagalu gawal gawalu

[26] And had suffered many things of many physicians,
and had spent all that she had, and was nothing bettered, but rather grew worse,

AND make-done to she [her] what-EMPH what-EMPH doctor-using big big [many]-using

And she make-endowed [i.e. made, suffered] emphatically-what emphatically-what [i.e. whatever] using many doctor(s), …

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**

RELATIVE PRONOUNS

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

… ngatun ngukileen bountoa kirun tullokang bounnounba, …

ngadun **ng**ugiliyan buwanduwa
girun daluga**ng** buwanuwanba

… and had spent all that she had, …

AND give-be-ing-did she all hold-BEness [property] her-of

… and she had given [spent] all her property, …

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

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 keawai wal murrorōng uma pa, [nga g]* …

ngadun giyawayi wal maruru**ng** uma BA

… and was nothing bettered, …

AND no certainly good make-PH NEG

… and certainly not (someone) did not make good [i.e. not bettered], ...

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…)

ba FUNCTIONS

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

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)

…*wonto bountoa ba yarakai kakilliliela kakulla;*

wandu buwanduwa ba yaragayi gagililiyila gagala

… but rather grew worse,

instead she DONE bad be-be-ing-ing-recently be-be-PH

… instead she was constantly being bad [i.e. grew worse].

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**

Mark 5:27

Ngurrungkulla bōn Jesu nyuny bountoa ba,
uwa ngaiya bountoa murrungkamulli kan toa willambo, ngatun numā ngaiya
kirrikin [garment] ngikoumba:

ngara**ng**Gala bun JESUSnu**ng** buwanduwa ba

[27] When she had heard of Jesus,
came in the press behind, and touched his garment.

hear-be-PH him JESUS-ACC she WHEN/if

When she heard [about] him, Jesus, …

… uwa ngaiya bountoa murrungkamulli kan toa willambo, …

uwa **ng**aya buwanduwa mara**ng**Gamaliganduwa wilambu

... came in the press behind, ...

move-PH then she crush-be-make-ing-agent-having behind-EMPH

... she then moved having-the-crush, behind [i.e. came amid the crush behind], ...

…ngatun numā ngaiya kirrikin [garment] ngikoumba:

ngadun numa **ng**aya girigin **ng**igumba

... and touched his garment.

AND touch-PH then garment him-of

... and then touched his garment.

SPECIAL WORD: tempt/touch/ try/teach

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

Mark 5:28

Ngiakai bountoa wiyalleen,
numunnun wal bang ba <u>Woropil</u> [clothes]
ngikoumba turōn wal <u>tialoa</u> ngaiya umunnun.

ngiyagayi buwanduwa wiyaliyan

[28] For she said,
If I may touch but his clothes, I
shall be whole.

like this she speak-RFLX-now

Speaking (to) herself like this: …

… numunnun wal bang ba <u>Woropil</u> [clothes] ngikoumba …

numanan wal ba**ng** ba wurubil **ng**igumba

… If I may touch but his clothes, …

touch-will certainly I WHEN/if blanket [cloak] him-of

… "If I will certainly touch his cloak, …

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	

…turōn wal <u>tialoa</u> ngaiya umunnun.

durun wal diya luwa **ng**aya umanan

… I shall be whole.

clean certainly me-it then make-will

… then he will certainly make me clean [i.e. cured]".

CONJOINED PRONOUNS: Tkld

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

Mark 5:29

Ngatun tantoa kul bo kirun kakulla kūmmurrur bounnoun ba;
ngatun ngurrā bounnoun Kurrabung bounnoun ba, turōn umā bounnoun untoa birung munni ta birung. *[69]*

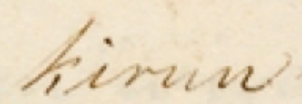**ng**adun danduwagalbu girun
gagala gumara buwanuwanba

[29] And straightway the fountain of her blood was dried up;
and she felt in her body that she was healed of that plague.

AND enough-belong-EMPH [immediately]
quiet be-be-PH blood her-of

And immediately her blood was quiet; …

… ngatun ngurrā bounnoun Kurrabung bounnoun ba, …

ngadun **ng**ara buwanuwan garaba**ng** buwanuwanba

… and she felt in her body …

AND hear-PH her body her-of

... and her body heard her, ...

…turōn umā bounnoun untoa birung munni ta birung. *[69]*

durun uma buwanuwan

anduwabira**ng** manidabira**ng**

… that she was healed of that plague.

clean make-PH her that-away from ill-away from

... (and) (someone) made her clean from that ill[ness].

Mark 5:30

Ngatun tantoa kul bo yakita Jesu ko <u>noa</u>;
ngurrur [~~leen~~] liliela [~~ng~~] nuiwoa bo ta, kaiyu kan ta [?] waita <u>uwa</u> [ka ba]
ngikoung ka birung nuiwoa bota birung, warkulleen noa murrungkamulli
kan <u>ta</u>, ngatun wiya, nganto worowil emmoumba numā?

ngadun danduwagalbu yagida JESUSgu nuwa

[30] And Jesus, immediately
knowing in himself that virtue had gone out of him,
turned him about in the press, and said, Who
touched my clothes?

AND enough-belong-EMPH [immediately] now JESUS-ERG he

And immediately now he, Jesus, …

IMMEDIATELY

Tkld uses the following for 'immediately:
40	**danduwa-gal-bu**	enough-belong-EMPH
6	**dinduwa-gal-bu**	enough-belong-EMPH
5	**danduwa-bu**	enough-EMPH
4	**danduwa-gal**	enough-belong
1	**duluwa-gu**	straight-to

… *ngurrur [~~leen~~] liliela [~~ng~~] nuiwoa bo ta, …*

ngaraliliyila nyuwuwabu da

… knowing in himself …

hear-ing-RFLX-recently he-EMPH AFFirm

… was constantly hearing emphatically he, aye,
[i.e. he was knowing in himself]...

-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]

…kaiyu kan ta [?] waita uwa [ka ba]
ngikoung ka birung nuiwoa bota birung, …

gayugan da wada uwa ga ba
ngigungGabirang nyuwuwabudabirang

...that virtue had gone out of him, ...

able-BEness ABSTR depart move-PH be
DONE him-away from he-EMPH-away from

... [that] able-ness [i.e. capability] depart-moved
be-done away from him, emphatically-he from
[i.e. that capability had gone from him], ...

-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

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.

ba FUNCTIONS

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

da FUNCTIONS

da	AFFirm
da	ABSTR
-da	LOCative
da	……

MS ERROR [?]

ngikoung ka birung
him-away from
MS ERROR FOR
ngigung-Gin-birang

…warkulleen noa murrungkamulli kan ta, ngatun wiya, …

wargaliyan nuwa marangGamaliganda ngadun wiya

... turned him about in the press, and said, ...

turn-be-ing-did he crush-be-make-ing-BEness-at AND speak-PH

... he was turning at [i.e. in] the crush-making-ness
[i.e in the press of people], and spoke: ...

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

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

[continues from previous frame]

…nganto worowil emmoumba numā?

ngandu wuruwil imuwumba numa

... Who touched my clothes?

who-ERG blanket me-of touch-PH

... "Who touched my blanket [cloak]?"

---

ngan: WHO / SOMEONE

ACTIVE: 'I hit …(someone, something)'
PASSIVE: (I was hit (by someone, something)
AS THERE IS NO PASSIVE FORM, THE
PASSIVE STATEMENT IS RENDERED BY:
    ngan-du diya buma
    someone-ERG me beat-PH
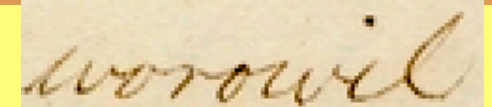   *(someone) hit me*
    minang-Gu diya buma
    something-ERG me beat-PH
    (something) hit me)
THERE ARE NO ACTUAL EXAMPLES OF
EITHER OF THESE IN THE Tkld CORPUS

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	

MS ERROR [?]

wuruwil: blanket, cloak
EXAMPLES:
    9 **wurubil** / 1 **wuruwil**
POSSIBLE MS ERROR FOR
    wurubil

Mark 5:31

Ngatun wirrobulli kan ngikoumba wiya bōn bara;
natān bi barun konara murrung kamulliela bīn /or biloa/, ngatun bi wiyān ngan to tia numā?

ngadun wirubaligan **ng**igumba wiya bun bara

[31] And his disciples said unto him,
Thou seest the multitude thronging thee, and sayest thou, Who touched me?

AND follow-ing-agent him-of speak-PH him they-all

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

… natān bi barun konara murrung kamulliela bīn /or biloa/, …

nadan bi barun gunara mara**ng**Gamaliyila bin [or bi luwa]

... Thou seest the multitude thronging thee, ...

see-AFF-now thou them-all crowd crush-
be-make-ing-recently thee \OR thee-he\

... "You see them, the crowd, recently crushing you, ...

CONJOINED PRONOUNS: Tkld

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

…ngatun bi wiyān ngan to tia numā?

ngadun bi wiyan **ng**andu diya numa

... and sayest thou, Who touched me?

AND thou speak-now who-ERG me touch-PH

... and you speak [i.e. ask]: "Who touched me?"

---

ngan: WHO / SOMEONE

ACTIVE: 'I hit …(someone, something)'
PASSIVE: (I was hit (by someone, something)
AS THERE IS NO PASSIVE FORM, THE
PASSIVE STATEMENT IS RENDERED BY:
　　　ngan-du diya buma
　　　someone-ERG me beat-PH
　　　(someone) hit me
　　　minang-Gu diya buma
　　　something-ERG me beat-PH
　　　(something) hit me)
THERE ARE NO ACTUAL EXAMPLES OF
EITHER OF THESE IN THE Tkld CORPUS

SPECIAL WORD: tempt/touch/ try/teach

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

Mark 5:32

Ngatun noa nakilliliella ____[about]___
nakilli ko bōunnoun yanti ba kulla unnoa ta.

ngadun nuwa nagililiyila [girayi girayi]

[32] And he looked round about
to see her that had done this thing.

AND he see-be-ing-ing-recently [twist twist]

And he was constantly seeing [i.e. looking [round about]], …

… *nakilli ko bōunnoun yanti ba kulla unnoa ta.*

nagiligu buwanuwan yandi ba gala anuwa da

... to see her that had done this thing.

see-be-ing-for her thus DONE be-PH that AFFirm

... for seeing her (who) thus-done [i.e. likewise] was that, aye [i.e. to see her, who had done this].

Mark 5:33

Wonto ba Nukung,
kinta kakilliella ngatun pūllūlpūllūl kakilliliella, kulla bountoa ngurrulli kan
minnung ba kulla bounnoun minki ka, uwa ngatun puntimulleen barān mīkan ta
ngikoung kin, ngatun wiya bōn yantīn ta tuloa ta ngala.

wandu ba nuga**ng**

[33] But the woman
fearing and trembling, knowing what
was done in her, came and fell down
before him, and told him all the truth.

instead DONE woman

Instead the woman, …

---

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**

... kinta kakilliella ngatun pūllūlpūllūl kakilliliella, ...

ginda gagiliyila **ng**adun bulul bulul gagililiyila

... fearing and trembling, ...

fear be-be-ing-recently AND tremble be-be-ing-ing-recently

... being afraid and being constantly trembling, ...

… kulla bountoa ngurrulli kan minnung
ba kulla bounnoun minki ka, ...

gala buwanduwa **ng**araligan mina**ng** ba
gala buwanuwan minGiga

... knowing what was done in her, ...

**because she hear-ing-BEness
WHAT DONE be-PH her inside-at**

... because she hearing-ness [i.e. was aware] WHAT
done was inside at her [i.e. within her(self)], ...

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: **ngala-bu**

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

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

[continues next frame]

[continues from previous frame]

…uwa ngatun puntimulleen barān mīkan ta ngikoung kin, …

uwa **ng**adun bandimaliyan

baran miganda **ng**igu**ng**Gin

… came and fell down before him, …

move-did AND fall-make-ing-did DOWN in front-at him-at

… moved and was falling DOWN [i.e. prostrated (herself)] at in front at him [i.e. before him], …

ANGLICISM 'down': *baran*

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

9	*sit* 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.

-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 wiya bōn yantīn ta tuloa ta ngala.

ngadun wiya bun yandin da duluwa da **ng**ala

… and told him all the truth.

AND speak-PH him all AFFirm straight AFFirm that

… and spoke (to) him all, aye, straight, aye, that [i.e. told him all the truth].

Mark 5:34

Ngatun noa bounnoun wiya, yinal kun,
Ngurrulli to ngiroumba ko turōn bīn umā; yuring [bi] waita pirun
kakilli ko, ngatun kauwa bi turōn kakilli ko munni ka birung [71]
ngiroumba ta birung.

ngadun nuwa buwanuwan wiya yinalgan

[34] And he said unto her, Daughter,
thy faith hath made thee whole; go in peace, and be whole of thy

AND he her speak-PH daughter

And he spoke (to) her: "Daughter, …

… *Ngurrulli to ngiroumba ko turōn bīn umā; …*

ngaralidu **ng**irumbagu durun bin uma

... thy faith hath made thee whole; ...

hear-ing-ERG thee-of-ERG clean thee make-PH

... your hearing [i.e. faith] made you clean; ...

[continues next frame]

[continues from previous frame]

…yuring [b̶i̶] waita pirun kakilli ko, …

yuri**ng** wada birun gagiligu

… go in peace, …

go away depart glad be-be-ing-for

… go away-depart for being glad, …

…ngatun kauwa bi turōn kakilli ko munni ka birung [71] ngiroumba ta birung.

ngadun gawa bi durun gagiligu manigabira**ng** **ng**irumbadabira**ng**

… and be whole of thy plague.

AND be-IMP! [yes] thou clean be-be-ing-for ill-away from thee-of-away from

… and you must be clean for being from [i.e. cured of] your ill[ness]."

Mark 5:35

℟ Ngatun wiyelliella noa ba,
tanan uwā wakollo Pirriwul kin birung Synagogue
ko ba ta birung wiyā ngala, Tetti kuttun yinālkun
ngiroumba minnaring tin bi pirriral mān bōn
pirriwul ngung tantoa bo ta?

ngadun wiyiliyila nuwa ba

[35] While he yet spake,
there came from the ruler of the synagogue's
house certain which said, Thy daughter is dead:
why troublest thou the Master any further?

AND speak-ing-recently he WHEN/if

And when he was speaking, …

…tanan uwā wakollo Pirriwul kin birung
Synagogue ko ba ta birung …

danan uwa wagulu biriwalginbira**ng**
SYNAGOGUEgubadabira**ng**

… there came from the ruler of the synagogue's house …

approach move-PH one-ERG chief-away from
SYNAGOGUE-of-away from

... approach-moved one chief from the synagogue ...

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

DOUBTFUL Tkld TRANSLATION

KJV *there came from the ruler of the*
synagogue's house
Tkld danan uwa wagulu
biriwalginbirang
SYNAGOGUEgubadabirang
approach move-PH one-ERG chief-away
from SYNAGOGUE-of-away from
CASES DO NOT SEEM RIGHT.
PERHAPS:

danan uwa wagulu biriwal-lu
SYNAGOGUEdabirang
approach move-PH one-ERG chief-ERG
SYNAGOGUE-away from
one ruler from the SYNAGOGUE
approached

Mark 5:35

… wiyā ngala, …

wiya **ng**ala

... certain which said ...

speak-PH that fellow

... [and] that-fellow spoke: ...

…Tetti kuttun yinālkun ngiroumba …

didi gadan yinalgan **ng**irumba

... Thy daughter is dead: ...

dead be-AFF-now daughter thee-of

... "Your daughter is dead:

---

*…minnaring tin bi pirriral mān
bōn pirriwul ngung tantoa bo ta?*

minari**ng**din bi biriralman bun

biriwal**ng**u**ng** danduwabu da

... why troublest thou the Master any further?

what-because thou hard-make-now
him chief-ACC enough-EMPH AFFirm

... what-because [i.e. why] do
you make hard [i.e. trouble] him
the chief really-enough, aye?"

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

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

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

-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 []]

minaringdin: WHY

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

Mark 5:36

Yakita ngaiya noa ba Jesu ko
unnoa ta wiyelli ta wiyatoara ta, ngiakai noa wiyā
bōn pirriwul ngung Synagogue koba, kauwā kin ta
bān kora, kauwa ngurrulli ko - or ngurrulla.

yagida **ng**aya [**ngara**] nuwa ba JESUSgu

[36] As soon as Jesus heard
the word that was spoken, he saith unto the ruler of
the synagogue, Be not afraid, only believe.

now then [**hear-PH**] he WHEN/if JESUS-ERG

Now then when he, Jesus, [**heard**] …

MS ERROR [?]

KJV *As soon as Jesus heard*
Tkld HAS OMITTED 'heard'
PERHAPS

ngara
hear-PH

... unnoa ta wiyelli ta wiyatoara ta, ...

anuwa da wiyili da wiyadwara da

... the word that was spoken, ...

that AFFirm speak-ing ABSTR [word] speak-done to AFFirm

... that, aye, word speak-endowed [i.e. spoken by], aye, ...

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

... ngiakai noa wiyā bōn pirriwul ngung Synagogue koba, ...

ngiyagayi nuwa wiya bun biriwal**ng**u**ng** SYNAGOGUEguba

... he saith unto the ruler of the synagogue, ...

like this he speak-PH him chief-ACC SYNAGOGUE-of

... he spoke like this (to) him, the chief of the synagogue: ...

[continues from previous frame]

…kauwā kin ta bān kora, …

gawa ginda ban Gura

… Be not afraid, …

be-IMP! fear do-now not

… "Do not be afraid, …

…kauwa ngurrulli ko - or ngurrulla.

gawa **ng**araligu \or **ng**arala\

… only believe.

be-IMP! hear-ing-for \ OR hear-IMP!

… be for hearing [i.e. believing] / OR (You) must hear [i.e. believe]".

Mark 5:37

*Ngatun keawai noa [~~wa m~~] wamunbi
pa tarai kore willambulli ko bōn,*
wonto ba Petro, ngatun James, ngatun John kōtti kan Jacobo ūmba.

ngadun giyawayi nuwa wamanbi
BA darayi guri wilambaligu bun

[37] And he suffered no man to follow him,
save Peter, and James, and John the brother of James.

AND no he move-make-permit NEG
other man return-do-ing-for him

And he did not move-permit other men
for returning [i.e. following] him, …

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

---

*… wonto ba Petro, ngatun James,
ngatun John kōtti kan Jacobo ūmba.*

wandu ba PETER **ng**adun JAMES
ngadun JOHN gudigan JAMESumba

... save Peter, and James, and John the brother of James.

instead DONE PETER, AND JAMES,
AND JOHN kinsman-agent JAMES-of

... instead [i.e. except] Peter, and James
and John, the kinsman-agent(s) of James.

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**

Mark 5:38

Ngatun uwā noa kokerā pirriwul koba Synagogue koba,
ngatun nakilliela /or ngurrulliliella./ nēlpaiyelli ta, ngatun barun ngurrunbōrburrilli kān ngatun
tūngkilli kan kauwul kan. or lan.

ngadun uwa nuwa gugira biriwalguba SYNAGOGUEguba

[38] And he cometh to the house of the ruler of the synagogue,
and seeth the tumult, and them that wept and wailed greatly.

AND move-PH he hut-at chief-of Synagogue-of

And he moved at [i.e. into] the hut of the chief of the synagogue, …

… ngatun nakilliela /or ngurrulliliella./ nēlpaiyelli ta, …

ngadun nagiliyila \ OR **ng**araliliyila \ nilbayili da

… and seeth the tumult, …

AND see-be-ing-recently \ OR hear-ing-ing-recently\ tumult-do-HAB-ing AFFirm

… and (he) was seeing \ OR constantly seeing\ the tumult, aye, …

[continues from previous frame]

…*ngatun barun ngurrunbōrburrilli kān …*

ngadun barun **ng**arun burbariligan

… and them that wept …

AND them-all shedtear drop-do-INSTR-ing-agent

… and they shedtear dropping-agent(s) [i.e. them who were weeping] …

…*ngatun tūngkilli kan kauwul* <u>*kan*</u>. *or* <u>*lan*</u>.

ngadun du**ng**Giligan gawalgan [OR [gawal]lan

… and wailed greatly.

AND cry-ing-agent big-agent. \ OR [big]-ness

… and crying-agent(s) big-agent(s)
[i.e. and people crying a lot] \ OR big-ness\

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

Mark 5:39

Ngatun uwa ngaiya noa ba murraring,
wiya noa barun, Minnaring tin nura yanti, ngatun [bu]
ngurrunbōrburrilliela? [73] keawarān wal tatti unni Murrakeen ta,
wonto ba Ngarabo [kuttan or] kakillīn.

ngadun uwa **ng**aya nuwa ba marari**ng**

[39] And when he was come in,
he saith unto them, Why make ye this ado, and weep? the
damsel is not dead, but sleepeth.

AND move-PH then he WHEN/if inside

And when he then moved inside, …

… wiya noa barun, …

wiya nuwa barun

... he saith unto them, ...

speak-PH he them-all

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

…Minnaring tin nura yanti, ngatun [bu] ngurrunbōrburrilliela? [73] …

minari**ng**din nura yandi **ng**adun **ng**arun burbariliyila

... Why make ye this ado, and weep? ...

what-because you-all thus AND shedtear drop-do-instr-ing-recently

... "What-because [i.e. why] (are) you thus, and shedtear recently dropping? ...

minaringdin: WHY

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

[continues from previous frame]

…keawarān wal tatti unni Murrakeen ta, …

giyawaran wal dadi ani maragin da

... the damsel is not dead, ...

not-now certainly dead this lass AFFirm

... This lass, aye, (is) certainly not dead, ...

…wonto ba Ngarabo [~~kuttan or~~] kakillīn.

wandu ba **ng**arabu gagilin

... but sleepeth.

instead DONE sleep be-be-ing-now

... instead being sleeping".

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**

Mark 5:40

Ngatun bara bōn beelmā /
or Ngatun bara bōn kintelleen beelmulli ko./
Wonto noa ba <u>yipa</u> kirun barun warai ta ko,
mankulla ngaiya noa bōn Biyung bai ngung
ngatun Tunkan-nung Murrakeen ūmba, ngatun
barun ngikoung katoa, ngatun uwā unta birikilli
ngēl la ba birikilliliela Murrakeen unta.

ngadun bara bun biyilma

[40] And they laughed him to scorn.
But when he had put them all out, he taketh the father and the
mother of the damsel, and them that were with him, and entereth
in where the damsel was lying.

AND they-all him mock-make-PH

And they mocked him …

… /or Ngatun bara bōn kintelleen beelmulli ko./ …

\ OR **ng**adun bara bun gindiliyan biyilmaligu\

[40] And they laughed him to scorn. …

\ OR AND they-all him laugh-ing-did mock-make-ing-for\

… \ OR And they were laughing for mocking him\. …

…Wonto noa ba <u>yipa</u> kirun barun warai ta ko, …

wandu nuwa ba yiba girun barun warayidagu

… But when he had put them all out, …

instead he WHEN/if eject-PH all them-all outside-to

… Instead when he ejected them all to outside, …

OUTSIDE: warayi / waraba

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

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**

…mankulla ngaiya noa bōn Biyung bai ngung ngatun Tunkan-nung Murrakeen ūmba, …

manGala **ng**aya nuwa bun biya**ng**bayinu**ng** **ng**adun danGanu**ng** maraginumba

… he taketh the father and the mother of the damsel, …

take-be-PH then he him father-ITEM-ACC AND mother-ACC lass-of

… he then took him, the father, and mother of the lass, …

… ngatun barun ngikoung katoa, …

ngadun barun **ng**igu**ng**Gaduwa

… and them that were with him, …

AND them-all him-in company with

… and them in company with him, …

…ngatun uwā unta birikilli ngēl la ba birikilliliela Murrakeen unta.

ngadun uwa anda birigili**ng**ila ba birigililiyila maragin anda

… and entereth in where the damsel was lying.

AND move-PH there lie-ing-place-at DONE lie-ing-ing-recently lass there

… and moved there at [i.e. to] the lying-place [i.e. bed] the lass >done<-recently constantly lying there [i.e. where the lass was lying].

Mark 5:41

Ngatun noa mankulla mutturrin Murrakeen <u>ta</u>,
ngatun wiyā bounnoun, Talitha- cumi; ngiakai yanti ta yitirra, /<u>Damsel</u>/ alla
Murrakeen (wiyān bannūng) boungkullia.

ngadun nuwa manGala madarin maragin da

[41] And he took the damsel by the hand,
and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say
unto thee, arise.

AND he take-be-PH hand-by lass AFFirm

And he took the lass, aye, by the hand, …

... *ngatun wiyā bounnoun, Talitha- cumi; ...*

ngadun wiya buwanuwan TALITHA–CUMI

... and said unto her, Talitha cumi; ...

AND speak-PH her TALITHA-CUMI

... and spoke (to) her: "TALITHA-CUMI"; ...

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

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

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

[continues next frame]

[continues from previous frame]

…ngiakai yanti ta yitirra, /Damsel/ …

ngiyagayi yandi da yidara \DAMSEL\

… which is, being interpreted, Damsel, …

like this thus AFFirm name DAMSEL

… like this thus, aye, (is) the name [for] Damsel; …

…alla Murrakeen (wiyān bannūng) boungkullia.

ala maragin (wiyan ba nung) bu**ng**Galiya

… I say unto thee, arise.

ho lass (speak-now I thee) rise-be-ing-IMP!

… "Hey, lass, (I speak to you) you must rise".

CONJOINED PRONOUNS: Tkld

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

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

Mark 5:42

Ngatun unta birung boungkulla Murrakeen ta,
ngatun watawalliella; kulla bountoa twelve ta wūnnul bounnoun ba. ngatun kōttelli
kan bara kuttan kōttelli tin or to or ___

ngadun andabira**ng** bu**ng**Gala maragin da

[42] And straightway the damsel arose,
and walked; for she was of the age of twelve years. And they were
astonished with a great astonishment.

AND there-away from rise-be-PH lass AFFirm

And from there rose the lass, aye, …

… ngatun watawalliella; …

ngadun wada waliyila

... and walked; ...

AND depart-move-ing-recently

... and was depart-moving [i.e. was walking away]; ...

[continues next frame]

[continues from previous frame]

…kulla bountoa twelve ta wūnnul bounnoun ba. …

gala buwanduwa TWELVE da wunal buwanuwanba

... for she was of the age of twelve years. ...

because she TWELVE AFFirm hot (summer/year) her-of

... because she (was) her twelve, aye, summer(s) [i.e. years]. ...

…ngatun kōttelli kan bara kuttan kōttelli <u>tin</u> or <u>to</u> or ___

ngadun gudiligan bara gadan gudilidin
\OR [gudili]du or [gudili]...\

... And they were astonished with a great astonishment.

AND think-ing-agent they-all be-AFF-now
think-ing-because \OR ...-using OR ...-...\

... And they are thinking-agent(s) [i.e. thinkers] because of thinking /
OR using thinking/ [i.e. were made to think, i.e. were astonished].

-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 5:43

Ngatun noa barun wīya [yari nura wiyannun]
yanoa tarai kan ngurrunnun untoa ta, ngatun noa wiyā, nguwā minnung bo bounnoun takilli ko. [75]

ngadun nuwa barun wiya

[43] And he charged them straitly
that no man should know it; and commanded that something should be given her to eat.

AND he them-all speak-PH

And he spoke (to) them: …

… yanoa tarai kan ngurrunnun untoa ta, …

yanuwa darayigan **ng**aranan anduwa da

… that no man should know it; …

let-it-be! other-agent hear-will that AFFirm

… "Desist! (An)other-agent will hear [i.e. know] that, aye," …

YANUWA 'let-it-be'

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

DOUBTFUL Tkld TRANSLATION

KJV **no man**
Tkld **tarai kan**
    other-agent
THE NEGATIVE IS MISSING, BUT WAS THERE (**yari**: stop) BEFORE THE SENTENCE WAS AMENDED.
PERHAPS:
giyawayi darayigan ngaranan anduwa da
    no other-agent hear-will that AFFirm

… ngatun noa wiyā, nguwā minnung bo bounnoun takilli ko. [75]

ngadun nuwa wiya **ng**uwa mina**ng**bu buwanuwan dagiligu

… and commanded that something should be given her to eat.

AND he speak-PH give-IMP! WHAT-EMPH her eat-be-ing-for

… and he spoke: "Give her emphatically-what [i.e. whatever] for eating".

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
anuwa-bu anuwa-bu
that-EMPH that-EMPH

RELATIVE PRONOUNS

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