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

Mark 8

Mark 8

Mediterranean Sea

Sidon

Tyre

CAESAREA PHILIPPI

GALILEE

DALMANUTHA

BETHSAIDA

Sea of Galilee

Nazareth
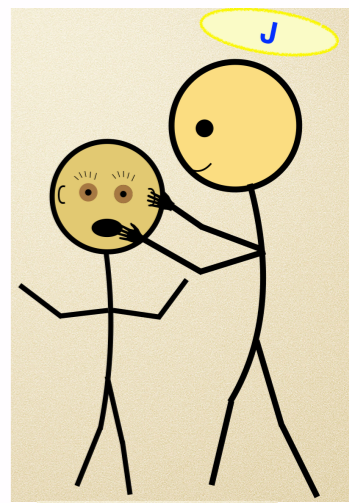
DECAPOLIS

SAMARIA

River Jordan
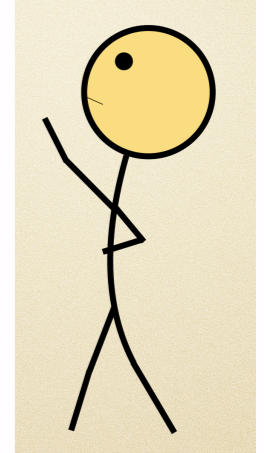
Jerusalem

Bethlehem

JUDAH

Dead Sea
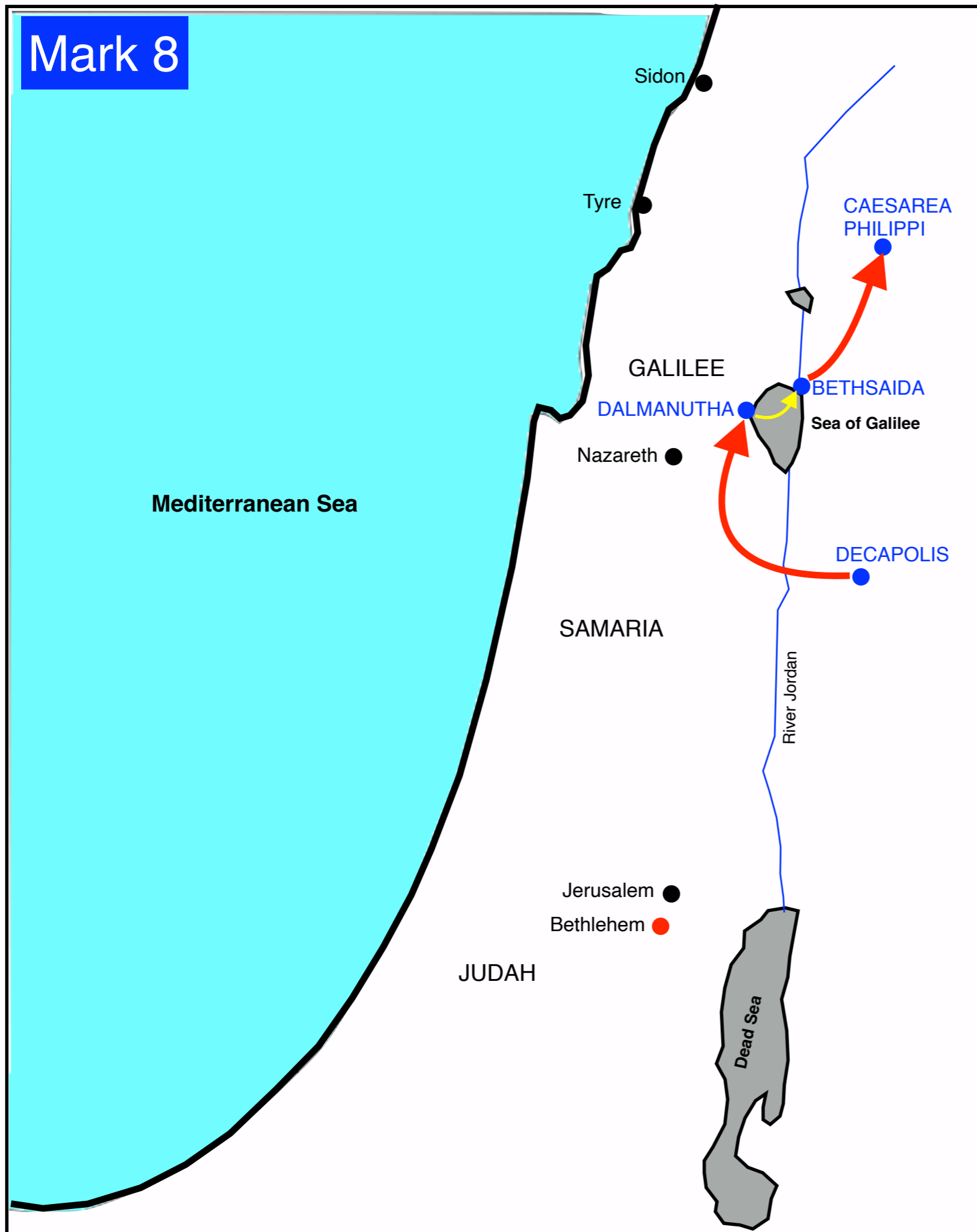
- ## DECAPOLIS

[**33**] And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;
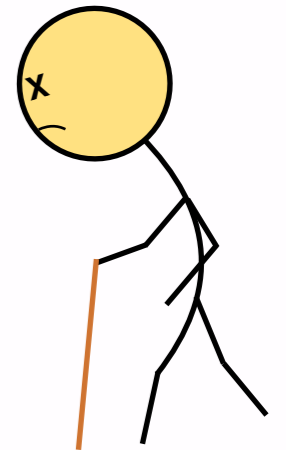
- ## DALMANUTHA

[**11**] And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.
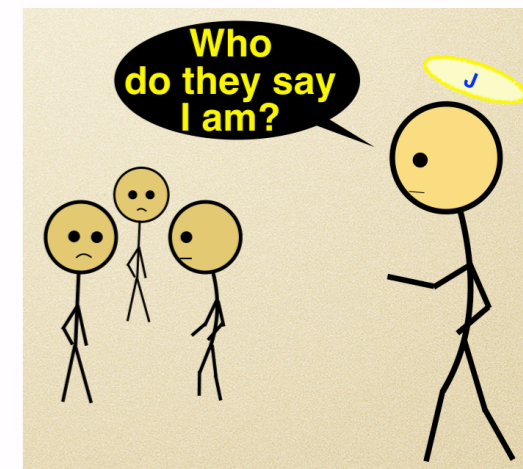
- ## BETHSAIDA

[**22**] And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

- ## CAESAREA PHILIPPI

[**27**] And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

Mark 8:01

Yakita unta tara purreung ka, kauwul kān konara ta,
ngatun [~~ka korien~~ [minnaring <u>korien</u>]] keawarān <u>barun</u> 3.3. [?]takilli ko, Jesu ko noa wiyā barun wirrobulli kān kaai ngikoung kin ko, ngatun wiyelliella ngaiya barun,

yagida andadara bariya**ng**Ga gawalgan gunara da

[1] In those days the multitude being very great,
and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

now there-PLUR daylight-at big-BEness crowd AFFirm

Now at [i.e. in] those daylight(s) [i.e. days],
the crowd, aye, (was) big, …

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

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

PROPrietive having

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

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

… ngatun [~~ka korien~~ [minnaring <u>korien</u>]]
keawarān <u>barun</u> 3.3. [?]takilli ko, …

ngadun [minari**ng**Gurin]

giyawaran barun dagiligu

… and having nothing to eat, …

AND [what-lacking] not-now them-all eat-be-ing for

... and [what lacking] them not for eating, ...

minaring: INTERROGATIVE

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

PERHAPS: **ngalagurin**

DOUBTFUL Tkld TRANSLATION

KJV *and **having nothing to eat***
Tkld **ngadun giyawaran barun dagiligu**
AND not-now them-all eat-be-ing for
PERHAPS:
ngadun bara wal dagiligurin
AND they-all certainly eat-ing-lacking
and they certainly lacking for eating

[continues from previous frame]

…Jesu ko noa wiyā barun wirrobulli kān kaai ngikoung kin ko, …

JESUSgu nuwa wiya barun wirubaligan gayi **ng**igu**ng**Gingu

… Jesus called his disciples unto him, …

JESUS-ERG he speak-PH them-all follow-ing-agent come him-to

… he, Jesus, spoke (to) them, his following agent(s) [i.e. disciples] (to) come to him, …

…ngatun wiyelliella ngaiya barun,

ngadun wiyiliyila **ng**aya barun

… and saith unto them,

AND speak-ing-recently then them-all

… and then (he) was speaking (to) 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

DOUBTFUL WORD: gayi 'come'

gayi = 'come!' AS AN INTERJECTION
IT IS INVARIABLE
IT IS NOT A VERB

Mark 8:02

Minki lāng bāng kuttān barun konāra,
kulla bara ngōro ka purreung ka kakillilliella bāra emmoung katoa,
ngatun keawaran [w̶a̶l̶] barun [b̶a̶] takilli ko;

minGila**ng** ba**ng** gadan barun gunara

[2] I have compassion on the multitude,
because they have now been with me three days, and have nothing to eat:

emotion-ness I be-AFF-now them-all crowd

I am emotion-ness [i.e. compassion] (for) them, the crowd, …

… kulla bara ngōro ka purreung ka kakillilliella bāra emmoung katoa, …

gala bara **ng**uruga bariya**ng**Ga
gagililiyila bara imuwu**ng**Gaduwa

.. because they have now been with me three days, ...

because they-all three-at daylight-at be-be-ing-ing-recently
they-all me-in company with

... because they at [i.e. for] three day(light)(s), they
were constantly being in company with me, ...

-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 keawaran [w̶a̶l̶] barun [b̶a̶] [T.J.] takilli ko;

ngadun giyawaran barun dagiligu

... and have nothing to eat:

AND not-now them-all eat-be-ing-for

... and not them for eating [i.e. they had nothing to eat]:

Tkld HELPERS: BB & LM

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

Mark 8:03

Ngatun yukunnun barun bāng ba waita ko lang
mupai kān __own__ kakillīn barun ba kolang kokerā kolāng yirrungngun ngaiya bāra
kunnun ̱ṯa yapung ka ta barun ba: kulla ba kulōng ka birung [b̶ā̶r̶a̶] winta bāra uwā.

ngadun yuganan barun ba**ng** ba wadagula**ng**

[3] And if I send them away
fasting to their own houses, they will faint by the
way: for divers of them came from far.

AND send-will them-all I WHEN/if depart-towards

And if I will send them depart-towards [i.e. away] …

… mupai kān kakillīn barun ba kolang kokerā kolāng [__own__] …

mubayigan gagilin barunbagula**ng**[**bu**] gugiragula**ng**

… fasting to their own houses, …

shut-HAB-agent be-be-ing-now them-all-of-towards-[**EMPH**] hut-towards

… shut-agent(s) [i.e. people fasting] being towards
emphatically their [**i.e. their own**] house(s), …

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

[continues next frame]

[continues from previous frame]

…yirrungngun ngaiya bāra kunnun ta yapung ka ta barun ba: …

yara**ng**Gan **ng**aya bara ganan da yaba**ng**Ga da barunba

... they will faint by the way: ...

hunger-agent then they-all be-will AFFirm path-at AFFirm them-all-of

... then they will be, aye, hunger-agent(s) at their path, aye, [i.e. along their way]; ...

MYSTERY WORD: *yurang*

yarang	hunger	6	yirung	hair	3
yarang	turn [?]	4	yurang	calm	2
yaring	laugh	4	yuring	**go away**	66
yirang	role [?]	2	yurung	dive	3
yirung	point	13			

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

…kulla ba kulōng ka birung [b̶ā̶r̶a̶] winta bāra uwā.

gala ba gulu**ng**Gabira**ng** winda bara uwa

... for divers of them came from far.

because DONE distant-away from part they-all move-PH

... because they, part [i.e. some of them], from distant [i.e. from afar], moved [i.e. came].

but / because / therefore

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

Mark 8:04

Ngatun bara₁ wirrobulli kān to₂ wiyayaleen bōn,
wonta wal birung [[w]iya wal [wo]nta birung] takilli ko katawān kamunbilli ko barun
tarai to kore ko Bread ko [unti ka] korung tang unti kul?

ngadun bara wirubaligandu wiyayaliyan bun

[4] And his disciples answered him, From
whence can a man satisfy these men with bread here in the wilderness?

AND they-all follow-ing-agent-ERG speak-back-ing-did him

And they, the following-agent(s) [i.e. disciples],
were speaking back (to) [i.e. answering] him: …

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disciple / passover / generation

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*… **wonta wal birung** [[w]iya wal [wo]nta birung] …*

wanda wal bira**ng** [[w]iya wal [wa]ndabira**ng**]

… From whence …

where certainly away from [QUESTION certainly where-away from]

... "Certainly from where ...

PLACE

wanda	where	**anang**	there
wanang	where	**anambu**	there
andi	here	**anda**	there
ani	here	**anduwa**	there

[continues from previous frame]

… takilli ko katawān kamunbilli ko barun tarai to kore ko Bread ko …

dagiligu gadawan gamanbiligu barun darayidu gurigu BREADgu

... can a man satisfy these men with bread ...

eat-be-ing-for replete-now be-make-permit-ing-for them-all other-ERG man-ERG BREAD-using

... (can) (an)other man, for eating, be permitting them to replete [i.e. to fill, to satisfy, themselves] using bread, ...
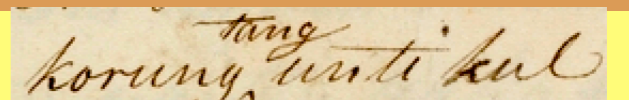

…[unti ka] korung tang unti kul?

gurang da**ng** andigal

... here in the wilderness?

scrub-xxx here-belong

... here in the scrub?"

MYSTERY WORD: *dang*

korung *tang* *unti kul*

dang: THERE IS NO SUCH WORD. NEAREST IS **danga**: 'before'. PERHAPS

gurang-Gaba andi-gal
scrub-at here-belong
here in the scrub

Mark 8:05

Ngatun wiyā noa barun;
Minnān Loaves nurun ba? Ngatun bara
wiyayaleen Seven ta.

ngadun wiya nuwa barun

[5] And he asked them,
How many loaves have ye? And they said,
Seven.

AND speak-PH he them-all

And he spoke (to) them: …

… Minnān Loaves nurun ba? …

minan LOAVES nurunba

… How many loaves have ye? …

how many LOAVES ye-all-of

… "How many loaves of [i.e. have] you?" …

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
     how many LOAVES ye-all-of
PERHAPS:

  minan LOAf nurun-Gayi / nurun-duwa
  how many loaf ye-all-at / ye-all-having

…Ngatun bara wiyayaleen Seven ta.

ngadun bara wiyayaliyan SEVEN da

… And they said, Seven.

AND they-all speak-back-ing-did SEVEN AFFirm

… And they were speaking back [i.e. answering]: "Seven, aye".

Mark 8:06

Ngatun noa wiyā barun kore
yellawolli ko [115] bārān purrai ka ko: ngatun
mankulla noa Loaves seven ta, ngatun murrorōng
wiya, ngatun yārbung ngā, ngatun ngukulla barun
wirrobulli kān ko wupilli ko mikān ka ko barun kin
ko; ngatun wānkulla bāra <u>*unnoa tara Loaves*</u> *[Italics]*
mikan ka ko Kore <u>*ka ko*</u>.

ngadun nuwa wiya barun guri

[6] And he commanded the people
to sit down on the ground: and he took the seven loaves, and
gave thanks, and brake, and gave to his disciples to set before
them; and they did set them before the people.

AND he speak-PH them-all man

And he spoke (to) them, the men [i.e. people] …

… yellawolli ko [115] bārān purrai ka ko: …

yilawaligu baran barayigagu

… to sit down on the ground: …

sit-ing-for DOWN earth-to

... for sitting DOWN to [i.e. on] the ground: ...

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.

LOCative [not ALLative] expected

LOCative	**-gaba**	at, in, on
ALLative	**-gagu** / **-ginGu**	to

…ngatun mankulla noa Loaves seven ta, …

ngadun man**G**ala nuwa LOAVES SEVEN da

… and he took the seven loaves, …

AND take-be-PH he LOAVES SEVEN AFFirm

… and he took the seven, aye, loaves, …

…ngatun murrorōng wiya, ngatun yārbung ngā, …

ngadun maruru**ng** wiya **ng**adun yarba**ng**Ga

… and gave thanks, and brake, …

AND good speak-PH AND break-compel-PH

… and spoke good [i.e. blessed (them)]; and broke (them [loaves]), …

[continues from previous frame]

…ngatun ngukulla barun wirrobulli kān ko wupilli ko mikān ka ko barun kin ko; …

ngadun **ng**ugala barun wirubaliganGu wubiligu miganGagu barunGinGu

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

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

… and gave (to) them, to the following-agents [i.e. disciples] for doing to [i.e. in] front to [i.e. of] them; …

TkId INVENTIONS:
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disciple	**wiruba-li-gan**	following agent
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generation	**wilang-NGil**	behind/past place

LOCative [not ALLative] expected

LOCative	**-gaba**	at, in, on
ALLative	**-gagu / -ginGu**	to

…ngatun wānkulla bāra <u>unnoa tara Loaves</u> [Italics] mikan ka ko Kore <u>ka ko</u>.

ngadun wunGala bara anuwadara LOAVES miganGagu gurigagu

… and they did set them before the people.

AND deposit-be-PH they-all that-PLUR LOAVES in front-to man-to

… and they deposited those loaves in front to [i.e. of] the men [i.e. the people].

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

LOCative [not ALLative] expected

LOCative	**-gaba**	at, in, on
ALLative	**-gagu / -ginGu**	to

Mark 8:07

*Ngatun [Italics] [~~waroi~~] Makoro
warea tāra wāroi ta barun ba kakulla:*
*ngatun noa wiya murrorōng, ngatun wiyā [~~un~~] wūnkilli [~~barun~~] ko
unnoa tāra mikān ka ko barun ba ka ko.*

ngadun maguru wariyadara
warayi da barunba gagala

[7] And they had a few small fishes:
and he blessed, and commanded to set them also before them.

AND fish little-PLUR few
AFFirm them-all-of be-be-PH

And few little, aye, fish
(there) were of them:

DOUBTFUL Tkld TRANSLATION

KJV And they had a few small fishes
THIS DOUBT ARISES BECAUSE Tkld DID
NOT CLEARLY IDENTIFY THE 'having'
SIDE OF THE 'having-lacking CONTRAST:
-guwa / **-gurin.** PERHAPS:
  ngadun maguru-guwa bara wariyadara
    warayi da
AND fish-having they-all little-PLUR few, aye

POSSESSIVE unattached

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

magaru … barunba: their fishes
BUT THE INTENTION IS:
    'they were having few fish'
IF **-guwa** = 'having, THEN PERHAPS:
    maguru wariyadara warayi da
        barun-duwa
  fish little-PLUR few AFFirm them-all-
        having
    they had a few little fishes
IF NOT, THEN PERHAPS:
    maguru wariyadara warayi da
        barun-Gayi
  fish little-PLUR few AFFirm them-all-at
    they had a few little fishes

… ngatun noa wiya murrorōng, …

ngadun nuwa wiya maruru**ng**

.. and he blessed, …

AND he speak-PH good

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

[continues from previous frame]

…ngatun wiyā [~un~] wūnkilli [~barun~] ko unnoa tāra mikān ka ko barun ba ka ko.

ngadun wiya wunGiligu anuwadara miganGagu barunbagagu

... and commanded to set them also before them.

AND speak-PH deposit-be-ing-for that-PLUR in front-to them-all-of-to

... and spoke for [i.e. about] depositing those to [i.e. in] front to [i.e. of] them.

DOUBTFUL Tkld TRANSLATION

KJV *… to set them also before them*
Tkld **wunGiligu anuwadara miganGagu barunbagagu**
        deposit-be-ing-for that-PLUR in front-to them-all-of-to
'in front of': THERE IS NO POSSESSIVE.
PERHAPS:

wunGiligu anuwadara migan-da barun-Gin
        [OR JUST **barun**]
        … in front-at them-all-[at [?]:
        in front of them all.

Mark 8:08

Yanti ba bara takilliella,
ngatun warapāl kakulla: ngatun mankulla
wokka lang unta kul yārbungngatoara kul
wūntōara kul wimbi ta Seven ta.

yandi ba bara dagiliyila

[8] So they did eat,
and were filled: and they took up
of the broken meat that was left
seven baskets.

thus DONE they-all eat-be-ing-recently

Thus they were eating, …

… ngatun warapāl kakulla: …

ngadun warabal gagala

... and were filled: ...

AND fill-PATient be-be-PH

... and were fill-patient(s) [i.e. replete]: ...

PASSIVE: –bal

ASSUME **-bal** = PATient,
i.e. THE RECIPIENT OF
SOMETHING — A PASSIVE
CONSTRUCTION. e.g.
  wara-bal: *full, filled*
  yidara-bal: *named*

… ngatun mankulla wokka lang …

ngadun manGala wagala**ng**

... and they took up ...

AND take-be-PH high-ness

... and (he) took high-ness [i.e. up] ...

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

[continues from previous frame]

… unta kul yārbungngatoara kul wūntōara kul ...

andagal yarba**ng**Gadwaragal wundwaragal

... of the broken meat that was left ...

there-belong break-compel-done to-belong deposit-done to-belong

... there the break-endowed-belong(s) deposit [i.e. abandon]-endowed-belong(s) [i.e. the broken droppings] ...

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

…wimbi ta Seven ta.

wimbida SEVENda

... seven baskets.

bowl-at SEVEN-at

... at [i.e. into] seven bowls.

Mark 8:09

Ngatun bara takulla [~~ta la, or takilli kān ta or to~~] ngala [~~tausan~~]
thousand ta four ta kiloa bara kakulla; ngatun yukā [b] noa barun waita kolang.

ngadun bara dagala **ng**ala

[9] And they that had eaten
were about four thousand: and he sent them away.

AND they-all eat-be-PH that

And they did eat that, …

... thousand ta four ta kiloa bara kakulla; ...

THOUSAND da FOUR da giluwa bara gagala

... were about four thousand: ...

THOUSAND AFFirm FOUR
AFFirm like they-all be-be-PH

... four, aye, thousand, aye-like they
were [i.e. they were about 4000]; ...

DOUBTFUL Tkld TRANSLATION

KJV *were about four thousand:*
Tkld **THOUSAND da FOUR da giluwa**
      bara gagala
      1000 AFFirm 4 AFFirm like they-all
      be-be-PH
giluwa MAY BE A SUFFIX. PERHAPS:
      THOUSAND-giluwa da FOUR-giluwa da
      bara gagala
      THOUSAND-like AFFirm FOUR-like
      AFFirm they-all be-be-PH
      they were like [i.e. about] 4000, aye

-giluwa: -LIKE

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

…ngatun yukā [b] noa barun waita kolang.

ngadun yuga nuwa barun wadagula**ng**

... and he sent them away.

AND send-PH he them-all depart-towards

... and he sent them depart-towards [i.e. away].

Mark 8:10

¶ Ngatun [~~unta birung~~] tāntoa kul bo pulōngkulleen noa Murri nauwai ta ko
barun koa wirropulli kān toa ngikoumba koa [117] ngatun tanān uwā unta kul Dalmanutha <u>kul.</u> or <u>koa</u>.

ngadun danduwagalbu

bulu**ng**Galiyan nuwa mari nawidagu

[10] And straightway he entered into a ship
with his disciples, and came into the parts of Dalmanutha.

AND enough-belong-EMPH [immediately] enter-be-ing-did he big canoe [ship]-to

And immediately he was entering to [i.e. into] the ship …

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

SYDNEY WORDS: mari nawi

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

… barun koa wirropulli kān toa ngikoumba koa [117] …

barunGuwa wirubaliganduwa

ngigumbaguwa

… with his disciples, …

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

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

Tkld INVENTIONS:
disciple / passover / generation

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

-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)

DOUBTFUL AGREEMENT

KJV *with his disciples*
Tkld **barunGuwa wirubaliganduwa**
      ngigumbaguwa
PERHAPS SIMPLY:

barunGuwa wirubaligan ngigumba
in-company-with them his following-agent(s)

[continues next frame]

…ngatun tanān uwā unta kul Dalmanutha <u>kul.</u> or <u>koa</u>.

ngadun danan uwa andagal DALMANUTHAgal \OR guwa\

... and came into the parts of Dalmanutha.

AND approach move-PH there-belong DALMANUTHA-belong \OR DALMANUTHA-having\

... and approach-moved thereabouts Dalmanutha.

-gan / -gani / -gal

-gan   agent (person who acts)
(cf. Eng. *-er* bak**er**, walk**er**)
-gani entity
-gal   belong (e.g. part of a group)
———-
Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

Mark 8:11

Ngatun tanān uwā bara Pharisee unta berung,
ngatun bonēn [began] wiyayelli ko bōn /or ngikoung ka ko/ wiyelliella bōn ngala ko
tūngnga umulli ko Moroko ka birung, ₁numulliliella [touch] bōn. or ₂nupulliella [to
try] bōn. or ₃nuiyelliella [tempting] bōn. L.12/25/

ngadun danan uwa bara PHARISEE andabira**ng**

[11] And the Pharisees came forth,
and began to question with him, seeking of him a sign from
heaven, tempting him.

AND approach move-PH they-all PHARISEE there-away from

And they, the Pharisee(s), approach-moved from there, …

… ngatun bonēn [began] wiyayelli ko bōn /
or ngikoung ka ko/ wiyelliella bōn …

ngadun bunin wiyayiligu bun
\OR **ng**igu**ng**Gagu\ wiyiliyila bun

... and began to question with him, ...

AND beforehand speak-back-ing-for him
\OR him-to\ speak-ing-recently him

... and beforehand [i.e. began] for
speaking back [i.e. questioning] him
\OR to him\ speaking (to) him \ ...

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

TIME			
bangGayi	now	bunin	beforehand
dangGa	before	duwanda	afterwards, future
gabu	soon	gumba	tomorrow
…	until	wara	yesterday
ngaya	then	yaguwanda	when
yagida	now	yugida	after
yandi gadayi		always (*thus every*)	
yagida galayi		now time (until)	
yandi galayi		thus time (once upon a time; so long as)	

[continues from previous frame]

…ngala ko tūngnga umulli ko Moroko ka birung, …

ngalagu du**ng**Ga umaligu murugugabira**ng**

.. seeking of him a sign from heaven, …

that-for show make-ing-for sky-away from

... for [i.e. about] making a show [i.e. mark] for that-fellow [i.e. for making a sign of him] from the sky [i.e. heaven], …

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

… ₁numulliliella [touch] bōn. or ₂nupulliella [to try] bōn. or ₃nuiyelliella [tempting] bōn. L.12/25/

numaliliyila bun \OR nubaliyila bun\ OR nuwiyiliyila bun\

... tempting him.

tempt-make-ing-ing-recently him \ OR try-do-ing-recentlyhim \ OR tempt-ing-recently\

... constantly touching him. \ OR trying him \ OR tempting him\.

SPECIAL WORD: tempt/touch/ try/teach

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

LUKE comparison

nuwiyiliyila 'tempting', AS USED IN LUKE x.25 [not xii.25]

"... ngatun wiya bōn, nuwiyelliella, ..."	**ng**adun wiya bun **nuwiyiliyila**	"... and tempted him, saying, ..."	AND speak-PH him tempt-DECL-ing-recently	Tkld LUKE [X:10:25::156:24 .2] [Awa]

_____*[sigh [?]]*_____ *ngatun wiyā, Minnaring tin ngali unti kul willung ngēllo nakillān tūngnga _____?*
Kauwā tuloa ta bang wiyan nurun, keawai wal tūngnga kamunbilli ko [wonto ba] ngali ko unti kul willung ngēl la ko.

[**ngadun ngayanabaliyila gawal nuwa marayidin**]

[12] And he sighed deeply in his spirit,

and saith, Why doth this generation seek after a sign? verily I say unto
you, There shall no sign be given unto this generation.

[**AND breath-do-ing-recently big he spirit-at**]

[**And he was breathing big because of (his) spirit,**] …

MISSING TRANSLATION

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

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

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

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

…ngatun wiyā, …

ngadun wiya

… and saith, …

AND speak-PH

… and spoke: …

…Minnaring tin ngali unti kul willung ngēllo
nakillān tūngnga _____? …

minari**ng**din **ng**ali andigal wila**ngNG**ilu

nagilan du**ng**Ga

… Why doth this generation seek after a sign? …

what-because this here-belong return/
behind (past)-place [generation]-ERG
see-be-persist-now show[**ness**]

… "What because [i.e. why] does this here-
belong [i.e. present] generation persistently
see [i.e. look for] show [i.e. a mark, sign]? …

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]

MYSTERY WORD: *dunGa…*

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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

…*Kauwā tuloa ta bang wiyan nurun, …*

gawa duluwa da ba**ng** wiyan nurun

… verily I say unto you, …

be-IMP! straight AFFirm I speak-now ye-all

… "Yes, I speak straight, aye, (to) you, …

…*keawai wal tūngnga kamunbilli ko [~~wonto ba~~] ngali ko unti kul willung ngēl la ko.*

giyawayi wal du**ng**Ga gamanbiligu **ng**aligu andigal wila**ngNG**ilagu

… There shall no sign be given unto this generation.

no certainly show be-make-permit-ing-for this-for here-belong return/behind (past)-place [generation]-to

… (someone is) certainly not for permit(ting) a mark [i.e. there will certainly be no sign given] for this present generation".

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…)

MYSTERY WORD: *dunGa…*

dunGan(g)	mother (thumb)	54 (2)
dung(G)i	cry	44
dungGa…	show	57
dungGang	big	26
dungGangGiri	right(hand)	26
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Passover	**gawi-dwara**	come-done to
generation	**wilang-NGil**	behind/past place

Mark 8:13

Ngatun waita uwā noa barun kin birung,
ngatun pulōngkulliella katēa kan murri nauwai ka ko waita uwa <u>kaiyīn</u> ko lang.

ngadun wada uwa nuwa barunGinbira**ng**

[13] And he left them,
and entering into the ship again departed
to the other side.

AND depart move-PH he them-all-away from

And he depart moved away from them, …

… ngatun pulōngkulliella katēa kan murri nauwai ka ko …

ngadun bulu**ng**Galiyila gadiyagan mari nawigagu

… and entering into the ship again …

AND enter-be-ing-recently be-AFF-again-now big canoe [ship]-to

… and was enter-being again to [i.e. into] 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**

SYDNEY WORDS: mari nawi

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

…waita uwa <u>kaiyīn</u> ko lang.

wada uwa gayinGula**ng**

... departed to the other side.

depart move-PH side-towards

... (and) depart moved towards the (other) side.

Mark 8:14

¶ Yakita bara wirrobulli kan ngikoumba
wōngngūntilleen mankilli ko Bread nung keawai wal barun kin ba murrinauwai ta ba butti wonto ba wakōl lo ta Loaf ta. [119]

yagida bara wirubaligan **ng**igumba

[14] Now the disciples

had forgotten to take bread, neither had they in the ship with them more than one loaf.

now they-all follow-ing-agent him-of

Now they, his following-agent(s) [i.e. disciples] …

Tkld INVENTIONS:
disciple / passover / generation

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

… wōngngūntilleen mankilli ko Bread nung …

wu**ng**Gundiliyan manGiligu BREADnu**ng**

... had forgotten to take bread, ...

forget-AFF-ing-did take-be-ing-for BREAD-ACC

...were forgetting for taking bread, ...

…keawai wal barun kin ba murrinauwai ta ba …

giyawayi wal barunGinba mari nawidaba

... neither had they in the ship with them ...

no certainly them-all-at big canoe [ship]-at

... certainly not at [i.e. with] them at [i.e. onto] the ship [i.e. certainly not onto the ship] ...

SYDNEY WORDS: mari nawi

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

…butti wonto ba wakōl lo ta Loaf ta. *[119]*

badi wandu ba wagulu da LOAF da

... more than one loaf.

continue (more) instead DONE
one-using AFFirm LOAF AFFirm

... instead more (than) using one, aye, loaf, aye.

MYSTERY WORD: *badi*

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

wandu ba: whereas / INSTEAD

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

Mark 8:15

Ngatun noa barun pirāl wiyā, wiyelliella,
yakoai, Kōtta lāng, Leaven ko Pharisee koba ko, ngatun Leaven ko Herod
ūmba ko.

ngadun nuwa barun biral wiya wiyiliyila

[15] And he charged them, saying,
Take heed, beware of the leaven of the Pharisees, and of the
leaven of Herod.

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

And he hard-spoke (to) them, speaking: …

… yakoai, Kōtta lāng, Leaven ko Pharisee koba ko, ...

yaguwayi gudala**ng** LEAVENgu PHARISEEgubagu

... Take heed, beware of the leaven of the Pharisees, ...

beware think-ness LEAVEN-using PHARISEE-of-using

... "Beware, (be) thinking (of the) leaven used of [i.e. by] the Pharisees, ...

yaguwayi: BEWARE

yaguwayi: '**how**'
ALSO MEANS '**beware**'

…ngatun Leaven ko Herod ūmba ko.

ngadun LEAVENgu HERODumbagu

... and of the leaven of Herod.

AND LEAVEN-using HEROD-of-using

... and the leaven used of [i.e. by] Herod".

Mark 8:16

Ngatun bara [wiyayelliella] wiyawiya yelliella bara bo,
wiyilliella, [kulla keawai wal] unni ngeen Bread korien [ba ngearun ba] [ngalitin Bread korien tin C.T.J [?]].

ngadun bara wiya wiyayiliyila barabu

[16] And they reasoned among themselves,
saying, It is because we have no bread.

AND they-all speak-speak-back-RECIP-recently they-all-EMPH

And they constantly spoke-speaking-back emphatically-they
[i.e. reasoned amongst themselves], …

… *wiyilliella, [kulla keawai wal] unni ngeen Bread korien*
[ba ngearun ba] [ngalitin Bread korien tin C.T.J [?]].

wiyiliyila ani **ng**iyin BREADgurin
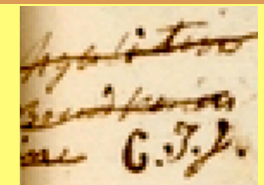
... saying, It is because we have no bread.

speak-ing-recently this we-all BREAD-lacking

... speaking: "We (are) this bread-lacking
[i.e. we do not have this bread]".

Tkld HELPERS: BB & LM

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

Tkld HELPERS

ngalitin Bread korien tin
HELPER CTJ / CT / TJ [?]
ACKNOWLEDGED

Mark 8:17

Ngatun ngurrā noa ba Jesu ko,
wiyā noa barun, minnaring tin nura wiya wiyān nura bo,
wiyellilīn, unni ngeen Bread korien? wiā ngimilli korien nura,
ngurrā korien? wiā pirālmatoara būlbūl nurun ba yakita?

ngadun **ng**ara nuwa ba JESUSgu

[17] And when Jesus knew it,
he saith unto them, Why reason ye, because ye have no
bread? perceive ye not yet, neither understand? have ye
your heart yet hardened?

AND hear-PH he WHEN/if JESUS-ERG

And when he, Jesus, heard, …

… wiyā noa barun, ...

wiya nuwa barun

... he saith unto them, ...

speak-PH he them-all

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

…minnaring tin nura wiya wiyān nura bo, ...

minari**ng**din nura wiya wiyan nurabu

.. Why reason ye, because ...

what-because you-all speak speak-now you-all-EMPH

... "What because [i.e. why] do you speak-speak
emphatically-you [i.e. amongst yourselves], ...

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 8:17

[continues from previous frame]

…wiyellilīn, unni ngeen Bread korien? …

wiyililin ani **ng**iyin BREADgurin

.. ye have no bread? …

speak-ing-RECIP-now this we-all BREAD-lacking

... speaking (to) yourselves: "We are lacking this bread"? ...

…wiā ngimilli korien nura, ngurrā korien? …

wiya **ng**imiligurin nura **ng**aragurin

… perceive ye not yet, neither understand? …

QUESTION know-ing-lacking you-all hear-lacking

... QUERY: (are) you knowing-lacking, (and) hear [i.e. understand]-lacking? ...

… wiā pirālmatoara būlbūl nurun ba yakita?

wiya biralmadwara bulbul nurunba yagida

… have ye your heart yet hardened?

QUESTION hard-make-done to heart ye-all-of now

... QUERY: (are) your hearts hard-make-endowed [i.e. hardened] now?"

'heart' METAPHOR

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

wiya biralmadwara … nura yagida
... QUERY: (are) you… hardened now?"

Mark 8:18

Ngaikung kān nurun ba wiā na korien?
ngatun nguriung kān nurun ba, wiā nura ngurrung korien? ngatun wiā nura ngurrā korien

ngayigu**ng**Gan nurunba wiya nagurin

[18] Having eyes, see ye not?
and having ears, hear ye not? and do ye not remember?

eye-agent ye-all-of QUESTION see-lacking

Of you eye-agent(s), QUERY: (are you) see-lacking? …

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]

-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**.

DOUBTFUL Tkld TRANSLATION

KJV **Having eyes, see ye not?**
Tkld **ngayigungGan nurunba wiya nagurin**
 eye-agent ye-all-of QUESTION see-lacking
DOUBTFUL USE OF PROPrietive '-having'.
PERHAPS:
 ngayigung-Guwa wiya na-gurin nura
 eye-having QUERY see-lacking you-all?
 having eyes, are you see-lacking?

UNATTACHED POSSessive

Tkld APPEARS TO HAVE DEVISED A POSSESSIVE CONSTRUCTION FOR 'having' BUT IT WOULD NOT APPEAR TO WORK, RENDERING AN UNINTENDED MEANING:
your eye-agent(s) NOT *you eye-having*

… ngatun nguriung kān nurun ba, …

ngadun **ng**uriyu**ng**Gan nurunba

… and having ears, …

AND ear-agent ye-all-of

… and of you ear-agent(s), …

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]

UNATTACHED POSSessive

Tkld APPEARS TO HAVE DEVISED A POSSESSIVE CONSTRUCTION FOR 'having' BUT IT WOULD NOT APPEAR TO WORK, RENDERING AN UNINTENDED MEANING:
your ear-agent(s) NOT *you ear-having*

[continues next frame]

…wiā nura ngurrung korien? …

wiya nura **ng**ara**ng**Gurin

.. hear ye not? …

QUESTION you-all hear-lacking

... QUERY: (are) you hear-lacking? ...

DOUBTFUL Tkld TRANSLATION

KJV having ears, hear ye not?
PERHAPS:

nguriyung-Guwa wiya ngarang-Gurin nura
ear-having QUERY hear-lacking you-all?
having ears, are you hear-lacking?

…ngatun wiā nura ngurrā korien

ngadun wiya nura **ng**aragurin

... and do ye not remember?

AND QUESTION you-all hear-lacking

... and QUERY: you hear [i.e. remember]-lacking?

Mark 8:19

Yārbungnga bang ba Loave warān ta
willi koa Thousand warān toa, minnān wimbi wara pan pukkēn
pukkēn kul mankulla nura wokka lang? Wiya bōn bara twelve ta /
ŋgunta Italics./

yarba**ng**Ga ba**ng** ba LOAF waran da

[19] When I brake the five loaves
among five thousand, how many baskets full of fragments
took ye up? They say unto him, Twelve.

break-compel-PH I WHEN/if LOAF five AFFirm

'When I broke the five, aye, loaves …

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' ?

… willi koa Thousand warān toa, …

wiliguwa THOUSAND waranduwa

… among five thousand, …

middle-having THOUSAND five-having

… middle [i.e. among] the five thousand, …

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' ?

[continues next frame]

…minnān wimbi wara pan pukkēn pukkēn kul mankulla nura wokka lang? …

minan wimbi waraban bagin baginGal manGala nura wagalang

… how many baskets full of fragments took ye up? …

how many bowl fill-DOness piece piece-belong take-be-PH you-all high-ness

how many bowl(s) filled piece-belong [i.e. of fragments] took you highness [i.e. did you take up]?

-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

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

…Wiya bōn bara twelve ta /ŋgunta Italics./

wiya bun bara TWELVE da \anda\

… They say unto him, Twelve.

speak-PH they-all TWELVE AFFirm there

... They spoke (to) him: "Twelve, aye".

Mark 8:20

Ngatun Seven ta ba willi koa Thousand Four ta koa,
minnān wimbi warapān pukkēn- [121] pukkēn kul mankulla nura wokka lang? Ngatun bara
wiya bōn, Seven ta unta. [21 Yakoai ke ngurrung korien nura? 22 ¶]

ngadun SEVEN da ba wiliguwa THOUSAND FOUR**da**guwa

[20] And when the seven among four thousand,
how many baskets full of fragments took ye up? And they said, Seven.

AND SEVEN AFFirm WHEN/if middle-having
THOUSAND FOUR-AFFirm-having

"And when seven, aye, among four thousand, aye, …

da FUNCTIONS

da	AFFirm
da	ABSTR
-da	LOCative
da	……

MS ERROR [?] Clitic da

FOUR da guwa
PERHAPS ERROR FOR

FOURguwa da
"Most Australian languages have a small set of *clitics*. These can be added to any type of word and always follow the final inflection; …" [Dixon 1980 284:22]

… minnān wimbi warapān pukkēn- [121]
pukkēn kul mankulla nura wokka lang? ...

minan wimbi wara**ban** bagin
bagingal manGala nura **waga**la**ng**

… how many baskets full of fragments took ye up? ...

how many bowl fill-DOness piece piece-belong
take-be-PH you-all highness

... how many bowl(s) filled part(s)-belong [i.e. of fragments]
took you highness [i.e. did you take up]?" ...

-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

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 bara wiya bōn, Seven ta unta. [21 Yakoai ke ngurrung korien nura? 22 ¶]

ngadun bara wiya bun SEVEN da anda

... And they said, Seven.

AND they-all speak-PH him SEVEN AFFirm there

... And they spoke (to) him: "Seven, aye, there".

Mark 8:21

Ngatun noa wiyā barun,
yakoai ke nura ngurrung korien?

ngadun nuwa wiya barun

[21] And he said unto them,
How is it that ye do not understand?

AND he speak-PH them-all

And he spoke (to) them: …

… yakoai ke nura ngurrung korien?

yaguwayi gi nura **ng**ara**ng**Gurin

… How is it that ye do not understand?

how be you-all hear-lacking

… "How be you hear-lacking [i.e. not understand]?"

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 8:22

ℐ Ngatun uwā noa Bethsaida;
ngatun bara yemamā bon wakōl ngung munmin kān
ngikoung kin, ngatun pirāl wiyā bōn numulli ko bōn.

ngadun uwa nuwa BETHSAIDA

[22] And he cometh to Bethsaida;
and they bring a blind man unto him, and besought him to touch him.

AND move-PH he BETHSAIDA

And he moved (to) Bethsaida; …

… ngatun bara yemamā bon wakōl ngung
munmin kān ngikoung kin, …

ngadun bara yimama bun wagul**ngung**
manminGan **ng**igu**ng**Gin

… and they bring a blind man unto him, …

AND they-all lead-make-PH him one-ACC blind-agent him-at

… and they led him, one blind-agent, at [i.e. to] him, …

wagul ARTICLE

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

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

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

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

…ngatun pirāl wiyā bōn numulli ko bōn.

ngadun biral wiya bun numaligu bun

… and besought him to touch him.

AND hard speak-PH him touch-make-ing-for him

… and hard-spoke [i.e. besought] him for [i.e. to be] touching him.

SPECIAL WORD: tempt/touch/ try/teach

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

Mark 8:23

Ngatun noa numā bon mutturrin,

ngatun yemmamā bōn warai ka ko korkere karing ka ko; ngatun kurrāng ko upā ta la [?] noa ba Ngaikung kin ngikoung kin; ngatun numa ta la [?] mutturrō ngikoumba ko ngikoung kin ba, wiyā ngaiya bōn noa wiā noa₁ minnung₂ natān?

ngadun nuwa numa bun madarin

[23] And he took the blind man by the hand,

and led him out of the town; and when he had spit on his eyes, and put his hands

AND he touch-make-PH him hand-because (through/by)

And he touched him by the hand, …

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	

-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 yemmamā bōn warai ka ko korkere karing ka ko; …

ngadun yimama bun warayigagu gugiri gari**ng**Gagu

… and led him out of the town; …

AND lead-make-PH him outside-to hut all [town]-to

… and led him to outside to the town; …

OUTSIDE: warayi / waraba

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

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 kurrāng ko upā ta la noa ba Ngaikung kin ngikoung kin; …*

ngadun gara**ng**Gu ubadala nuwa ba **ng**ayigu**ng**Gin **ng**igu**ng**Gin

… and when he had spit on his eyes, …

AND foam-using do-AFF-PH he WHEN/if eye-at him-at

… and when, using spit, he did at him [i.e. in his] eye; …

-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 numa ta la mutturrō ngikoumba ko ngikoung kin ba, …*

ngadun numadala madaru **ng**igumbaGu **ng**igu**ng**Ginba

… and put his hands upon him, …

AND touch-make-AFF-PH hand-using him-of-using him-at

… and touched at-him using his hand, …

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	

…*wiyā ngaiya bōn noa wiā noa₁ minnung₂ natān?*

wiya **ng**aya bun nuwa wiya nuwa mina**ng** nadan

… he asked him if he saw ought.

speak-PH then him he QUESTION he what see-AFF-now

… he then spoke (to) him: "QUERY: he, what sees?"

Mark 8:24

Ngatun noa nakilliella wokka lang,
ngatun noa wiyā, natān barun bang kore, kokai tāra kiloa
watawalli[ella]līn.

ngadun nuwa nagiliyila wagala**ng**

[24] And he looked up,
and said, I see men as trees, walking.

AND he see-be-ing-recently high-ness

And he was seeing highness [i.e. looking up], …

… ngatun noa wiyā, …

ngadun nuwa wiya

… and said, …

AND he speak-PH

… and he spoke: …

[continues next frame]

…natān barun bang kore, …

nadan barun ba**ng** guri

… I see men …

see-AFF-now them-all I man

... "I see them, the men, ...

…kokai tāra kiloa watawalli[ella]līn.

gugayidaragiluwa wada walilin

… as trees, walking.

timber-PLUR like depart move-ing-ing-now

... like trees, constantly depart-moving [i.e. walking away]".

-giluwa: -LIKE

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

Mark 8:25

Yukita unta numēa kān mutturrō ngikung kin ngikoung kin,
ngatun namun bēa [123] bōn wokka lang: ngatun [~~noa~~] bōn murrorōng umā, ngatun nakulla barun yāntīn kore mikki mikki lang.

yugida anda numiyagan madaru
ngayigu**ng**Gin **ng**igu**ng**Gin

[25] After that he put his hands again upon his eyes,
and made him look up: and he was restored, and saw every man clearly.

after there touch-make-again-now hand-using eye-at him-at

There after (he) tries [i.e. placed] again using his hands at [i.e. on] his eyes,

MS ERROR

ngigungGin ngigungGin
him-at him-at
MS ERROR FOR
ngayigung-Gin ngigung-Gin
eye-at him-at

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	

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

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

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

-yaga: 'again' / 'lest'

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

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

... ngatun namun bēa [123] bōn wokka lang: ...

ngadun namanbiya bun **wagala**ng

... and made him look up: ...

AND see-permit-PH him high-ness

... and permitted him to see highness [i.e. look up]: ...

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

[continues from previous frame]

…ngatun [~~noa~~] bōn murrorōng umā, …

ngadun bun maruru**ng** uma

… and he was restored, …

AND him good make-PH

… and made him good [i.e. whole], …

…ngatun nakulla barun yāntīn kore mikki mikki lang.

ngadun nagala barun yandin guri migi migila**ng**

… and saw every man clearly.

AND see-be-PH them-all all man clear clear-ness

… and (he) saw them, all the men, clear clear-ness [i.e. clearly].

Mark 8:26

Ngatun noa yukā bōn kokerā kolang ngikoung kai kolang, wiyelliella,

yari bi uwannun murraring kokere karing ka ko, yari bi wiyennun tarai nung kokerā karing ka ta ko.

ngadun nuwa yuga bun gugiragula**ng** **ng**igu**ng**Gayigula**ng** wiyiliyila

[26] And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

AND he send-PH him hut-towards him-of-towards speak-ing-recently

And he sent him towards his house, saying: …

DOUBTFUL AGREEMENT

KJV *he sent him away to his house*
Tkld **nuwa yuga bun gugiragulang ngigungGayigulang**
PERHAPS BETTER AS:

nuwa yuga bun gugiragulang ngigumba
he sent him house-towards him-of
he sent him towards his house

-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

IRREGULAR SUFFIX [?]

ngigungGayi
POSSIBLE MS ALTERNATIVE FOR
ngigung-Ga

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	**ng**igumba	**ngigungGa**
3sgLOC	**ng**igu**ng**Ginba	**ngigungGada**
3plGEN	barunba	**barunGa**

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

… *yari bi uwannun murraring kokere karing ka ko, …*

yari bi uwanan marari**ng** gugiri gari**ng**Gagu

... Neither go into the town, ...

stop thou move-will inside hut all [town]-to

… "Stop, you will move [i.e. you shall not move] inside to the hut-all [i.e. into the 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]

… yari bi wiyennun tarai nung kokerā karing ka ta ko.

yari bi wiyinan darayinu**ng**

gugira gari**ng**Gadagu

… nor tell it to any in the town.

stop thou speak-will other-ACC hut all [town]-at-to

... Stop, you will speak [i.e. you shall not speak] to (any) other(s) at [i.e. in] all the hut-all [i.e. 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]

---

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

Mark 8:27

¶ Ngatun Jesu ko noa waita uwā warai ta ko
ngatun bara wirrobulli kān ngikoumba murraring kolāng kokere karing kolang
Cesarea Phillipi kolang: ngatun yapung koa ka ta wiyā ngaiya noa barūn
wirrobulli kān [ŋganto] ngikoumba, Ngan[to]ke kore ko wiyā ngatoa ba [or bo]?

ngadun JESUSgu nuwa wada uwa warayidagu

27. And Jesus went out,
and his disciples, into the towns of Caesarea
Philippi: and by the way he asked his disciples,

AND JESUS-ERG he depart move-PH outside-to

And he, Jesus, depart-moved to outside, …

ANGLICISM warayi 'out'

Tkld TRANSLATED ENGLISH
IDIOMATIC 'out' LITERALLY IN
SUCH INSTANCES AS: pluck out,.
THIS IS AN ENGLISH IDIOM
ELABORATING ON 'pluck'; IT DOES
NOT MEAN 'pluck outside' THE 'out'
IS PERHAPS A MILD EMPHATIC]

OUTSIDE: warayi / waraba

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

… ngatun bara wirrobulli kān ngikoumba …

ngadun bara wirubaligan **ng**igumba

.. and his disciples, …

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

… and they, his following-agent(s) [i.e. disciples], …

Tkld INVENTIONS:
disciple / passover / generation

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

… murraring kolāng kokere karing kolang Cesarea Phillipi kolang: …

marari**ng**Gula**ng** gugiri gari**ng**Gula**ng**

CAESAREA PHILLIPIgula**ng**

… into the towns of Caesarea Philippi: …

inside-towards hut all [town]-towards

CAESAREA PHILLIPI-towards

… into towards the hut-all [i.e. town(s)]

towards [i.e. of] Caesarea Philippi: …

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]

DOUBTFUL Tkld TRANSLATION

KJV into the towns …
Tkld **mararingGulang gugiri garingGulang**
        inside-towards town-towards
THIS MEANS 'towards the inside', NOT
'into', WHY NOT SIMPLE LOCative
WITHOUT AGREEMENT:
  gugiri garingGulang CAESAREA PHILLIPIga
        town-towards Caesarea Philippi-at
        towards the town(s) at Caesarea Philippi

[continues next frame]

[continues from previous frame]

…ngatun yapung koa ka ta wiyā ngaiya noa barūn wirrobulli kān [~~nganto~~] ngikoumba, …

ngadun yaba**ng**Guwaga da wiya **ng**aya nuwa barun wirubaligan **ng**igumba

… and by the way he asked his disciples, saying unto them, …

AND path-having (through/by)-at AFFirm speak-PH then he them-all follow-ing-agent him-of

… and by at the path, aye, he then spoke (to) them, his following-agent(s) [i.e. disciples]: …

ka ta / -ka ta

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

DOUBTFUL Tkld TRANSLATION

KJV and by the way
THIS MEANS 'while going along', NOT 'beside the path' AS Tkld TRANSLATES IT.
Tkld DID NOT RECORD WORDS FOR 'while' OR 'going along', SO IT IS NECESSARY TO GUESS. PERHAPS:

ngadun uwa uwa-li-guwa wiya ngaya nuwa
and move move-ing-having speak-PH then he
while going along he then spoke

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

…Ngan[~~to~~]ke kore ko wiyā ngatoa __ba__ [or bo]?

ngan Gi gurigu wiya **ng**aduwa b**a** [or bu]

… Whom do men say that I am?

who be man-ERG speak I DONE [*or* EMPH]

… "Who be the man speak I done [i.e. am] [OR emphatically I [i.e. I really am]?"

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.

DIFFICULT SENTENCE

THIS SENTENCE WOULD APPEAR TO TRANSLATE AS:
who be / men speak / emphatically I
AS THE WORDS CAN BE IN ANY ORDER, IT WOULD MEAN e.g.
The man [i.e. men], really I, spoke who be
WHICH SEEMS ESSENTIALLY MEANINGLESS, AS ARE OTHER WORD ARRANGEMENTS.
PERHAPS NEED TO SAY:
Who is he, that fellow, the man [i.e. men] speak (that) I am.
SO PERHAPS

ngan Gi ngala-nung, guri-gu wiya ngaduwa bu gi
who be that-fellow-ACC, man-ERG speak I-EMPH be
Who be that fellow, men speak (that) I be?
[VERY SPECULATIVE TRANSLATION]

Mark 8:28

Ngatun bara wiyayelliella,
John ta ba Kurrimulli kan ta ba: wonto ba winta
kan [tarai] to wiyān Elias ta ba: ngatun tarai
kan to, wakōl bo ta ba Prophets ko ba ta.

ngadun bara wiyayiliyila

[28] And they answered,
John the Baptist: but some say, Elias; and
others, One of the prophets.

AND they-all speak-back-ing-recently

And they were speaking back [i.e. answering]: …

… John ta ba Kurrimulli kan ta ba: …

JOHN da ba garimaligan da ba

… John the Baptist: …

JOHN AFFirm DONE deep-make-ing-agent AFFirm DONE

… "John, aye, done, the deep-making-agent, aye,
done [i.e. the baptist]" [i.e. John the Baptist]; …

[continues next frame]

…wonto ba winta kan [~~tarai~~] to wiyān Elias ta ba: …

wandu ba windagandu wiyan ELIAS da ba

... but some say, Elias; ...

instead DONE part-agent-ERG speak-now ELIAS AFFirm DONE

... instead, part-agent(s) [i.e. some] say: "Elias, aye, done"; ...

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 tarai kan to, wakōl bo ta ba Prophets ko ba ta.

ngadun darayigandu wagulbu da
ba PROPHETSguba da

... and others, One of the prophets.

AND other-agent-ERG one-EMPH AFFirm
DONE PROPHETS-of AFFirm

... and other-agent(s) [i.e. other(s)]: "Emphatically-one, aye, of the prophets, aye".

-bu da: EMPHatic AFFirm

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

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

MS ERROR [?]

wagulbu da ba
THIS IS THE ONLY EXAMPLE OF **-bu da ba**. ASSUME MS ERROR FOR
wagulbu da: one-EMPH AFFirm

Mark 8:29

Ngatun noa barun wiyā,
wiā wonto ba [Yakoai] nura wiyān Ngatoa
bo kuttān? or Ngan ke [125] ngatun noa
Peter rō wiyayellīn ngatun wiyā bōn,
ngintoa bo ta Christ bo ta.

ngadun nuwa barun wiya

[29] And he saith unto them,
But whom say ye that I am? And Peter answereth
and saith unto him, Thou art the Christ.

AND he them-all speak-PH

And he spoke (to) them: …

… *wiā wonto ba [Yakoai] nura wiyān*
Ngatoa bo kuttān? or Ngan ke [125] …

wiya wandu ba [yaguwayi] nura wiyan

ngaduwabu gadan \OR **ng**an gi\

… But whom say ye that I am? …

QUESTION instead DONE [how] you-all
speak-now I-EMPH be-AFF-now \ OR who be\

… "QUERY: instead [how] (do) you speak
emphatically-I be? \ OR who be (I)\" …

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**

yaguwayi: HOW

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

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.

[continues from previous frame]

…ngatun noa Peter rō wiyayellīn ngatun wiyā bōn, …

ngadun nuwa PETERu wiyayilin **ng**adun wiya bun

… And Peter answereth and saith unto him, …

AND he PETER-ERG speak-back-ing-now AND speak-PH him

... And he, Peter, is speaking-back [i.e. answering], and spoke (to) him: ...

…ngintoa bo ta Christ bo ta.

nginduwabu da CHRISTbu da

… Thou art the Christ.

thou-EMPH AFFirm CHRIST-EMPH AFFirm

... "Emphatically-you, aye [i.e. are] emphatically-Christ, aye".

-bu da: EMPHatic AFFirm

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

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

Mark 8:30

Ngatun noa barun pirāl wiyā
wiyēa kun koa bara tarai nung kore nung ngikoung kai.

ngadun nuwa barun biral wiya

[30] And he charged them
that they should tell no man of him.

AND he them-all hard speak-PH

And he hard-spoke [i.e. charged] them, …

… wiyēa kun koa bara tarai nung kore nung ngikoung kai.

wiyiyaganGuwa bara darayinu**ng** gurinu**ng ng**igu**ng**Gayi

… that they should tell no man of him.

speak-lest-now-having they-all other-ACC man-ACC him-at

... lest they be speaking (to) [i.e. that they should not tell] other men because of [i.e. about] him.

-yaga: 'again' / 'lest'

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

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

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**
wiyi-yaga-nGuwa: speak-lest-now-having
'again' / 'lest' INCONGRUENT

DOUBTFUL Tkld TRANSLATION

KJV they should tell no man
Tkld **wiyiyaganGuwa bara darayinung gurinung**
speak-lest-now-having they-all other-ACC man-ACC

Tkld SEEMS TO HAVE OMITTED A NEGATIVE, PERHAPS:

wiyi-yaga-n-Guwa **gurin** … lacking

OR **yari wiyi-yaga-n-Guwa** stop …

OR **wiyi-yaga-n-Guwa bara giyawayi darayi-nung guri-nung** … no …

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

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

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

¶ Ngatun unta birung noa nuyelli ko bārun kurrikurri ka,

kauwulkauwul minnung bo minnungbo bungngu [Ħa] nnun wal bōn yināl kore ko ba, ngatun warikunnun wal bon bāra /Presbuterrō or/Ngurrokul lo ngatun Grammateu to ngatun [būnnun] tetti bung ngunnnun; ngatun yakita mureung purreung ka ngoro kul boungkulleā kunnun [/think this is [?] xxxxxr./] ngaiya /or is boungkatea kunnun.

ngadun andabirang nuwa nuyiligu barun gari gariga

[31] And he began to teach them,

that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

AND there-away from he teach-ing-for them-all first-at

And from there he at-first [i.e. began] (was) for teaching them, …

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	

DOUBTFUL Tkld COMPETENCE

KJV began to teach them
Tkld **nuyiligu barun gari gariga**
  teach-ing-for them-all first be [?]
COULD **gari gari-ga** BE first-at,
[i.e. Tkld SAYING 'at first', i.e. 'to begin with' [?], AN ANGLICISM?

UNIDENTIFIED TERMS

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

… kauwulkauwul minnung bo minnungbo bungngu [Ħa] nnun wal bōn yināl kore ko ba, …

gawal gawal minangbu minangbu bangGanan wal bun yinal guriguba

... that the Son of man must suffer many things, ...

big big [many] what-EMPH what-EMPH do-compel-will certainly him son man-of

... big-big [i.e. many] emphatically-what emphatically-what [i.e. whatever(s)] (that someone) will compel to do [i.e. suffer] certainly him, the son of man [i.e. that someone will make the son of man suffer many 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

PERHAPS: **ngalabu ngalabu**

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu ……
someone (did whatever…)

RELATIVE PRONOUNS

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

[continues from previous frame]

…*ngatun warikunnun wal bon bāra /Presbuterrō or/Ngurrokul lo …*

ngadun wariganan wal bun bara ELDERu \OR **ng**arugalu\

.. and be rejected of the elders, …

AND reject-will certainly him they-all ELDER-ERG \OR old-belong-ERG\

… and they, the ELDERS \OR old-mob [i.e. elders]\, will certainly reject him …

MISSING TRANSLATION

Tkld DID NOT TRANSLATE THE PHRASE
'and of the chief priests,'.
PERHAPS:

ngadun biriwal-guba PRIEST-guba
and chief-of priest-of
and of the chief priests

……

[**ng**adun biriwalu PRIESTgu]

…and of the chief priests, …

[and chief-ERG priest-ERG]

[and the chief priests]

SPECIAL WORD: *chief priest*

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

MISSING TRANSLATION

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

…*ngatun Grammateu to ngatun [b̶ū̶n̶n̶u̶n̶] tetti bung ngunnnun; „„*

ngadun SCRIBEdu **ng**adun didiba**ng**Ganan

… and scribes, and be killed, …

AND SCRIBE-ERG AND dead-do-compel-will

… and scribes, and (someone) will compel (him) to die; …

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…)

[continues from previous frame]

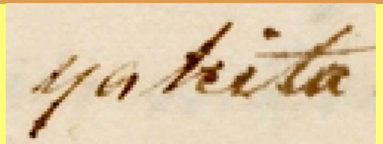…*ngatun yakita [yugida [?]] mureung purreung ka ngoro kul …*

ngadun yugida muriya**ng** bariya**ng**Ga **ng**urugal

… and after three days …

AND after forward daylight-at three-belong

... and after at three daylight(s) forward ...

DOUBTFUL Tkld MS

yugida: 'after'
OR
yagida: 'now' [?]

…*boungkulleā kunnun [… think this is [?] to prefer [??].]*
ngaiya \or is boungkatea kunnun.

bu**ng**Galiyaganan **ng**aya
\OR IS bu**ng**Gadiyaganan\

… rise again.

rise-be-ing-again-will then \OR rise-be-AFF-again-will\
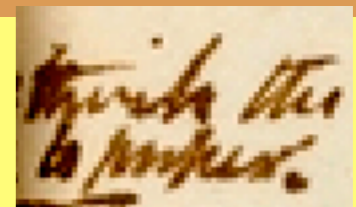
… will then be rising again.

-yaga: 'again' / 'lest'

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

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

DOUBTFUL Tkld MS

[I] think this [?]
[is] to prefer [?]

Mark 8:32

Ngatun noa wiyā unnoa wiyelli ta <u>wokka lang</u>
or <u>Mikān ta kore ka ko</u> [/openly/].
Ngatun Peterrō bōn mankulla, ngatun kōa kēa <u>ngaiya</u> [/began/] bōn.

ngadun nuwa wiya anuwa wiyili da wagala**ng**
\OR miganda gurigagu\ [openly]

[32] And he spake that saying openly.
And Peter took him, and began to rebuke him.

AND he speak-PH that speak-ing AFFirm high-ness
\OR in front-at man-to/ [[openly]]

And he spoke that, speaking, aye, highly [*or*
in front at to [i.e. in front of] the men]. …

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'

… Ngatun Peterrō bōn mankulla, …

ngadun PETERu bun manGala

… And Peter took him, …

AND PETER-ERG him take-be-PH

… And Peter took him, …

…ngatun kōa kēa <u>ngaiya</u> [/began/] bōn.

ngadun guwagiya **ng**aya bun

… and began to rebuke him.

AND scold-be-PH then him

… and then scolded him.

UNIDENTIFIED TERMS

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

Mark 8:33

Wonto ba noa warkulleen <u>willung</u>
ngatun <u>nakilliliella</u> or <u>nakilleen</u> barun wirrobulli kan, koakēa
ngaiya noa [~~banx~~] bōn Peter nung, wiyelliella, yuring bi [127]
willung koa emmoung kin ko Satan: <u>or</u> Yuring bi Satan
kauwa bi willung ka emmoung kin: kulla wal keawarān bi
ngurrā korien unnoa tāra minnungbo minnungbo Eloi koba;
wonto [~~ngxx~~] unni tāra minnung bo minnung bo kore koba.

wandu ba nuwa wargaliyan wila**ng**

[33] But when he had turned about
and looked on his disciples, he rebuked Peter, saying, Get thee
behind me, Satan: for thou savourest not the things that be of
God, but the things that be of men.

instead DONE he turn-be-ing-did behind\return

Instead he was turning behind [i.e. around] …

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 <u>nakilliliella</u> or <u>nakilleen</u> barun wirrobulli kan, …

ngadun nagililiyila \OR
nagiliyan\ barun wirubaligan

… and looked on his disciples, …

AND see-be-ing-ing-recently \OR see-be-ing-did\
them-all follow-ing-agent

… and was constantly seeing \OR was seeing\
them, the following-agent(s) [i.e. disciples], …

Tkld INVENTIONS:
disciple / passover / generation

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

[continues from previous frame]

…koakēa ngaiya noa [banx] bōn Peter nung, …

guwagiya **ng**aya nuwa bun PETERnu**ng**

... he rebuked Peter, ...

scold-be-PH then he him PETER-ACC

... he then scolded him, Peter, ...

…wiyelliella, yuring bi [127] willung koa emmoung kin ko Satan: …

wiyiliyila yuri**ng** bi wila**ng**Guwa imuwu**ng**GinGu SATAN

... saying, Get thee behind me, Satan: ...

speak-ing-recently go away thou behind-having me-to SATAN

... speaking: "Go away, you, behind-having to me, Satan ...

… or Yuring bi Satan kauwa bi willung ka emmoung kin: …

OR yuri**ng** bi SATAN gawa bi wila**ng**Ga imuwu**ng**Gin

... saying, Get thee behind me, Satan: ...

\OR go away thou SATAN be-IMP! [yes] thou behind-at me-at\

... \OR go away, you, Satan –yes, you– at-behind me\; ...

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

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

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

[continues next frame]

[continues from previous frame]

…kulla wal keawarān bi ngurrā korien unnoa tāra minnungbo minnungbo Eloi koba; ...

gala wal giyawaran bi **ng**aragurin anuwadara mina**ng**bu mina**ng**bu ELOIguba

... for thou savourest not the things that be of God, ...

because certainly not-now thou hear-PH-lacking that-PLUR what-EMPH what-EMPH GOD-of

... because you certainly (do) not hear-lacking those emphatically-what emphatically-what [i.e. whatever(s)] of God ...

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 which' nginuwa that

…wonto [~~ngxx~~] unni tāra minnung bo minnung bo kore koba.

wandu anidara mina**ng**bu mina**ng**bu guriguba

... but the things that be of men.

instead this-PLUR what-EMPH what-EMPH man-of

... (but) instead those emphatically-what emphatically-what [i.e. whatever(s)] of man".

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**
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minang: INTERROGATIVE

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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*

Mark 8:34

℣ Ngatun kaibulleen noa ba barun kore
ngatun barun wirrobullikān ngikoumba, wiyā ngaiya noa bārun,
ngānto tarai to uwannun willung ka emmoung kin, ngurrurlia noa
niuwoa bo, ngatun mānkilia talingkabilli kān nē ngikoumba, ngatun
wirrobulla tia or wirrobullia emmoung. or wirrobāli.

ngadun gayibaliyan nuwa ba barun guri

[34] And when he had called the people unto him
with his disciples also, he said unto them, Whosoever will come after me, let him deny
himself, and take up his cross, and follow me.

AND call-do-ing-did he WHEN/if them-all man

And when he was calling them, the men, …

… ngatun barun wirrobullikān ngikoumba, …

ngadun barun wirubaligan **ng**igumba

.. with his disciples also, ...

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

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

…wiyā ngaiya noa bārun, …

wiya **ng**aya nuwa barun

... he said unto them, ...

speak-PH then he them-all

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

[continues from previous frame]

…ngānto tarai to uwannun willung ka emmoung kin, …

ngandu darayidu uwanan wila**ng**Ga imuwu**ng**Gin

… Whosoever will come after me, …

who-ERG other-ERG move-will behind-at me-at

… "Who other will move [i.e. come] at-behind me, …

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

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

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

…ngurrurlia noa niuwoa bo, …

ngaraliya nuwa nyuwuwabu

… let him deny himself, …

hear-ing-IMP! he himself

… he, emphatically he, must hearing
[i.e. let him deny himself], …

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

DOUBTFUL Tkld TRANSLATION

KJV let him deny himself
Tkld **ngaraliya nuwa nyuwuwabu**
      hear-ing-IMP! he himself
INCONGRUENT. PERHAPS:

wariga-mambi-li-la ba nuwa nyuwuwabu
reject-make-permit-RFLX-IMP! DONE he
he-EMPH
let he himself reject-done himself

[continues from previous frame]

…ngatun mānkilia talingkabilli kān nē ngikoumba, …

ngadun manGiliya dali**ng**Gabiligani **ng**igumba

... and take up his cross, ...

AND take-be-ing-IMP! cross-be-do-ing-entity him-of

... and must be taking his cross-doing-entity [i.e. cross], ...

Tkld INVENTIONS:
rich man / crucify /argue

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

…ngatun wirrobulla tia or wirrobullia emmoung. or wirrobāli.

ngadun wirubala diya \OR wirubaliya imuwu**ng** \OR wirubali\

... and follow me.

AND follow-IMP! me \OR follow-ing-IMP! me\ OR following\

... and must follow me \OR must following me \OR following\".

Mark 8:35

Kulla ba [~~Nganto~~] tarai kān to mīromānun wal morōn ngikoumba
warikānun wal noa; wonto ba tārai kān to warikānun mōrōn ngikoumba emmoung kin, ngatun Evangelion tin, ngaloa noa mōrōn kakilinnun wal.

gala ba darayigandu mirumanan wal murun **ng**igumba

[35] For whosoever will save his life
shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

because DONE other-agent-ERG protect-will certainly life him-of

Because (who)-other-agent [i.e. whosoever] will certainly protect his life, …

but / because / therefore

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

… warikānun wal noa; …

wariganan wal nuwa

… shall lose it; …

reject-will certainly he

... he will certainly reject (it); ...

…wonto ba tārai kān to warikānun mōrōn ngikoumba emmoung kin, ...

wandu ba darayigandu wariganan murun **ng**igumba imuwu**ng**Gin

... but whosoever shall lose his life for my sake ...

instead DONE other-agent-ERG reject-will life him-of me-because

... instead (who)-other-agent [i.e. whosoever] will reject his life because of me ...

wandu ba: whereas / INSTEAD

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

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

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

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

[continues next frame]

[continues from previous frame]

…ngatun Evangelion tin, …

ngadun GOSPELdin

… and the gospel's, …

AND GOSPEL-because

… and because of the Gospel, …

-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

…ngaloa noa mōrōn kakilinnun wal.

ngaluwa nuwa murun gagalinan wal

… the same shall save it.

this-fellow he alive be-be-ing-will certainly

… he, this fellow, will certainly being alive.

Mark 8:36

Minnung ke murrorōng [~~tarai kokera ko~~] kore ko [129]
mān [~~ki li ko~~] nun noa ba purrai karīng ko, ngatun warikunnun wal ngaiya mārai kōti ta ngikoumba?

mina**ng** Gi maruru**ng** gurigu

[36] For what shall it profit a man,
if he shall gain the whole world, and lose his own soul?

what be good man-for

What be good for (a) man …

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.

… *mān [~~ki li ko~~] nun noa ba purrai karīng ko, …*

manan nuwa ba barayi gari**ng**Gu

… if he shall gain the whole world, …

take-will he WHEN/if earth all-for

… if he will take for all the earth, …

…*ngatun warikunnun wal ngaiya mārai kōti ta ngikoumba?*

ngadun wariganan wal **ng**aya marayi gudi da **ng**igumba

… and lose his own soul?

AND reject-will certainly then spirit self AFFirm him-of

… and will then certainly reject his own, aye, spirit?

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

Mark 8:37

Nga ba minnung ke kore ko ngupai yi ko Marai ko ngikoumba ko?

nga ba mina**ng** Gi gurigu
ngubayigu marayigu **ng**igumbagu

[37] Or what shall a man give in exchange for his soul?

OR DONE what be man-for give-do-back-for spirit-for him-of-for

Or-done, what be for (a) man for give back [i.e. pay] for his spirit [i.e. what is (there) for a man for exchange for his spirit]?

DOUBTFUL Conjunctions

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

VERB 'to be'

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

Mark 8:38

Kulla ngan tia ba koiyun kunnun wal emmoung kai,
ngatun wiyellikan nē tin emmoumba tin, unti ta ......[/adulterous/] ...... ngatun yāra kai kān
willung ngēl, koiyun kunnun wal yināllō kore ko ba ko ngikoung kai, uwonnun ngaiya noa ba
killi bīnbīn [kan] toa biyung-ba koba katoa barun katoa yi̱ṟiyiri kān toa Angel loa.

gala ngan diya ba guwiyun ganan wal imuwu**ng**Gayi

[38] Whosoever therefore shall be ashamed of me
and of my words in this adulterous and sinful generation; of him also shall the Son of man
be ashamed, when he cometh in the glory of his Father with the holy angels.

because who me DONE shame be-will certainly me-because

Because who [i.e. someone] (for) me will be
shame [i.e. ashamed] because of me, …

… ngatun wiyellikan nē tin emmoumba tin, …

ngadun wiyiliganidin imuwumbadin

… and of my words …

AND speak-ing-entity-because me-of-because

... and because of my words, ...

but / because / therefore

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

-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

-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]

…*unti ta ......[adulterous] ...... ngatun yāra kai kān willung ngēl, ...*

andida [**buwibaligan**] **ng**adun yaragayigan wila**ngNG**il

... in this adulterous and sinful generation; ...

here-at [**copulate-do-ing-agent**] AND bad-agent
return/behind (past)-place [generation]

... here at [i.e. in] (this) [**adulterous**] and bad-agent
[i.e. evil-doer] return-place [i.e. generation], ...

MISSING TRANSLATION

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

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

…*koiyun kunnun wal yināllō kore ko ba ko ngikoung kai, ...*

guwiyun ganan wal yinalu gurigubagu **ng**igu**ng**Gayi

... of him also shall the Son of man be ashamed, ...

shame be-will certainly son-ERG man-of-ERG him-because

... the son of man will certainly be shame [i.e. ashamed] because of him, ...

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

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

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

[continues next frame]

[continues from previous frame]

…*uwonnun ngaiya noa ba …*

uwanan **ng**aya nuwa ba …

… when he cometh …

move-will then he WHEN/if

… when he will then move [i.e. come] …

…*killi bīnbīn [kan] toa biyung-ba koba katoa barun katoa yiřriyiri kān toa Angel loa.*

gilibinbinduwa

biya**ng**bagubagaduwa barunGaduwa yiri yiriganduwa ANGELuwa
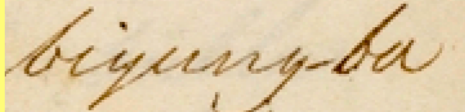
… in the glory of his Father with the holy angels.

shine-INTNS-INTNS-having father-ITEM-of-in company with them-all in company with sacred-agent-in company with ANGEL-in company with

… with shining-having [i.e. in glory] of-in company with-the father (and) in company with them, the sacred angels.

MYSTERY WORD: shining

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

DOUBTFUL Tkld TRANSLATION

KJV *in the glory of his Father with the holy angels*
Tkld **gilibinbin-duwa biyangba-guba-gaduwa barun-Gaduwa yiri yirigan-duwa ANGEL-[l]uwa**
  AND not-now them-all eat-be-ing for shine-INTNS-INTNS-having father-of-in company with them-all in company with sacred-agent-in company with ANGEL in company with
DOUBTFUL SUFFIXES & AGREEMENTS.
PERHAPS:
  gilibinbin-duwa biyang-bayi-guba barun-Gaduwa yiri yiri-gan ANGEL
  shining-having father-of them-all-in company with sacred-agent(s) ANGEL(s)
  the glory of the father in company with them, the sacred angels

MS ERROR [?]

biyung-ba

biyung-ba:
MS ERROR FOR: **biyung-bayi**

-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

-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)