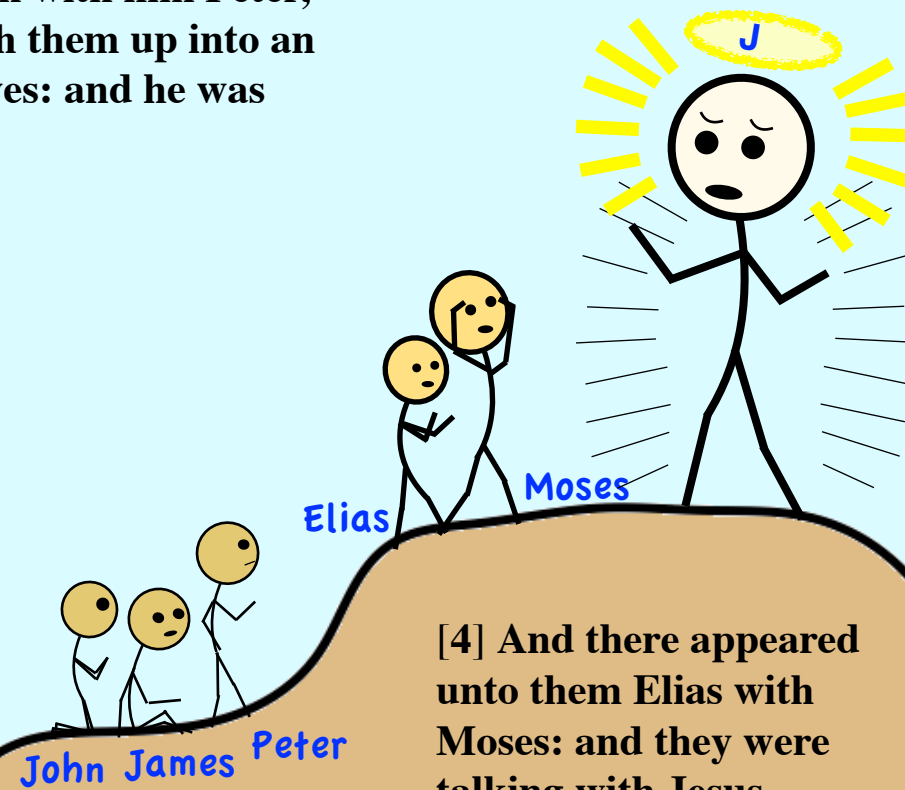


Analysis of the translations
of L.E. Threlkeld
by
Jeremy Steele

Mark 9

[2] And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.



[3] And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

[4] And there appeared unto them Elias with Moses: and they were talking with Jesus.

Mark 9:01

Ngatun noa wiyā barun,

*kauwā, wiyān bāng nurun, winta kul barun
ba ngarokin billi[ella] līn yakita unti, keawai
wāl bara tetti bunnun nanun wāl bara ba
Piriwul koba Eloī koba paipinnun /or
paipilinun kaiyukān kakili ko. [131]*

ngadun nuwa wiya barun

[1] And he said unto them,

Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

AND he speak-PH them-all

And he spoke (to) them: ...

... kauwā, wiyān bāng nurun, ...

gawa wiyan bang nurun

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

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

... “Yes, I now speak (to) you, ...

... winta kul barun ba ngarokin billi[ella] līn yakita unti, ...

windagal barun ba ngaruginbililin yagida andi

... That there be some of them that stand here, ...

part-belong them-all DONE stand-be-do-ing-ing-now now here

... a part of them is constantly standing here now, ...

POSSESSIVE unattached

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

TkId PROBABLY INTENDED
POSSESSIVE **barunba** ‘of them-all’
PERHAPS

*winda-gal barun-Gayi ...
part-belong them-at ...
some at [i.e. of] them ...*

[continues next frame]

[continues from previous frame]

...*keawai wāl bara tetti bunnun* ...

giyawayi wal bara didibanan

... which shall not taste of death, ...

no certainly they-all dead-do-will

... they will certainly not do [i.e. 'taste'] dead, ...

...*nanun wāl bara ba Piriwul koba Eloī koba* ...

nanan wal bara ba biriwalguba ELOIguba

... till they have seen the kingdom of God ...

see-will certainly they-all WHEN/if
chief-of (kingdom) GOD-of... when [i.e. until] they will certainly
see the kingdom of God ...

UNIDENTIFIED TERMS

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

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]

...*paipinnun /or paipilinun kaiyukān kakili ko.* [131]

bayibinan \OR bayibilinan\ gayugan gagiligu

... come with power.

appear-do-will \OR appear-do-ing-will\ able-BEness be-be-ing-for

... will appear \OR will be appearing\, being able-ness [i.e. capable]”.

-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 9:02

*ſ Ngatun yakita yukita purreung ka Six ka
Mānkulla ngaiya Jesu ko noa barun, Peter nung ngatun James nung, ngatun
John nung, ngatun yemma mā barun wokka kolang bulkirrā kolang
____[High]____ bara bo ta unta.*

ngadun yagida yugida bariyangGa SIXga

[2] And after six days

Jesus taketh with him Peter, and James,
and John, and leadeth them up into an
high mountain apart by themselves: and
he was transfigured before them.

AND now after day(light)-at SIX-at

And now after <at> six daylight(s), ...

... *Mānkulla ngaiya Jesu ko noa barun, Peter nung
ngatun James nung, ngatun John nung, ...*

manGala ngaya JESUSgu nuwa barun PETERnung
ngadun JAMESnung ngadun JOHNNung

... Jesus taketh with him Peter, and James, and John, ...

take-be-PH then JESUS-ERG he them-all
PETER-ACC AND JAMES-ACC AND JOHN-ACC

... he, Jesus, then took them, Peter and James and John, ...

[continues next frame]

[continues from previous frame]

... *ngatun yemma mā barun wokka kolang bulkirrā kolang [High] ...*

ngadun yimama barun wagagulang balgaragulang

... and leadeth them up into an high mountain apart by themselves: ...

AND lead-make-PH them-all high-towards hill-towards

... and led them towards high [i.e. up] towards [i.e. into] a hill, ...

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

... _____ *bara bo ta unta.*

[ngadun ngarabangGa bun miganda barunGin] barabu da anda

... and he was transfigured before them.

[AND change-do-compel-PH him in front-at them-all-at] they-all-EMPH AFFirm there

... [and (someone) change-compelled him in front at [i.e. of] of them] emphatically they, aye, there [i.e. apart by themselves].

MISSING TRANSLATION

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

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...)

-bu da: EMPHatic AFFirm

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

"-bo-ta."	-bu da	"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus- <i>wakōl-bo-ta</i> , one only, one by itself, one alone."	[only]	Tkld AWA Key 1850 [52:29]
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Mark 9:03

Ngatun kirikin ngikoumba killib̄nb̄n
 _____[became [?]]_____

ngatun purrul kakilliella kauwul yanti kiloa Snow kiloa; keawai wal yanti upā ba kaiyu korien t̄rai to upulli kan to yanti purrul kiloa.

ngadun girigin ngigumba
gilibinbin[Gulang ba]

[3] And his raiment became shining,
 exceeding white as snow; so as no fuller on earth can white them.

AND garment him-of shine-
 INTNS-INTNS [-towards DONE]

And his clothes (became) shining, ...

MISSING TRANSLATION

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

UNIDENTIFIED TERMS

begin	INCHOative / INCEptive
could	gayu-gan, gayu-gurin
having	PROPriative
become	never
before	same
except	under
need	until

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**

... ngatun purrul kakilliella kauwul yanti kiloa Snow kiloa; ...

ngadun barul gagiliyila gawal
yandigiluwa SNOWgiluwa

.. exceeding white as snow; ...

AND white be-be-ing-recently big thus-like SNOW-like

... and white were being big [i.e. very], thus-like like snow; ...

-giluwa: -LIKE

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

yandi gadayi / galayi / giluwā

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

[continues from previous frame]

Transliterated text: *...keawai wal yanti upā ba kaiyu korien*

*...keawai wal yanti upā ba kaiyu korien
tārai to upulli kan to yanti purrul kiloa.*

giyawayi wal yandi uba ba gayugurin
darayidu ubaligandu yandi barulgiluwa

... so as no fuller on earth can white them.

no certainly thus do-PH DONE able-lacking
other-ERG do-ing-agent-ERG thus white-like

... certainly thus no other doing-agent
[i.e. workman] >done<-did able-
<lacking> thus white-like [had such
ability to do white(ness) like (this)].

-giluwa: -LIKE

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

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 9:04

*Ngatun paibulleen bŭlla Elias ngatun Moses barun kin ko;
ngatun bŭlla wiya wiyelliella [bən] bāra Jesus [nʊŋ] ko.*

ngadun bayibaliyan bula ELIAS ngadun MOSES barunGingu

[4] And there appeared unto them Elias with Moses:
and they were talking with Jesus.

AND appear-do-ing-did they-two ELIAS AND MOSES them-all-to

And were appearing two, Elias and Moses, to them; ...

... ngatun bŭlla wiya wiyelliella [bən] bāra Jesus [nʊŋ] ko.

ngadun bula wiya wiyiliyila bara JESUSgu

... and they were talking with Jesus.

AND they-two speak speak-ing-recently they-all JESUS-ERG

... and they two (and) Jesus were speaking (to one another).

Mark 9:05

Ngatun noa Peterrō wiyā ngatun wiyelliella bōn Jesu nung,

Ālla Piṛriwul, murrorong ta ngeen kakillilielli ko unti bo: ngatun, ngatun wittimābunbilla ngeen Tabernacle ngoro kakilli ko; wakōl ta ngiroung ko [ka ko or ko ke], ngatun wakōl ta Mose ko, ngatun wakōl ta Elias ko.

ngadun nuwa PETERu wiya ngadun wiyiliyila bun JESUSnung

[5] And Peter answered and said to Jesus,

Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

AND he PETER-ERG speak-PH AND speak-ing-recently him JESUS-ACC

And he, Peter, spoke; and was speaking (to) him, Jesus: ...

... Ālla Piṛriwul, murrorong ta ngeen kakillilielli ko unti bo: ...

ala biriwal marurung da ngiyin gagililiyiligu andibu

... Master, it is good for us to be here: ...

ho chief good AFFirm we-all be-be-ing-ing-recently-for here-EMPH

... “Hey, chief, (it is) good, aye, (that) we were constantly being emphatically-here: ...

... ngatun, ngatun wittimābunbilla ngeen Tabernacle ngoro kakilli ko; ...

ngadun ngadun widimabanbila ngiyin TABERNACLE nguru gagiligu

... and let us make three tabernacles; ...

AND AND build-make-make-permit-IMP! we-all TABERNACLE three be-be-ing-for

... and, and (you) must permit (that) we build three tabernacles for being; ...

MYSTERY WORD: *widi*

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

COMMENT: ‘build’ AND ‘achieve’ are similar concepts

wi: INLAND WORD FOR ‘fire’

[continues from previous frame]

...*ngatun wakōl ta Mose ko, ...*

ngadun wagul da MOSESgu

... and one for Moses, ...

AND one AFFirm MOSES-for

... and one, aye, for Moses, ...

...*ngatun wakōl ta Elias ko.*

ngadun wagul da ELIASgu

... and one for Elias.

AND one AFFirm ELIAS-for

... and one, aye, for Elias.

Mark 9:06

*Kulla noa kōttai korien [wist]
minnung noa wiyelli [kə] liella;
kulla [133] bāra kinta kān kauwul kān,*

gala nuwa gedayigurin
minang nuwa wiyililiyila

[6] For he wist not what to say;
for they were sore afraid.

because he think-HAB-lacking
what he speak-ing-ing-recently

Because he thought-lacking [i.e. did not
know] what he was constantly speaking, ...

... *kulla [133] bāra kinta kān kauwul kān,*

gala bara gindagan gawalgan

... for they were sore afraid.

because they-all fear-agent big-agent

... because they (were) big fear-agent(s) [i.e. greatly afraid].

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	

Mark 9:07

Ngatun unta ta Yirēl lo wuteā barun:

*ngatun Pullē kakulla yarēl la birung, wiyelliella, Unni ta yināl
[emmoumba] pitulmulli kān emmoumba; ngurrulla bōn.*

ngadun anda da yirilu wudiya barun

[7] And there was a cloud that overshadowed them:

and a voice came out of the cloud, saying, This is my beloved Son: hear him.

AND there AFFirm cloud-ERG cover-PH them-all

And there [i.e. now], aye, a cloud covered them: ...

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*

DOUBTFUL TkId TRANSLATION

KJV *there was a cloud*

TkId *anda da yirilu*

there AFFirm cloud-ERG

IS TkId USING AN ANGLICISM 'there was'
AS IN 'there was once'; OR IS THIS THE
LOCative 'over there'
ASSUME locative, PERHAPS ANGLICISM

... ngatun Pullē kakulla yarēl la birung, ...

ngadun baLi gagala yarilabirang

.. and a voice came out of the cloud, ...

AND voice be-be-PH cloud-away from

... and a voice was from the cloud, ...

[continues next frame]

[continues from previous frame]

... *wiyelliella, Unni ta yināl [emmoumba] pitulmulli kān emmoumba; ...*

wiyiliyila ani da yinal bidalmaligan imuwumba

... saying, This is my beloved Son: ...

... speak-ing-recently this AFFirm son joy-make-ing-agent me-of

... speaking: “This, aye, (is) my joy-making-agent [i.e. beloved] son; ...

... *ngurrulla bōn.*

ngarala bun

... hear him.

hear-IMP! him

... (you) must hear [i.e. listen to] him”.

Mark 9:08

Ngatun tāntoa kul bo, nakulla bāra ba kirraikirrai [round about],

keawai bara na pa korien kore butte, wonto ba bōn Jesu nung wakōl bo ta noa barun ka toa.

ngadun danduwagalbu nagala bara ba girayi girayi

[8] And suddenly, when they had looked round about,

they saw no man any more, save Jesus only with themselves.

AND enough-belong-EMPH [immediately]

see-be-PH they-all WHEN/if twist twist

And immediately, when they saw twist-twist [i.e. round about], ...

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

... *keawai bara na pa korien kore butte, ...*

giyawayi bara naBAgurin guri badi

... they saw no man any more, ...

no they-all see-NEG-lacking man continue (more)

... they no saw <not> <lacking>

[i.e. did not see] men (any) more, ...

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)

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 [?]

[continues next frame]

[continues from previous frame]

... *wonto ba bōn Jesu nung*
wakōl bo ta noa barun ka toa.

wandu ba bun JESUSnung
wagulbu da nuwa barunGaduwa

... save Jesus only with themselves.

instead DONE him JESUS-ACC one-EMPH
AFFirm he them-all-in company with

... instead (just) him, Jesus, he emphatically-
one [i.e. alone], aye, in company with them.

wandu ba: whereas / INSTEAD

wandu ba

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

-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)

-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 9:09

Ngatun uwolliella bāra ba bulkurrā birung

*pirāl noa wiyā barun yāri bāra wiyennun kore –/1 or wiyēa kun koa bāra kore
nung./2 [___?2 ___] unnoa tara nakulla bāra ba, boungkullin nun yinal ba
kore koba ba tetti ka birung.*

ngadun uwaliyila bara ba balgarabirang

[9] And as they came down from the mountain,
he charged them that they should tell no man what things they had seen, till the Son of
man were risen from the dead.

AND move-ing-recently they-all WHEN/if hill-away from

And when they were moving [i.e. coming] from the hill, ...

... pirāl noa wiyā barun yāri bāra wiyennun kore – ...

biral nuwa wiya barun yari bara wiyinan guri

... he charged them that they should tell no man ...

hard he speak-PH them-all stop they-all speak-will man

... he hard-spoke [i.e. charged] them: stop they will
speak (to) man [i.e. they should not speak to anyone] ...

DOUBTFUL Tkld TRANSLATION

KJV they should tell no man

Tkld **yari bara wiyinan guri—**

stop they-all speak-will man —

Tkld DID NOT TRANSLATE 'no man'.

PERHAPS:

yari bara wiyinan giyawayi guri-bu guri-bu

stop they-all speak-will no man-EMPH man-

EMPH

stop they will speak no emphatically man

emphatically man [i.e. to no-one]

[continues next frame]

[continues from previous frame]

.../1 *or wiyēa kun koa bāra kore nung*./2 [____?2 ____] ...

\ OR wiyiyaganGuwa bara gurinung\

.. he charged them that they should tell no man ...

\ OR speak-lest-now-having they-all man-ACC \

... \OR lest they speaking (to any) man \ ...

-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

... *unnoa tara nakulla bāra ba*, ...

anuwadara nagala bara ba

... what things they had seen, ...

that-PLUR see-be-PH they-all DONE

... (about) those things they >done<-saw, ...

... *boungkullin nun yinal ba kore koba ba tetti ka birung*.

bungGalinan yinal ba guriguba ba didigabirang

... till the Son of man were risen from the dead.

rise-be-ing-will son WHEN/if man-of DONE dead-away from

... when [i.e. until] the son of man will be rising from dead.

UNIDENTIFIED TERMS

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

Mark 9:10

<https://collection.sl.nsw.gov.au/record/94RxMAK1/jzwmOaZrD4l3D>

Ngatun yuropā bāra unnoa ta wiyelli ta barun bo ta,
wiya wiyell[iella]een bāra bo bāra bo, minnung ke unni boungkulli ta tetti ka birung minnung kān.

ngadun yuruba bara anuwa da wiyili da barunbu da

[10] And they kept that saying with themselves,
questioning one with another what the rising from the dead should mean.

AND hide-PH they-all that AFFirm speak-ing
ABSTR them-all-EMPH AFFirm

And they hid that, aye, speaking (to)
emphatically-them [i.e. themselves], aye, ...

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC
AFFIRMATION **-bu da** OVER 60 TIMES:
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"-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]

... wiya wiyell[iella]een bāra bo bāra bo, ...

wiya wiyiliyan barabu barabu

... questioning one with another ...

speak speak-ing-did they-all-EMPH they-all-EMPH [amongst themselves]

... speak-speaking [i.e. repeatedly speaking] emphatically-they
emphatically-they [i.e. amongst themselves]: ...

... minnung ke unni boungkulli
ta tetti ka birung minnung kān.

minang gi ani bungGali da
didigabirang minang Gan

... what the rising from the dead should mean.

what be this rise-be-ing ABSTR dead-away from what goodness knows

... "What be this rising from the dead, what indeed?"

SPECIAL WORD:
gan: INDEED

gan: goodness knows
Tkld STATES **gan** TO BE AN
IDIOM FOR 'not know', BUT
TRANSLATES IT AS 'being'

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 9:11

ſ Ngatun bāra bōn wiyā, wiyelliella;

Minnaring tin bara Grammateu wiyān [ngiakai] /or unni or/
(corrected L.M.) yanti tānan wal niuwoa bonēn uwonnun [~~wal~~
~~bonēn Elias or Elias bonēn.~~] [[cor]rected [...]]LM

ngadun bara bun wiya wiyiliyila

[11] And they asked him, saying,
Why say the scribes that Elias must first come?

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

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

... Minnaring tin bara Grammateu wiyān
[ngiakai] /or unni or/ (corrected L.M.) yanti ...

minaringdin bara SCRIBE
wiyan \OR ani \OR yandi

... Why say the scribes that ...

what-because they-all SCRIBE
speak-now \OR this \OR thus\

... “Because of what [i.e. why] (do) they,
the scribes, speak this thus: ...

minaringdin: WHY

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

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 lead 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.”

...tānan wal niuwoa bonēn uwonnun [~~wal bonēn~~
Elias or Elias bonēn.] [[cor]rected [...]] LM

danan wal nyuwuwa bunin uwanan

... Elias must first come?

approach certainly he beforehand move-will ELIAS

... he [Elias] will certainly approach-move beforehand [i.e. first]”.

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)		

Ngatun noa wiyā, [ngatun] wiyelliella barun, kauwā tanān niuwoa bonēn Elias, ngatun murrorōng umeakān noa [Restoreth or Remormeth] yantīn unnung tāra; ngatun /wiyā Jesu ko noa barun [Italics] / ngiakai tara upā[tōara-ta] Book ka yinallin kore koba tin minnung bung ngunnun wāl bōn, [ngatun/or yarakai wāl bōn umunnnun 2[?] minnung bo minnung bo. / ngatun warikunnun wal ngāti ke. [WORD ORDER DOUBTFUL AT END]

ngadun nuwa wiya wiyiliyila barun

[12] And he answered and told them,

Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

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

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

... *kauwā tanān niuwoa bonēn Elias, ...*

gawa danan nyuwuwa bunin ELIAS

... Elias verily cometh first, ...

be-IMP! approach he beforehand ELIAS

... “Yes, he, Elias, approach beforehand [i.e. first], ...

... *ngatun murrorōng umeakān noa [Restoreth or Remormeth] yantīn unnung tāra; ...*

ngadun marurung umiyagan nuwa yandin anangdara

... and restoreth all things; ...

AND good make-again-now he all that-PLUR

... and he makes good again all those things; ...

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 (<i>thus every</i>)		
yagida galayi	now time (until)		
yandi galayi	thus time (once upon a time; so long as)		

-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**

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

[continues from previous frame]

... /wiyā Jesu ko noa barun [Italics] /

wiya JESUSgu nuwa barun

... ..

speak-PH JESUS-ERG he them-all

... he, Jesus, spoke to them, ...

DOUBTFUL MS

Tkld **wiya JESUSgu nuwa barun**
THIS IS DOUBLE-UNDERLINED, AND PLACED BETWEEN SLASHES. PERHAPS INTENDED AS A VARIANT OF THE VERSE OPENING WORDS. THERE IS A NUMERAL PLACEMENT INDICATOR, BUT NO CORRESPONDING MARKER IN THE TEXT.

...ngatun ngiakai tara upā[tōara-tā]

Book ka yinallin kore koba tin ...

ngadun ngiyagayi dara uba
BOOKga yinalin gurigubadin

... and how it is written of the Son of man, ...

AND like this-PLUR do-PH BOOK-at
son-because man-of-because

... and like this (someone) did [i.e. wrote] things at
[i.e. in] the book, because of the son of man ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

DOUBTFUL AGREEMENT

KJV *of the Son of man*

Tkld **yinalin gurigubadin**
PERHAPS BETTER REPRESENTED BY:

yinalin guriguba

son-because man-of
because of the son of man

-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]

...minnung bung ngunnun wāl bōn, [~~ngatun/or yarakai wāl~~
~~bōn-umunnun~~ ₂[?]] minnung bo minnung bo. / ...

minang **bang**Ganan wal bun

minangbu minangbu

... that he must suffer many things, ...

what do-compel-will certainly him what-EMPH what-EMPH

... what will certainly compel him do [i.e. suffer]
emphatically-what emphatically-what
[i.e. whatever, 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**

RELATIVE PRONOUNS

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

...ngatun warikunnun wal ngāti ke.

ngadun wariganan wal **ngadi** gi

... and be set at nought.

AND reject-will certainly nothing be

... and nothing will certainly be reject(ed)".

VERB 'to be'

ACCORDING TO R.M.W. DIXON,
"Most Australian languages lack
any verb 'to be'" [Dixon 1980
491:12]

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

Mark 9:13

Wonto ba bang wiyān nurun,

*kauwā yuna bota wāl uwā [ta-la] noa Elias, ngatun
umā bōn bāra mūnnung ba[toara-barun-ba] bōn ba
[What they listed ...L.M.], yanti ba upatoara ta Book
ka ngikoung kai.*

wandu ba bang wiyan nurun

[13] But I say unto you,

That Elias is indeed come, and they have
done unto him whatsoever they listed, as it
is written of him.

instead DONE I speak-now ye-all

Instead I speak (to) you: ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS 'instead'.

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

180 **wandu ba**

70 **wandu xxx ba**

... kauwā yuna bota wāl uwā [ta-la] noa Elias, ...

gawa yunabu da wal uwa nuwa ELIAS

... That Elias is indeed come, ...

be-IMP! [yes] true-EMPH AFFirm certainly move-PH he ELIAS

... "Yes, (it is) emphatically-true, aye, (that)
he, Elias, certainly moved [i.e. came], ...

-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]

[continues next frame]

[continues from previous frame]

...ngatun umā bōn bāra mīnnung ba[tōara
barun-ba] bōn ba [What they listed ... **L.M.**], ...

ngadun uma bun bara

minang ba bun ba

... and they have done unto
him whatsoever they listed, ...

AND make-PH him they-all
WHAT do-PH him DONE

... and they made [i.e. did] (to) him THAT
WHICH [i.e. what(ever)] done (to) him, ...

...yanti ba upatoara ta Book ka ngikoung kai.

yandi ba ubadwara da

BOOKGa ngigungGayi

... as it is written of him.

thus DONE do-done to ABSTR BOOK-at him-at

... thus-done [i.e. likewise] (as is) do-endowed
[i.e. done by, i.e.written] at [i.e. in] the book
because of [i.e. about] him.”

minang: INTERROGATIVE

minang INTERROGATIVE
—NOT RELATIVE PRONOUN
INTERROGATIVES

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

RELATIVE PRONOUN [refers back
to a noun]

who, whom, whose, which, that

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

MS ERROR [?]

minnung bōn ba

minang ba bun ba
MS UNCLEAR. PERHAPS INTENDED

minang-bu bun ba
WHAT-EMPH him DONE
what(ever) done (to) him
PERHAPS BETTER AS:

ngala-bu bun uma-dwara
what-EMPH him make-done to
what(ever) done (to) him

RELATIVE PRONOUNS

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

Tkld HELPERS: BB & LM

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

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

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

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

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

Mark 9:14

*ſ Ngatun uwā noa ba barun kin ko [L.M.] wirrobulli kan ngikoumba kin ko,
nakulla noa konara kauwul kān ta {~~bunun~~ [?] kātōa} bārun kuttōa, ngatun bara Grammateu ko wiyelliella barun:*

ngadun uwa nuwa ba barunGinGu wirubaligan ngigumbaginGu

[14] And when he came to his disciples,
he saw a great multitude about them, and the scribes questioning with them.

AND move-PH he WHEN/if them-all-to follow-ing-agent him-of-to

And when he moved [i.e. came] to them, to 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

Tkld HELPERS: BB & LM

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

*... nakulla noa konara kauwul kān ta
{~~bunun~~ [?] kātōa} bārun kuttōa, ...*

**nagala nuwa gunara
gawalgan da barunGaduwa**

.. he saw a great multitude about them, ...

see-be-PH he crowd big-BEness
AFFirm them-all-in company with

... he saw a big-ness crowd [i.e. great multitude]
in company with them, ...

-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

-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 bara Grammateu ko wiyelliella barun:

ngadun bara SCRIBEgu wiyiliyila barun

... and the scribes questioning with them.

AND they-all SCRIBE-ERG speak-ing-recently them-all

... and they, the scribes, were speaking (to) [i.e. questioning] them:

Mark 9:15

Ngatun tantoa kul bo yantīn bara kore
nakulla bōn bara ba, kōttāleen bāra kauwullān ngatun murulliella bōn
ngatun umulliella [saluting] bōn.

ngadun danduwagalbu yandin bara guri

[15] And straightway all the people,
when they beheld him, were greatly amazed, and running to him
saluted him.

AND enough-belong-EMPH [immediately] all they-all man

And immediately, they, all the men, ...

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

... *nakulla bōn bara ba, ...*

nagala bun bara ba

... when they beheld him, ...

see-be-PH him they-all WHEN/if

... when they saw him, ...

[continues next frame]

[continues next frame]

[continues from previous frame]

...*kōttāleen bāra kauwullān* ...
gudaliyan bara gawalan
... were greatly amazed, ...
think-ing-did they-all big-ness
... they were big-ness [i.e. greatly] thinking, ...

-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 murulliella bōn ngatun umulliella* [saluting] *bōn*.
ngadun maraliyila bun ngadun umaliyila bun
... and running to him saluted him.
AND run-ing-recently him AND make-ing-recently him
... and were running (to) him and were making [i.e. saluting] him.

Mark 9:16

Ngatun wiyā noa barun Grammateu nung, [wia] [137]

Minnaring nura wiyān barun?

ngadun wiya nuwa barun SCRIBEnung

[16] And he asked the scribes,

What question ye with them?

AND speak-PH he them-all SCRIBE-ACC

And he spoke (to) them, the scribes: ...

... Minnaring nura wiyān barun?

minaring nura wiyan barun

... What question ye with them?

what you-all speak-now them-all

... “What do you speak (to) [i.e. ask] them?”

Mark 9:17

Ngatun wakōl lo konara koba ko wiyayelleen [P]

Ā Piriwul mānkulla bīn bang [~~bīntun kin kō~~] yinal emmoumba ngiroung kin ko, Marai kān noa Mupa[~~i-kān~~] rān:

ngadun wagulu gunaragubagu wiyayiliyan

[17] And one of the multitude answered and said,
Master, I have brought unto thee my son, which hath a dumb spirit;

AND one-ERG crowd-of-ERG speak-back-ing-did

And one of the crowd was answering: ...

DOUBTFUL AGREEMENT

KJV *one of the multitude*

Tkld **wagulu gunaragubagu**
one-ERG crowd-of-ERG

PERHAPS BETTER REPRESENTED BY:

wagulu gunara-guba
one-ERG crowd-of
one of the crowd

... Ā Piriwul mānkulla bīn bang [~~bīntun kin kō~~] yinal emmoumba ngiroung kin ko, ...

ya biriwal manGala bin bang yinal imuwumba ngirungGinGu

... Master, I have brought unto thee my son, ...

ah chief take-be-PH thee I son me-of thee-to

... "Ah, chief, I took [i.e. brought to] you my son, to you, ...

... Marai kān noa Mupa[~~i-kān~~] rān:

marayigan nuwa mubaran

... which hath a dumb spirit;

spirit-agent he shut-URG-now

... he (has) a spirit-agent, shut [i.e. dumb-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]

Mark 9:18

Ngatun wontaring noa ba man t̃ān [kulla] bōn

yiirbungngān bōn; ngatun kurrāng toara bung ngān noa, ngatun tuṅgāt puntān tira ko ngikoumba ko, ngatun yakai noa kattān: ngatun wiyā bāng bārūn wirobulli kan nung ngiroumba warikulli ko bōn [wara-pai-kə] warai kolang; ngatun kaiyu korien bāra.

ngadun wandaring nuwa ba mandan bun

[18] And wheresoever he taketh him,
he teareth him: and he foameth, and gnasheth with his teeth, and
pineth away: and I spake to thy disciples that they should cast him
out; and they could not.

AND where-to he DONE take-AFF-now him

And where-to he <spirit> >done<-takes
[i.e. brings] him [the dumb son], ...

... *yiirbungngān bōn; ...*

yiirbangGan bun

... he teareth him: ...

shred-do-compel-now him

... (he, spirit) shreds him [the dumb son]; ...

... *ngatun kurrāng toara bung ngān noa, ...*

ngadun garangdwara bangGan nuwa

... and he foameth, ...

AND foam-done to do-compel-now him

... and he do-compels foam-endowed [i.e. he
<spirit> causes [the dumb son] (to) foam]; ...

PLACE

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

-ring: TOWARDS

WITH SOME WORDS, THE
SUFFIX **-ring** APPEARS TO
MEAN **towards**.

WITH OTHER WORDS, e.g.

minaring: what

mararing: inside

yuring: go away

IT DOES NOT

[continues from previous frame]

...ngatun turngāt puntān tira ko
ngikoumba ko, ...

ngadun dur ngad bandan
diragu ngigumbagu

... and gnasheth with his teeth, ...

AND pierce quick fall-now
tooth-using him-of-using

... and [the dumb son] pierce-quick-falls
[i.e. gnashes] using his teeth, ...

Tkld MIS-INVENTIONS:

many things / thank / gnash

Tkld coined the following terms, possibly incorrect:

many things	minangbu minangbu	what-EMPH what-EMPH
thank	bidal-ma	joy-make
gnash:	dur ngad banda-li-gu	pierce quick fall

DOUBTFUL AGREEMENT

KJV *with his teeth*
Tkld **diragu ngigumbagu**
tooth-using him-of-using
PERHAPS BETTER AS::
diragu ngigumba
tooth-using him-of

MYSTERY WORD: gnash

SPECULATIVE **durngadbandan:**
ANALYSIS dur pierce
ngad hurry, quick
bandan fall-now
ba do
(n)da AFF
n now

...ngatun yakai noa kattān: ...

ngadun yagayi nuwa gadan

... and pineth away: ...

AND bad-ITEM [?] he be-AFF-now

... and he [the dumb son] is bad [?] [i.e. pines away]; ...

MYSTERY WORD: yakai

yakai: POSSIBLE MS ERROR
FOR **ya(ra)gayi** bad [?]
OR DOES IT MEAN 'faint',
'waste away' OR SIMILAR [?]

[continues next frame]

[continues from previous frame]

...ngatun wiyā bāng bārun wirobulli kan nung ngiroumba
warikulli ko bōn [~~wara-pai-kə~~] warai kolang; ...

ngadun wiya bang barun wirubaliganung
ngirumba warigaligu bun warayigulang

... and I spake to thy disciples that they should cast him out; ...

AND speak-PH I them-all follow-ing-agent-ACC
thee-of reject-ing-for him outside-towards

... and I spoke (to) them, your following-agent(s) [i.e. disciples]
for [i.e. about] rejecting him towards-outside; ...

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

ANGLICISM 'out': warayi

'out' IS AN IDIOMATIC ADJUNCT FOR VERBS OF OLD-ENGLISH RATHER THAN LATIN ORIGIN, AS 'pluck out', 'cast out', 'go out' AND SHOULD NOT BE TRANSLATED LITERALLY, THE out-ness BEING IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE [extract, eject, leave, etc.]

...ngatun kaiyu korien bāra.

ngadun gayugurin bara

... and they could not.

AND able-lacking they-all

... and they (were) able-lacking [i.e. could not].

Mark 9:19

Ngatun noa wiyayelleen bōn,

*ngatun wiyelliella, katiou unni willung ngēl ngurrur korien! Yakoaanta lāng bāng kunnun nurun kin?
Yakoanta lang bang kamunbinnun [bāng] nurun?
Māra bōn [untī-kə] emmoung kin ko.*

ngadun nuwa wiyayiliyan bun

[19] He answereth him,
and saith, O faithless generation, how long
shall I be with you? how long shall I suffer
you? bring him unto me.

AND he speak-back-ing-did him

And he [Jesus] was speaking-back [i.e. answering] him [the father], ...

... *ngatun wiyelliella, ...*

ngadun wiyiliyila

... and saith, ...

AND speak-ing-recently

... and was speaking: ...

... *katiou unni willung ngēl ngurrur korien! ...*

gadyu ani wilangNGil ngaragurin

... O faithless generation, ...

pain this return/behind (past)-place [generation] hear-lacking

... "Pain [i.e. alas] this behind-place [i.e. generation] hear-lacking [i.e. is faithless]. ...

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]

...*Yakoanta lāng bāng*
kunnun nurun kin? ...

yaguwandalang bang
ganan nurunGin

... how long shall I be with you? ...

when-ness I be-will ye-all-at

... When [i.e. how long] will I be at [i.e. with] you? ...

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 (<i>thus every</i>)		
yagida galayi	now time (until)		
yandi galayi	thus time (once upon a time; so long as)		

-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

...*Yakoanta lang bang kamunbinnun [bāng] nurun?* ...

yaguwandalang bang gamanbinan nurun

... how long shall I suffer you? ...

when-ness I be-make-permit-will ye-all

... When [i.e. how long] will I be permit [i.e. put up with] you? ...

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 (<i>thus every</i>)		
yagida galayi	now time (until)		
yandi galayi	thus time (once upon a time; so long as)		

...*Māra bōn [untī-kə] emmoung kin ko.*

mara bun imuwungGinGu

... bring him unto me.

take-IMP! him me-to

... (You) must take [i.e. bring] him [the dumb son] to me".

Mark 9:20

Ngatun mānkulla bōn bāra ngikoung kin ko

ngatun nakulla ngaiya noa bōn ba, tantoa kul bo yīrbungngā ngaiya bōn Marai [kən] to; [139] ngatun puntimulleen noa purrai ta, ngatun tinnūr-tinnūr kulleen, kurrāng-toara-bung-ngaliella.

ngadun manGala bun bara ngigungGinGu

[20] And they brought him unto him:

and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

AND take-be-PH him they-all him-to

And they took him [the dumb son] to him [Jesus], ...

... *ngatun nakulla ngaiya noa bōn ba, ...*

ngadun nagala ngaya nuwa bun ba

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

AND see-be-PH then he him WHEN/if

... and then when he [Jesus] saw him [the dumb son], ...

... *tantoa kul bo yīrbungngā ngaiya bōn Marai [kən] to; [139] ...*

danduwagalbu yiyirbangGa ngaya bun marayidu

... straightway the spirit tare him; ...

enough-belong-EMPH [immediately]
shred-do-compel-PH then him spirit-ERG

... the spirit then immediately shredded him [the dumb son]; ...

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

[continues next frame]

[continues from previous frame]

...*ngatun puntimulleen noa purrai ta, ...*

ngadun bandimaliyan nuwa barayida

... and he fell on the ground, ...

AND fall-make-ing-did he earth-at

... and he ([the dumb son]) fall-making at [i.e. to] the earth, ...

...*ngatun tinnūr-tinnūr kulleen, ...*

ngadun dina dinagaliyan

.. and wallowed ...

AND foot foot-be-ing-did

... and ([the dumb son]) was foot foot-ing [i.e. wallowing], ...

...*kurrāng-toara-bung-ngaliella.*

garangdwarabangGaliyila

... foaming.

foam-done to-do-compel-ing-recently

... (and) foam-endowed-compelling [i.e. foaming].

Mark 9:21

<https://collection.sl.nsw.gov.au/record/94RxMAK1/jzwmOaZrD4l3D>

*Ngatun noa wiya bōn, Biyungbai ngikoumba,
yakounta birung kakulla yanti tanān uwā ngikoung kin? Ngatun noa wiya wonnai
ta birung bo.*

ngadun nuwa wiya bun biyangbayi ngigumba

[21] And he asked his father,
How long is it ago since this came unto him? And he
said, Of a child.

AND he speak-PH him father-ITEM him-of

And he [Jesus] spoke (to) him, his [the dumb son's] father: ...

-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

*... yakounta birung kakulla yanti
tanān uwā ngikoung kin? ...*

**yaguwandabirang gagala
yandi danan uwa ngigungGin**

... How long is it ago since
this came unto him? ...

when-away from be-be-PH
thus approach move-PH him-at

... “From when did thus [i.e. this]
approach-moved at [i.e. came to]
him [the dumb son]?” ...

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

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

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

TIME

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 (<i>thus every</i>)		
yagida galayi	now time (until)		
yandi galayi	thus time (once upon a time; so long as)		

...Ngatun noa wiya wonnai ta birung bo.

ngadun nuwa wiya wanayidabirangbu

... And he said, Of a child.

AND he speak-PH child-away from-EMPH

... And he [the father] spoke: “From emphatically-child [i.e. since ([the dumb son's]) childhood].

Mark 9:22

Ngatun warri kā murrinmurrin bōn ngali koyung ka,

ngatun kokoin ta, tetti bungngulli ko bōn: /or tetti bungngnuwil koa bōn:/ wonto wiā bi kaiyu kān minnung bulli ko, ngurrurrurmulla bi ngearun, ngatun umulla.

ngadun wariga marin marin bun ngali gwiyangGa

[22] And oftentimes it hath cast him into the fire,
and into the waters, to destroy him: but if thou canst do any thing, have compassion
on us, and help us.

AND reject-PH frequent him this fire-at

“And this often rejected him [the dumb son] at [i.e. into] the fire, ...

... ngatun kokoin ta, ...

ngadun guguwinda

... and into the waters, ...

AND water-at

... and at [i.e. into] water, ...

...tetti bungngulli ko bōn: /or tetti bungngnuwil koa bōn:/ ...

didibangGaligu bun \OR didibangGawilguwa bun

.. to destroy him: ...

dead-do-compel-ing-for him \OR dead-do-compel-might-having him \

... for dead-compelling him [i.e. destroying him]: \ OR dead-might-compelling him: \ ...

[continues next frame]

[continues from previous frame]

... *wonto wiā bi kaiyu kān minnung bulli ko*, ...

wandu wiya bi gayugan minangbaligu

... but if thou canst do any thing, ...

instead QUESTION thou able-agent what-do-ing-for

... instead, QUERY: (if) you able-agent for what-doing [i.e. can do whatever], ...

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**

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
<div style="border: 1px solid black; padding: 2px; display: inline-block;"> what = 'that which' </div>	anduwa that
	anang that
	ngaluwa that
	nginuwa that

... *ngurrurrurmulla bi ngearun, ngatun umulla*.

ngararamala bi ngiyaran ngadun umala

... have compassion on us, and help us.

pity-make-IMP! thou us-all AND make-IMP!

... (you) must pity, and make [i.e. help us]."

Jesu ko noa wiyā bōn,
wiyā ngurrunnun bi ba, yantīn wal
minnungbulli ko ngikoung kin ta ko.

JESUSgu nuwa wiya bun

[23] Jesus said unto him,
If thou canst believe, all things are possible to
him that believeth.

JESUS-ERG he speak-PH him

He, Jesus, spoke (to) him [the father]: ...

... *wiyā ngurrunnun bi ba, ...*

wiya ngaranan bi ba

... If thou canst believe, ...

QUESTION hear-will thou WHEN/if

... “QUERY: if you will hear [i.e. believe], ...

...*yantīn wal minnungbulli ko*
ngikoung kin ta ko.

yandin wal minangbaligu
ngigungGindagu

... all things are possible
to him that believeth.

all certainly what-do-ing-for
him-at-to

... certainly all what-for-doing
at-to-him [i.e. anything is
possible for him)].

-kin /-din: CAUS/LOC/ALL/PERL				
IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:				
	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

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 = 'that which'	anduwa that	
	anang that	
	ngaluwa that	
	nginuwa that	

Mark 9:24

*Ngatun tantoa kul bo kaibulleen
noa Biyungbai ta wonnai ko ba ta,
ngatun wiyā noa ngurrun to [with tears], Ā Pi[ʔ]riwul, ngurrān
bang; nguṛrurmuṛra bunbilla bi tia kulla ngurrurmai ngulli ta
emmoumba kai. or tin.*

ngadun danduwagalbu gayibaliyan
nuwa biyangbayi da wanayiguba da

[24] And straightway the father of the child cried out,
and said with tears, Lord, I believe; help thou mine unbelief.

AND enough-belong-EMPH [immediately]
call-do-ing-did he father-ITEM AFFirm
child-of AFFirm

And immediately he, the father, aye,
of the child, aye, was calling, ...

... ngatun wiyā noa ngurrun to [with tears], ...

ngadun wiya nuwa ngarundu

... and said with tears, ...

AND speak-PH he shedtear-using

... and he spoke using [i.e. with] tears: ...

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

DOUBTFUL Tkld TRANSLATION

KJV the father of the child cried out
Tkld gayibaliyan nuwa biyangbayi da
wanayiguba da
call-do-ing-did he father-ITEM AFFirm
PERHAPS MIGHT HAVE BEEN BETTER
AS ERGative
... biyang-bayi-gu wanayi-guba
... father-ITEM-ERG child-of
cried out the father of the child

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

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

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

[continues from previous frame]

...*Ā Pi[ʔ]riwul, ngurrān bang; ...*

ya biriwal ngaran bang

... Lord, I believe; ...

ah chief hear-now I

... “Ah, chief, I hear [i.e. believe]; ...

...*nguṛrurmuṛra bunbilla bi tia ...*

ngaramarabanbila bi diya

... help thou ...

hear-make-URG-permit-IMP! thou me

... you must urgently permit me (to) hear [i.e. believe], ...

...*kulla ngurrurmai ngulli ta emmoumba kai. or tin.*

gala ngaramayingali da imuwumbagayi \ OR imuwumbadin

... mine unbelief.

because hear-make-almost-ing ABSTR
me-of-because \OR me-of-because\

... because (of) my almost-hearing [i.e. unbelief]”.

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

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

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

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

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

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

Mark 9:25

Ngatun nakulla Jesu ko noa ba bārun kore uwā kaiimulliko,

koakā noa bōn yara kai kān Marai ta, wiyelliella bōn, Ngintoa [mupai] [141] muparān bi [kān], ngatun [wɔŋkɪl] waroko kāri bi Marai ta, wiyān bānūng, kaai tanān pai kullia murrung ka birung ngikoung [kɪn] ka ta birung, ngatun yāri bi pulōng [katēa-kunnnn] kullea ngikoung kin ko.

ngadun nagala JESUSgu nuwa ba barun guri uwa gawumaligu

[25] When Jesus saw that the people came running together,
he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

AND see-be-PH JESUS-ERG he WHEN/if them-all man move-PH gather-make-ing-for

And when he, Jesus, saw them, the men, move for gathering, ...

... koakā noa bōn yara kai kān Marai ta, wiyelliella bōn, ...

guwaga nuwa bun yaragayigan marayi da wiyiliyila bun

... he rebuked the foul spirit, saying unto him, ...

scold-be-PH he him bad-agent spirit AFFirm speak-ing-recently him

... he scolded him, the bad-agent spirit, aye, speaking (to) him: ...

...Ngintoa [mupai] [141] muparān bi [kān],
ngatun [wɔŋkɪl] waroko kāri bi Marai ta, ...

nginduwa mubaran bi ngadun
warugu gari bi marayi da

... Thou dumb and deaf spirit, ...

thou shut-URG-now thou AND stupid man thou spirit AFFirm

... "You, you (are) dumb and you (are) stupid [?] spirit, aye, ...

MYSTERY warugu gari

waroko kāri

warugu gari

CONTEXT SUGGESTS 'stupid man'
TWO EXAMPLES OFFER SLIGHT
SUPPORT FOR THIS
INTERPRETATION

"Worree.worrung "	wari warang	"Stupid fellow"	stupid	Larmer (RSNSW) HntrR [225.2:19] [NrN]
"Warro kar gorar Wongalbee"	waruga gura wangGalbi	"You're a stupid fellow"	stupid man stupid thou	Tkld KRE c.1835 [140:2] [Kre]

[continues next frame]

[continues from previous frame]

... *wiyān bānūng*, ...**wiyan ba nung**

... I charge thee, ...

speak-now I-thee

... I speak (to) you [spirit]: ...

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

... *kaai tanān pai kullia murrung ka birung ngikoung [kin] ka ta birung*, ...**gayi danan bayigaliya marangGabirang ngigungGadabirang**

... come out of him, ...

come approach appear-be-ing-IMP!
inside-away from him-of-away from... come approach (and you) must be appearing,
away from the inside of from him [the dumb son], ...

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

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa
AND VARIANTS WITH ngirung , nurun , etc.		

... *ngatun yāri bi pulōng [katēa-kunnun] kullea ngikoung kin ko*.**ngadun yari bi bulungGaliya ngigungGinGu**

... and enter no more into him.

AND stop thou enter-be-ing-IMP! him-to

... and you must stop entering to [i.e. into] him [the dumb son]".

Mark 9:26

Ngatun Marai to noa kaibulleen,

ngatun yiirbungnga bōn [kaūwul] butti bungngā, ngatun tanān paibeā ngikoung ka birung: ngatun noa kakulla yanti tetti kulwun kiloa; Ngala tin [wiya] wiyā [winta-bāra] kiranwul lo bara, tetti noa kuttān.

ngadun marayidu nuwa gayibaliyan

[26] And the spirit cried,
and rent him sore, and came out of him: and
he was as one dead; insomuch that many
said, He is dead.

AND spirit-ERG he call-do-ing-did

And he, the spirit, was calling, ...

... ngatun yiirbungnga bōn [kaūwul] butti bungngā, ...

ngadun yiyirbangGa bun badibangGa

... and rent him sore, ...

AND shred-do-compel-PH him continue (more)-do-compel-PH

... and compelled-shredded him [the dumb son], compelled-more [i.e. tore him more], ...

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 [?]

... ngatun tanān paibeā ngikoung ka birung: ...

ngadun danan bayibiya ngigungGabirang

... and came out of him: ...

AND approach appear [eject]-do-PH him-away from

... and approach appeared [i.e. ejected] from him [the dumb son]; ...

[continues next frame]

[continues from previous frame]

...*ngatun noa kakulla yanti tetti kulwun kiloa; ...*

ngadun nuwa gagala yandi didi galwunGiluwa

... and he was as one dead; ...

AND he be-be-PH thus dead stiff-like

... and he [the dumb son] was thus dead stiff-like [i.e. as still as death]; ...

...*Ngala tin [wiya] wiyā [winta-bāra]*
kiranwul lo bara, ...

ngaladin wiya giranwalu bara

... insomuch that many said, ...

that-because [therefore] speak-PH
all-certainly-ERG they-all

... that-because [therefore] they
certainly all [i.e. many], said: ...

but / because / therefore

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

MYSTERY WORD: giranwal

kiranwul
THERE ARE NO OTHER
EXAMPLES OF **giranwal**.
IF IT IS BASED ON
girun: all
THIS MIGHT YIELD
'many'

...*tetti noa kuttān.*

didu nuwa gadan

... He is dead.

dead he be-AFF-now

... "He [the dumb son] is dead".

Mark 9:27

*Wonto ba noa Jesu ko mānkulla bōn mutturrin,
ngatun puromā bōn wokka lang; ngatun noa boungkulleen.*

wandu ba nuwa JESUSgu
manGala bun madarin

[27] But Jesus took him by the hand,
and lifted him up; and he arose.

instead DONE he JESUS-ERG
take-be-PH him hand-by

Instead he, Jesus, took him [the dumb son] by the hand, ...

... *ngatun puromā bōn wokka lang; ...*

ngadun buruma bun wagalang

... and lifted him up; ...

AND raise-make-PH him high-ness

... and raised him [the dumb son] highness [i.e. up]; ...

... *ngatun noa boungkulleen.*

ngadun nuwa bungGaliyan

... and he arose.

AND he rise-be-ing-did

... and he [the dumb son] was rising.

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
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-rin	2	—	—	5

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

Mark 9:28

Ngatun uwā ngaiya noa ba murraring kokirā

wiyā bōn bāra wirrobuli kan ngikoumba ____ [privately] ____ Minnaring tin kaiyu korien ngeen kakulla warikulli ko bōn warai ta ko?

ngadun uwa ngaya nuwa ba mararing gugira

[28] And when he was come into the house,
his disciples asked him privately, Why could not we cast him out?

AND move-PH then he WHEN/if inside hut-at

And when he [J] then moved at [i.e. into] the house, ...

*... wiyā bōn bāra wirrobuli kan
ngikoumba ____ [privately] ____ ...*

**wiya [gara] bun bara
wirubaligan ngigumba**

... his disciples asked him privately, ...

speak-PH [**secret**] him they-all
follow-ing-agent him-of

... they, his disciples, spoke [**secret(ly)**] (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

MISSING WORD

Tkld HAS OMITTED 'privately':
PERHAPS: **gara**
SEE EXAMPLES

"... ngatun wiyelella kara, ..."	ngadun wiyelella gara	"... and said privately, ..."	AND speak-ing- recently secret	Tkld LUKE [X:10:23::1 56:19.1] [Awa]
"... ngatun kara uwa mirulla ko, ..."	ngadun gara uwa mirallagu	"... and went aside privately into a desert place ..."	AND secret move- PH poor-to	Tkld LUKE [IX:09:10::1 51:33.2] [Awa]
"... wiyelella kára barun, ..."	wiyelella gara barun	"... inquired of them diligently ..."	speak-ing-recently secret(ly) them-all	Tkld Matthew [II:02:07::1 5:16.1] [Awa]

...Minnaring tin kaiyu korien ngeen kakulla warikulli ko bōn warai ta ko?

minaringdin gayugurin ngiyin gagala warigaligu bun warayidagu

... Why could not we cast him out?

what-because able-lacking we-all
be-be-PH reject-ing-for him ouside-to

... "What-because [i.e. why] were we able-lacking
[i.e. unable] for rejecting him [**spirit**] to outside?"

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 **minyín** (BB)

OUTSIDE: warayi / waraba

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

Mark 9:29

Ngatun noa wiya [bōn] bārun,

yanti ta ka korien kakilli ko ngatirān tin, wonto ba wiyelli tin ngatun Mopai kulli tin [fast [?]]/ or ta korien tin. [143]

ngadun nuwa wiya barun

[29] And he said unto them,

This kind can come forth by nothing, but by prayer and fasting.

AND he speak-PH them-all

And he spoke (to) them: ...

... yanti ta ka korien kakilli ko ngatirān tin, ...

yandi da gagurin gagiligu ngadirandin

... This kind can come forth by nothing, ...

thus AFFirm be-lacking be-be-ing-for nothing-ness-because (through/by)

... “Thus, aye, be-lacking for being because of nothing, ...

-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]

... *wonto ba wiyelli tin* ...

wandu ba wiyilidin

... but by prayer ...

instead DONE speak-ing-because (through/by)

... instead by speaking [i.e. praying] ...

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

... *ngatun Mopai kulli tin* [fast [?]]/ or *ta korien tin*. **[143]**

ngadun mubayigalidin \ OR dagurindin

... and fasting.

AND shut-HAB-be-ing-because (through/by) \ OR eat-lacking-by\

... and by habitually being-shut [i.e. of mouth, fasting] \ OR by eat-lacking".

-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 9:30

Ŷ Ngatun bāra wita uwā unta birung,

ngatun uwā unta koa Galilee koa; ngatun noa wiyā yari kore ngimillinnun yanti ta.

ngadun bara wada uwa andabirang

[30] And they departed thence,
and passed through Galilee; and he would not that any
man should know it.

AND they-all depart move-PH there-from

And they depart-moved from there, ...,

... ngatun uwā unta koa Galilee koa; ...

ngadun uwa andaguwa GALILEEguwa

... and passed through Galilee; ...

AND move-PH there-having (through/by) GALILEE-having (through/by)

... and moved through there, through Galilee; ...

-toa / -koa COMIT / PROP / PERL

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

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

... ngatun noa wiyā yari kore ngimillinnun yanti ta.

ngadun nuwa wiya yari guri ngimilinan yandi da

... and he would not that any man should know it.

AND he speak-PH stop man know-make-ing-will thus AFFirm

... and he spoke (that) stop men will knowing thus, aye [i.e. that people not be knowing about this].

Mark 9:31

*Kulla noa nuya bārun wirrobuli kan ngikoumba,
ngatun wiya barun, wūntan ta bōn yināl kore ko ba mutturrin kore ko ba tin, ngatun bāra
bon tetti bunggunnun; ngatun muriung tetti bunggunnun [ḡaɪ] bōn ba,
boungkullinnun wal ngaiya noa purreung ka ngoro ka ta.*

gala nuwa nuya barun wirubaligan ngigumba

[31] For he taught his disciples,
and said unto them, The Son of man is delivered into the
hands of men, and they shall kill him; and after that he is
killed, he shall rise the third day.

because he teach-PH them-all follow-ing-agent him-of

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

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	

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

... ngatun wiya barun, ...

ngadun wiya barun

... and said unto them, ...

AND speak-PH them-all

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

[continues next frame]

[continues from previous frame]

... *wūntan ta bōn yināl kore ko ba
mutturrin kore ko ba tin, ...*

**wundan da bun yinal
guriguba madarin gurigubadin**

... The Son of man is delivered
into the hands of men, ...

deposit-AFF-now AFFirm him
son man-of hand-at man-of-at

... “(Someone) deposits, aye, him, the son
of man, at [i.e. into] the hand(s) of man, ...

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...)

SPECIAL WORD: hand-at

‘into the hands’ etc.: hand-at

Gospel	usage	#
Luke	madara	5
Mark	madar-rin	3
Matthew	madara-gaba	1

-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 bāra bon tetti bungngunnun; ...*

ngadun bara bun didibangGanan

... and they shall kill him; ...

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

... and they will compel him dead; ...

[continues next frame]

[continues from previous frame]

...ngatun muriung tetti bungngunnun [ngai] bōn ba, ...

ngadun muriyang didibangGanan bun ba

... and after that he is killed, ...

AND forward dead-do-compel-will him DONE

... and forward [i.e. after] him >done<-will-compelled dead, ...

...boungkullinnun wal ngaiya noa purreung ka ngoro ka ta.

bungGalinan wal ngaya nuwa bariyangGa nguruga da

... he shall rise the third day.

rise-be-ing-will certainly then he day(light)-at three-at AFFirm

... he will then certainly be rising at [i.e. on] the three [i.e. third] day(light), aye”.

ka ta / -ka ta

SOME 80 INSTANCES OF

ka ta: ga da.

INTERPRETATIONS:

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

Mark 9:32

*Wonto ba bara ngurrā pa korien unnoa ta wiyelli ta,
ngatun kinta kān [or lang] bara [kaku] wiyelli ko bōn.*

wandu ba bara ngaraBAgurin anuwa da wiyili da

[32] But they understood not that saying,
and were afraid to ask him.

instead DONE they-all hear-PH-NEG-lacking
that AFFirm speak-ing ABSTR

Instead they hear-not-<lacking> [i.e. did not hear,
i.e. understand] that, aye, speaking,

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**

ba FUNCTIONS

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

... *ngatun kinta kān [or lang] bara [kaku] wiyelli ko bōn.*

ngadun gindagan [gindalang] bara wiyiligu bun

... and were afraid to ask him.

AND fear-agent [OR fear-ness] they-all speak-ing-for him

... and they fear-agent [OR -ness] [i.e. were fearful]
for [i.e. of] speaking (to) 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

Mark 9:33

ſ Ngatun uwā noa unta ko Capernaum ka ko:

*ngatun, kakilliella noa kokerā murraring ta, wiya noa barun, Minnaring nura
wiyellileilla nurā bo nurā bo korung koa?*

ngadun uwa nuwa andagu CAPERNAUMgagu

[33] And he came to Capernaum:

and being in the house he asked them, What was it that ye
disputed among yourselves by the way?

AND move-PH he there-to CAPERNAUM-to

And he moved to there, to Capernaum: ...

... ngatun, kakilliella noa kokerā murraring ta, ...

ngadun gagiliyila nuwa gugira mararingda

... and being in the house ...

AND be-be-ing-recently he hut-at inside-at

... and, he was being at [i.e. in] inside the house, ...

MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld

7 **gugiridin**

2 **gugiriba**

2 **gugiraga(ba)**

20 **gugira**

[continues next frame]

[continues from previous frame]

... *wiya noa barun*, ...

wiya nuwa barun

... he asked them, ...

... speak-PH he them-all

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

... *Minnaring nura wiyellileilla nurā bo nurā bo korung koa?*

minaring nura wiyililiyila nurabu nurabu gurangGuwa

... What was it that ye disputed among yourselves by the way?

what you-all speak-ing-RECIP-recently you-all-EMPH

you-all-EMPH scrub-having (through/by)

... “What-because [i.e. why] were you reciprocally speaking emphatically (to) you emphatically (to) you [i.e. amongst yourselves] through the scrub-<having>?”

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)

-toa / -koa COMIT / PROP / PERL

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

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

Mark 9:34

Wonto ba bara mupai kakulla:

*kulla bāra wiyellileilleen bāra bo bāra bo yapung koa
nganto kunnun Pi[r]riwul kauwul kakilliko /or should it
be kaiyu kān ka killi ko. [145]*

wandu ba bara mubayi gagala

[34] But they held their peace:

for by the way they had disputed among themselves,
who should be the greatest.

instead DONE they-all shut-HAB be-be-PH

Instead they were shut [i.e. silent]: ...

wandu ba: whereas / INSTEAD

wandu ba

TkId: “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**

... kulla bāra wiyellileilleen bāra bo bāra bo yapung koa ...

gala bara wiyililiyan barabu barabu yabangGuwa

... for by the way they had disputed among themselves, ...

because they-all speak-ing-ing-RECIP-did they-all-EMPH they-all-EMPH
[amongst themselves] path-having (through/by)

... because they were constantly reciprocally speaking emphatically-
they emphatically-they [i.e. amongst themselves] by the path ...

-toa / -koa COMIT / PROP / PERL

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

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

... nganto kunnun Pi[r]riwul kauwul kakilliko /or should it be kaiyu kān ka killi ko. [145]

ngandu ganan biriwal gawal gagiligu \OR gayugan gagiligu

... who should be the greatest.

who-ERG be-will chief big be-be-ing-for \OR able-agent be-be-ing-for\

... (about) who will be for being \OR for being able-agent [i.e. be able to be]\ the big chief.

Mark 9:35

*Ngatun noa yellawā bāran,
ngatun kaibea barun twelve ta, ngatun wiya bārun,
wiā tarai to kore ko kunnun wal ba kurrikurri ka
ka killi ko, ngāla ko kunnun wal willung ka killi
ko yantīn ta birung, ngatun upulli kan wal kakilli
ko barun ba [kəbā] yantin koba.*

ngadun nuwa yilawa baran

[35] And he sat down,
and called the twelve, and saith unto them,
If any man desire to be first, the same shall
be last of all, and servant of all.

AND he sit-PH DOWN

And he sat DOWN, ...

DOUBTFUL TkId COMPETENCE

UNIDIOMATIC EXAMPLES SUCH AS
THIS CALL INTO QUESTION THE
QUALITY OF TkId's REPRESENTATION
OF THE LANGUAGE GENERALLY

ANGLICISM 'down': *baran*

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

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

Also 'down' in:

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

... *ngatun kaibea barun twelve ta, ...*

ngadun gayibiya barun TWELVE da

... and called the twelve, ...

AND call-be-PH them-all TWELVE AFFirm

... and called them twelve, aye, ...

... *ngatun wiya bārun, ...*

ngadun wiya barun

... and saith unto them, ...

AND speak-PH them-all

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

[continues next frame]

[continues from previous frame]

... *wiā tarai to kore ko kunnun wal ba kurrikurri ka ka killi ko, ...*

wiya darayidu gurigu ganan wal ba gari gariga gagiligu

... If any man desire to be first, ...

QUESTION other-ERG man-ERG be-will certainly WHEN/if first-at be-be-ing-for

... “QUERY: if (an)other man will certainly be-for-being >at< first, ...

... *ngāla ko kunnun wal willung ka killi ko yantīn ta birung, ...*

ngalagu ganan wal wilang gagiligu yandindabirang

... the same shall be last of all, ...

that-fellow-ERG be-will certainly behind be-be-ing-for all-away from

... that-fellow will certainly be-for-being behind [i.e. last] away from all, ...

... *ngatun upulli kan wal kakilli ko barun ba [kəb̥a] yantin koba.*

ngadun ubaligan wal gagiligu barunba yandinGuba

... and servant of all.

AND do-ing-agent certainly be-be-ing-for them-all-of all-of

... and certainly for-being the doing-agent [i.e. servant] of them all’.

DOUBTFUL TkId TRANSLATION

KJV *servant of all*

TkId **ubaligan ... barunba yandinGuba**
do-ing-agent ... them-all-of all-of

PROBABLY UNNECESSARY:

(a) POSSESSIVE AGREEMENTS IN

barunba yandinGuba

(b) ‘all’, ALREADY IMPLIED IN barun(ba)
PERHAPS:

(**ngadun wal gagiligu**) **ubaligan barunba**
(AND certainly be-be-ing-for) doing-agent
them-all-of

and certainly being their servant

Mark 9:36

Ngatun mankulla ngaiya noa wonnai ta,
ngatun wūnkūlla /or/ wun tēa/ bōn willing k[ə]a barun [kakə] kin: Ngatun
mannun bōn noa ba _____ ngikoumba ko wiya ngaiya noa barun,

ngadun manGala ngaya nuwa wanayi da

[36] And he took a child,
and set him in the midst of them: and when he
had taken him in his arms, he said unto them,

AND take-be-PH then he child AFFirm

And he then took (a) child, aye, ...

... ngatun wūnkūlla /or/ wun tēa/ bōn
willing k[ə]a barun [kakə] kin: ...

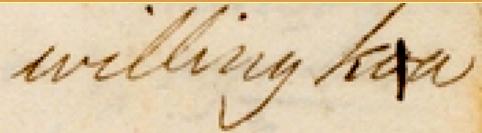
ngadun wunGala \ OR wundiya\
bun wilingGa barunGin

... and set him in the midst of them: ...

AND deposit-be-PH \ OR deposit-AFF-PH\
him middle-at them-all-at

... and deposited him at [i.e. in]
the middle at [i.e. of] them, ...

MS ERROR



“willing ka
wiling MEANS ‘lip’
MS ERROR: FOR
wili-ga: middle-at

-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 mannun bōn noa ba*
ngikoumba ko ...

ngadun manan bun nuwa ba
[darangGu] ngigumbagu

... and when he had taken him in his arms, ...

AND take-will him he WHEN/if
[arm-using] him-of-using

... and when he will [sic] take him
 using [i.e. into] his [arms], ...

MISSING TRANSLATION

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

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.

DOUBTFUL Tkld TRANSLATION

KJV taken him in his arms

PROBLEMS WITH Tkld TRANSLATION
 [1] PAST NOT FUTURE TENSE OF 'take'
 [2] WHY NOT **buru-ma-li-gu** raise--make-
 ing-for INSTEAD OF **ma/man**... 'take' [?]
 (3) 'his' PERHAPS UNNECESSARY
 OWING TO INALIENABLE POSSESSION:
 NO-ONE ELSE'S ARMS COULD HAVE
 BEEN USED
 PERHAPS:

ngadun mara ba bun nuwa ba darang-Gu
 AND take-URG-PH DONE him he WHEN/if
 arm-using
and when he had picked up him using his
arms

EQUIVALENT VERSION IN Luke

"Mankulla ngaia bōn noa ngikoung kin turrung ka ..."	manGala ngaya bun nuwa ngigungGin darangGa	"[28] Then took he him up in his arms,...,"	take-be- PH that him he him-at arm-at	Tkld LUKE [11:02:28::1 33:40.1] [Awa]
---	--	--	---	--

... *wiya ngaiya noa barun,*

wiya ngaya nuwa barun

... he said unto them,

speak-PH then he them-all

... he then spoke (to) them,

Mark 9:37

Nganto [ke] ba pitulmunnun bōn wakol yanti wonnai kul

pitulmān noa tia; ngatun nganto ba pitulmunnun tia, pitulmulli korien tia, wonto ba noa pitulmunnun bōn ngala yukēa tia ba.

ngandu ba bidalmanan bun wagul yandi wanayigal

[37] Whosoever shall receive one of such children in my name,
receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

who-ERG DONE joy-make-will him one thus child-belong

Who >done<-will joy-make [i.e. delight, i.e. receive]
him thus, one child-mob [i.e. one of such children], ...

... pitulmān noa tia; ...

bidalman nuwa diya

... receiveth me: ...

joy-make-now he me

... he joy-makes [i.e. delights, i.e. receives] me; ...

... ngatun nganto ba pitulmunnun tia, ...

ngadun ngandu ba bidalmanan diya

... and whosoever shall receive me, ...

AND who-ERG DONE joy-make-will me

... and who >done<-will joy-make [i.e. delight, i.e. receive] me, ...

[continues next frame]

[continues from previous frame]

...*pitulmulli korien tia*, ...

bidalmaligurin diya

... receiveth not me, ...

joy-make-ing-lacking me

... joy-making-lacking [i.e. lacking delighting, i.e. lacking receiving] me, ...

...*wonto ba noa pitulmunnun bōn ngala yukēa tia ba*.

wandu ba nuwa bidalmanan bun ngala yugiya diya ba

... but him that sent me.

instead DONE he joy-make-will him that send-PH me DONE

... instead he will joy-make [i.e. delight, i.e. receive]
him, that fellow (that) >done<-sent 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*

Mark 9:38

ſ Ngatun John to noa wiyā bōn,

*wiyelliella, A. Pi[ɸ]riwul, nakulla [bæɸ] ngeen wakōl [tæɸ]
ngala paibung ngulliella bārun, Devil yitirrō ngiroumba
ko, ngatun keawarān noa wirobul[tæɸ]li korien ngearun
katoa; [147] ngatun ngeen yari [ba] bōn kulla noa
keawarān wirrobulli korien ngeen bo.*

ngadun JOHNdu nuwa wiya bun

[38] And John answered him,

saying, Master, we saw one casting out devils in thy
name, and he followeth not us: and we forbad him,
because he followeth not us.

AND JOHN-ERG he speak-PH him

And he, John, spoke [i.e. answered] him, ...

... wiyelliella, A. Pi[ɸ]riwul, ...

wiyiliyila ya biriwal

... saying, Master, ...

speak-ing-recently ah chief

... speaking: “Ah, chief, ...

... nakulla [bæɸ] ngeen wakōl [tæɸ] ngala paibung ngulliella bārun, ...

nagala ngiyin wagul ngala bayibangGaliyila barun

... we saw one casting out ...

see-be-PH we-all one that eject-do-compel-ing-recently them-all

... we saw one, that-fellow, (who) was compel-ejecting them, ...

[continues next frame]

[continues from previous frame]

*... Devil yitirrō ngiroumba ko, ...***DEVIL yidaru ngirumbagu**

... devils in thy name, ...

DEVIL name-using thee-of-using

... Devil(s), using your name, ...

DOUBTFUL AGREEMENTUNCLEAR WHETHER
SUFFIXES ON ADJECTIVES
SHOULD AGREE WITH NOUNS*...ngatun keawarān noa wirobul[~~læn~~]li korien ngearun katoa; [147] ...***ngadun giyawaran nuwa wirubaligurin ngiyarunGaduwa**

... and he followeth not us: ...

AND not-now he follow-ing-lacking us-all-in company with

... and (he) was not following-<lacking> (along) in company with us; ...

-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 ngeen yari [ba] bōn kulla noa
keawarān wirrobuli korien ngeen bo.***ngadun ngiyin yari [ba] bun gala nuwa
giyawaran wirubaligurin ngiyinbu**

... and we forbad him, because he followeth not us.

**AND we-all stop DONE him because he
not-now follow-ing-lacking we-all-EMPH**... and we stop >done<-him, because he was
not following-lacking emphatically-us".**DOUBTFUL Tkld CASE***KJV followeth not us*Tkld **wirubaligurin ngiyinbu**
follow-ing-lacking we-all-EMPH.**ngeen**: NOM ERROR 'we' FOR **ngearun**
ACC 'us'. PERHAPS:**wiruba-li-gurin ngiyaran-bu**
follow-ing-lacking us-all-EMPH.
not following us

Mark 9:39

Wonto ba Jesu ko noa wiya,

*yanoa yari bān kora bōn: kulla keawarān wāl tarai
kore kaiyu kān kakilli ko umulliko Miracle yitirrin
emmoumba [tin] emmoung kai koriēn wāl noa
wiyelli yarakai emmoung kai.*

wandu ba JESUSgu nuwa wiya

[39] But Jesus said,

Forbid him not: for there is no man
which shall do a miracle in my name,
that can lightly speak evil of me.

instead DONE JESUS-ERG he speak-PH

Instead he, Jesus, spoke: ...

wandu ba: whereas / INSTEAD

wandu ba

TkId: “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**

... *yanoa yari bān kora bōn: ...*

yanuwa yari ban Gura bun

... Forbid him not: ...

let-it-be! stop do-now not him

... “Desist, do not stop him; ...

YANUWA ‘let-it-be’

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

IDIOM ban Gura

ban Gura
do-now not
don’t do

THIS EXPRESSION
OCCURS ABOUT 30
TIMES IN THE RECORDS

[continues next frame]

[continues from previous frame]

...*kulla keawarān wāl tarai kore kaiyu kān kakilli ko umulliko Miracle yitirrin emmoumba [tin] ...*

gala giyawaran wal darayi guri gayugan gagiligu
umaligu MIRACLE yidarin imuwumba [din]

... for there is no man which shall do a miracle in my name, ...

because not-now certainly other man able-agent
be-be-ing-for make-ing-for MIRACLE name-at me-of-at

... because (there is) certainly not (an)other man able-agent [i.e. capable] for being for making miracles at [i.e. in] my name, ...

-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

DOUBTFUL AGREEMENT

UNCLEAR WHETHER
SUFFIXES ON ADJECTIVES
SHOULD AGREE WITH NOUNS

...*emmoung kai koriēn wāl noa wiyelli yarakai emmoung kai.*

imuwungGayigurin wal nuwa wiyili yaragayi imuwungGayi

... that can lightly speak evil of me.

me-because-lacking certainly he speak-ing bad me-because

... because-lacking-me he (is) certainly speaking bad because-(of)-me [i.e. because by denying me he speaks evil because of me [?]]".

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

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

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

Mark 9:40

Koito₁ ba noa bukka korien ngearun [ngāla₂]

niuwoa ta ngearun[?]/ba₃ kuttān /or katoa/

guwidu ba nuwa bagagurin ngiyarun

[40] For he that is not against us
is on our part.

therefore DONE he anger-lacking us-all

Therefore he lacking anger (to) us, ...

but / because / therefore

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

... niuwoa ta ngearun [?]/ba₃ kuttān /or katoa/

nyuwuwa da ngiyarunba gadan
\ OR [ngiyarun]Gaduwa\

... is on our part.

he AFFirm us-all-of be-AFF-now \
OR us-all-in company with\

... he, aye, is of us \OR in company with us\.

-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)

POSSESSIVE unattached

KJV *is on our part*
Tkld **nyuwuwa da ngiyarunba gadan**
he AFFirm us-all-of be-AFF-now

THE VARIOUS ALTERATIONS BY Tkld
SUGGEST HE WAS UNCERTAIN ABOUT
THIS TRANSLATION.

ngiyarunba IS UNATTACHED TO A
NOUN, MAKING THE MEANING READ
SOMETHING LIKE he is our ... [what?]
SO PERHAPS:

nyuwuwa da gudi da ngiyarunba gadan
he, aye, is our friend

OR

uwan [ngiyarun]Gaduwa
[he, aye,] moves in company with us.

Mark 9:41

[~~N~~-Kulla] Ngatun ngan to ba ²nurun

¹wimbi ngunun kokoin _____ [...ld]

pittalli ko yitirrin emmoumba tin, kulla nura Christ ūmba [~~kuttan~~] ta, kauwā wiyān tuloa bāng nurun, keawarān wāl noa ka korien kakilli ko or ngupātōara kunnun wal ngikoumba kakilli ko.

ngadun ngandu ba wimbi ngunan
nurun guguwini [dagara]

[41] For whosoever shall give you a cup of water
to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose
his reward.

AND who-ERG DONE bowl give-will ye-all water [cold]

And who done will give you a bowl (of) (cold) water ...

MISSING TRANSLATION

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

DOUBTFUL Tkld TRANSLATION

KJV a cup of water

Tkld **wimbi ... guguwini [cold]**

bowl ... water [cold]

FOR ABORIGINAL PEOPLE IN Tkld's
TIME, ALL WATER WOULD HAVE BEEN
cold, SO BETTER ADJECTIVES FOR
water WOULD HAVE BEEN fresh, good,
clean, clear,
BUT PERHAPS USE NO ADJECTIVE AT
ALL, ESPECIALLY AS THERE WAS
NONE IN THE ORIGINAL "cup of water".

... pittalli ko yitirrin emmoumba tin, ...

bidaligu yidarin imuwumbadin

... to drink in my name, ...

drink-ing-for name-at me-of-at

... for drinking at [i.e. in] my name, ...

DOUBTFUL AGREEMENT

UNCLEAR WHETHER
SUFFIXES ON ADJECTIVES
SHOULD AGREE WITH NOUNS

-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 nura Christ ūmba [kuttan] ta, ...*

gala nura CHRISTumba da

... because ye belong to Christ, ...

because you-all CHRIST-of AFFirm

... because you (are) of Christ, aye, ...

POSSESSIVE unattached

KJV *ye belong to Christ*

Tkld *nura CHRISTumba*

you-all CHRIST-of

UNATTACHED POSSESSIVE
IDIOMATIC EXPRESSION DOUBTFUL
POSSIBLY READS

you (are) Christ's ... [what?]

PERHAPS:

nura guri CHRISTumba da

you (are) men/people of Christ, aye

ALTERNATIVELY

nura CHRIST-gal da

you (are) Christ-mob, aye

...*kauwā wiyān tuloa bāng nurun, ...*

gawa wiyan duluwa bang nurun

... verily I say unto you, ...

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

... yes, I speak straight (to) you, ...

[continues next frame]

[continues from previous frame]

... *keawarān wāl noa ka korien kakilli ko* ...

giyawaran wal nuwa gagurin gagiligu

... he shall not lose his reward.

not-now certainly he be-lacking be-be-ing-for

... he (will) certainly not be-lacking for being
[i.e. he will not be inadequately existing] ...

... *or ngupatōara kunnun wal ngikoumba kakilli ko*.

**\ OR ngubadwara ganān wal ngigumba gagiligu **

... he shall not lose his reward.

\ OR give-do-done to be-will certainly him-of be-be-ing-for \

... *OR* his give-endowed [i.e. reward] will
certainly be for being.

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 9:42

Ngatun nganto ba yarakai umunnun bōn [?]

*wakōl ngali koba [wənnai] warai tara koba ngurrulli kan ko ba emmoumba /or
ngurrulli koa tia,/ murrorōng ta bōn ngirulli koa /Millstone [ʔa] tunūng Mill koba /
or kabirung/ kulleung ka [...neck] [149] ngatun bōn warikunnun koa wombul ka ko.*

ngadun ngandu ba yaragayi umanan bun

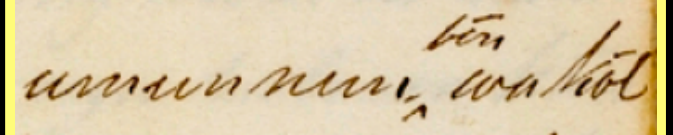
[42] And whosoever shall offend

one of these little ones that believe in me, it is better for him
that a millstone were hanged about his neck, and he were
cast into the sea.

AND who-ERG DONE bad make-will him

And who >done<-will make bad (to) him, ...

DOUBTFUL TkId MS



umanan bun wagul [?]
ILLEGIBLE. bon / bin [?]

... wakōl ngali koba [wənnai] warai tara koba ...

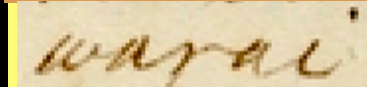
wagul ngaliguba warayidaraguba

... one of these little ones ...

one this-of little-PLUR-of

... one of these little fellows ...

MS ERROR



warai: outside
MS ERROR FOR
wariya: little

OUTSIDE: warayi / waraba

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

... ngurrulli kan ko ba emmoumba /or ngurrulli koa tia,/ ...

ngaraliganGuba imuwumba \ OR ngaraliguwa diya

... that believe in me, ...

hear-ing-agent-of me-of \ OR hear-ing-having me\

... (who are) my hearing agents [i.e. believers in me] \ OR hearing-having [i.e. believing] (in) me\, ...

[continues next frame]

[continues from previous frame]

...*murrorōng ta bōn ngirulli koa /Millstone [yæ] tunūng*
Mill koba /or kabirung/ kulleung ka [...neck] [149] ...

marurung da bun ngiraliguwa \MILLSTONE dunung
 MILLguba\ OR MILLgabirang\ galiyangGa

... it is better for him that a millstone were hanged about his neck, ...

good AFFirm him tie-ing-having MILLSTONE
 stone MILL-of \ or MILL-away from\ neck-at

... good, aye, (someone) tying-<having> (to) him a
 millstone /stone of OR away from a mill/ at (his) neck
 [i.e. it would be good tying a millstone around his neck], ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

...*ngatun bōn warikunnun koa wombul ka ko.*

ngadun bun warigananGuwa wambulgagu

... and he were cast into the sea.

AND him reject-will-having stream-to

... and (someone) be-rejecting-<having> [i.e.
 having the rejecting of] him to [i.e. in] the stream.

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Mark 9:43

*Ngatun yarakai umunnun 2 mutturrō ba₁ biloa ngiroumba ko,
kōlbuntilla unnoa ta; Murrorōng ta kauwā bīn, polōng kulliko moroin kolang wūrwiir kai, /or kan, / nga buloara
ta mutturrur kān waita uwolli ko Hell kolāng, [k] murrorōng kolang koiyung kolang Keawai wal minnūng
bunggunnun yanti ka tai.*

ngadun yaragayi umanan ba madaru bi luwa ngirumbagu

[43] And if thy hand offend thee,
cut it off: it is better for thee to enter into life maimed, than
having two hands to go into hell, into the fire that never
shall be quenched:

AND bad make-will WHEN/if hand-ERG thee-he thee-of-ERG

And your hand, if it will make you bad [i.e. offend you], ...

... *kōlbuntilla unnoa ta; ...*

gulbandila anuwa da

.. cut it off: ...

cut-AFF-IMP! that AFFirm

... (you) must cut it (off), aye; ...

... *Murrorōng ta kauwā bīn, ...*

marurung da gawa bin

... it is better for thee ...

good AFFirm be-IMP! [yes] thee

... yes, (it is) good, aye, (for) 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

INALIENABLE POSSESSION

KJV *thy hand*

Tkld **madaru ngirumbagu**

hand-ERG thee-of-ERG

THIS SHOULD PROBABLY HAVE BEEN
SIMPLY hand-ERG, OMITTING
ngirumbagu, BECAUSE NO-ONE
ELSE'S HAND COULD HAVE BEEN
USED OTHER THAN 'your' hand.

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

[continues from previous frame]

...*polōng kulliko moroin kolang*
wiirwiir kai, /or kan, / ...

bulungGaligu murunGulang wiyir
wiirgayi \ OR wiirgan

... to enter into life maimed, ...

enter-be-ing-for life-towards lame
 lame-ITEM \ OR lame lame-agent\

... for [i.e. to be] entering towards life
 (as) a lame-item OR lame-agent, ...

-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

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]

...*nga buloara ta mutturrur kān waita*
uwolli ko Hell kolāng, [k] ...

nga bulwara da madaragan
wada uwaligu HELLgulang

... than having two hands to go into hell, ...

be (it is) two AFFirm hand-agent
 depart move-ing-for HELL-towards

... it is two, aye, hand-agent [i.e. rather
 than being two handed] (and) for
 depart-moving towards Hell, ...

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]

PROPrietive having

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

Tkld USED IT WITH 'hath', 'had', 'having',
 'have' over 40 times. PERHAPS CORRECT.
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 -guwa IS ASSUMED FOR PROPrietive

"kain"

gayin

"in possession
 of; having"

having

Tkld/Frsr
 AWA Lex
 [212:25]

nga MEANINGS

nga = or/nor/neither 69

nga = be (it is) (alternative to **ga**) 21

nga = see (alternative to **na**)

OFTEN UNCLEAR WHICH
 MEANING Tkld INTENDED

[continues next frame]

[continues from previous frame]

...*murror̄ng kolang koiyung kolang* ...**maruringGulang gwiyangGulang**

... into the fire ...

inside-towards fire-towards

... towards into the fire ...

DOUBTFUL AGREEMENT

PERHAPS SIMPLY

maruringGulang gwiyang
inside-towards fire...*Keawai wal minnūng bungngunnun yanti ka tai.***giyawayi wal minang**
bangGanan yandi gadayi

... that never shall be quenched:

no certainly WHAT do-compel-
will thus be-AFF-HAB (always)... THAT WHICH (someone) will certainly not always
[i.e. never] compel-do [i.e. put out, quench].**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***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	

PERHAPS: **ngalabu****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*]

Mark 9:44

Unta ta keawarān tetti ba korien kora lang turōn nung barun ba,
ngatun Koiyung ta minnūng bungnga kora lang [korien.]

anda da giyawaran didibagurin guralang durunung barunba

[44] Where their worm dieth not,
 and the fire is not quenched.

there AFFirm not-now dead-do-lacking not-ness worm them-all-of

There [i.e. where], aye, their worm (is) not dead-do-<lacking>
 not-ness [i.e. their worm is not dead], ...

OBSCURE SENTENCE

OBSCURE SENTENCE
 AND EQUALLY OBSCURE
 TklD INTERPRETATION
 AND TRANSLATION

... ngatun Koiyung ta minnūng bungnga kora lang [korien.]

ngadun gwiyang da minang bangGa guralang

... and the fire is not quenched.

AND fire AFFirm WHAT do-compel-PH not-ness

... and the fire, aye, THAT (someone) did not-ness
 [i.e. the fire someone did not quench].

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

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

PERHAPS: **ngalabu**

Mark 9:45

Ngatun yarakai umunnun biloa ba tinna ko ngiroumba ko

*kōlbuntilla unnoa ta: Murrorong ta kauwā bīn polōng kulli ko morōn kolang [mīnn-{}-] wiirwiir kai, nga
buloara kān tinna kān warikulliko murraring kolang [kəbə] koiyang kolang minnūng bungngulli
_____ korien _____ yanti katai.*

ngadun yaragayi umanan bi luwa ba dinagu ngirumbagu

[45] And if thy foot offend thee, cut it
off: it is better for thee to enter halt into life, than having two feet
to be cast into hell, into the fire that never shall be quenched:

AND bad make-will thee-he WHEN/if foot-ERG thee-of-ERG

And if it, your foot, will make you bad [i.e. offend you], ...

... kōlbuntilla unnoa ta: ...

gulbandila anuwa da

... cut it off: ...

cut-AFF-IMP! that AFFirm

... (you) must cut it (off), aye; ...

...Murrorong ta kauwā bīn ...

marurung da gawa bin

... it is better for thee ...

good AFFirm be-IMP! [yes] thee

... yes, (it) is good, aye, (for) 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

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.

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

[continues from previous frame]

...*polōng kulli ko morōn kolang* [~~*minn*~~ [?]] *wiirwiir kai*, ...

bulungGaligu murunGulang wiyir wiyirGayi

... to enter halt into life, ...

enter-be-ing-for life-towards lame lame-ITEM

... for [i.e. to be] entering towards [i.e. into] life (as) a lame-item [i.e. it is good to be starting life lame], ...

-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

...*nga buloara kān tinna kān* ...

nga bulwaragan dinagan

... than having two feet ...

be (it is) two-agent foot-agent

... it is two foot-agent [i.e. rather than being two-footed] ...

DOUBTFUL Conjunctions

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

nga MEANINGS

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

PROPrietive having

TkId GAVE **gayin** [**-gan**] FOR PROPrietive
-having
TkId 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	TkId/Frsr AWA Lex [212:25]
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[continues from previous frame]

... *warikulliko murraring kolang [kəba] koiyang kolang ...***warigaligu mararingGulang gwiyangGulang**

... to be cast into hell, into the fire ...

reject-ing-for inside-towards fire-towards

... (and) for rejecting towards into the fire
[i.e. and being rejected into the fire] *minnūng bungngulli _____ korien _____ yanti katai.***minang bangGaligurin yandi gadayi**

... that never shall be quenched:

WHAT do-compel-ing-lacking
thus be-AFF-HAB (always)... THAT WHICH (someone) (is) compel-
doing [i.e. quenching]-lacking always
[i.e. that someone is unable to put out].**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 = 'that which'	anduwa that	
	anang that	
	ngaluwa that	
	nginuwa that	

PASSIVE IGNOREDTKId 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...)***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 [<i>likewise</i>]

Mark 9:46

Unta ta Turōnnung barun ba tetti wal korien /kora lang/ [151]

ngatun koyung minnūng bungnga [lli-korien] kora lang [yanti-katai].

anda da durunung barunba didi wal gurin \guralang\

[46] Where their worm dieth not,
and the fire is not quenched.

there AFFirm worm them-all-of dead certainly lacking \not-ness\

There [i.e. now], aye, their worm certainly dead-lacking
\ (dead)-not-ness\ [i.e. their worm is not dead] ...

... *ngatun koyung minnūng bungnga*
[lli-korien] kora lang [yanti-katai].

ngadun gwiyang minang bangGa guralang

... and the fire is not quenched.

AND fire what do-compel-PH not-ness

... and the fire THAT WHICH (someone)
did not-ness [i.e. did not put out, quench].

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

PASSIVE IGNORED

TKId OFTEN RENDERS THE
PASSIVE IN THE ACTIVE
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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

Mark 9:47

*Ngatun ngaikung ko ngiroumba ko yara kai umunnun biloa,
tittillia bi unnoa wara ta ko: murrong kauwa b̄n pulōngkulliko murraring kolang piriwul koba kolang Eloī umba
kolang wakōl k̄n ngaikung k̄n, nga buloara k̄n ngaikung k̄n warikulli ko koiyung kolāng Hell koba kolāng.*

ngadun ngayigungGu ngirumbagu
yaragayi umanan bi luwa

[47] And if thine eye offend thee,
pluck it out: it is better for thee to enter into the kingdom of God
with one eye, than having two eyes to be cast into hell fire:

AND eye-ERG thee-of-ERG bad make-will thee-he [it]

And (if) it, your eye, will make you bad [i.e. offend], ...

CONJOINED PRONOUNS: Tkld

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

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

SPECULATIVE COMPLETE SET

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

... *tittillia bi unnoa wara ta ko: ...*

didiliya bi anuwa waradagu

... pluck it out: ...

pluck-ing-IMP! thou that-fellow outside-to

... you must be plucking it to outside [i.e. plucking it out]; ...

OUTSIDE: warayi / waraba

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

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]

... *murrong kauwa b̄n ...*

marung gawa bin

... it is better for thee ...

good be-IMP! [yes] thee

... yes, (it is) good (for) you ...

[continues next frame]

[continues from previous frame]

...*pulōngkulliko murraring kolang*
piriwul koba kolang Eloī umba kolang ...

bulungGaligu mararingGulang
biriwalgubagulang ELOIumbagulang

... to enter into the kingdom of God ...

enter-be-ing-for inside-towards chief-of
 (kingdom)-towards GOD-of-towards

... for [i.e. to be] entering towards inside
 [i.e. into] towards the kingdom of God ...

DOUBTFUL AGREEMENT

UNCLEAR WHETHER
 SUFFIXES ON ADJECTIVES
 SHOULD AGREE WITH NOUNS

biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba**
 'chief-of' FOR 'kingdom'
 THIS FORM SEEMS DOUBTFUL
biriwal-guba ELOI-guba [30]
biriwal-guba ELOI-umba [6]
biriwal-guba murugu-guba [3]
 Tkld ALSO USED—PERHAPS BETTER:
biriwal-ngil chief-place [9]
biriwal-gani chief-entity [2]

...*wakōl kān ngaikung kān*, ...

wagulgan ngayigungGan

... with one eye, ...

one-agent eye-agent

... (as) a one-eye-agent, ...

DOUBTFUL AGREEMENT

UNCLEAR WHETHER
 SUFFIXES ON ADJECTIVES
 SHOULD AGREE WITH NOUNS

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

[continues from previous frame]

... *nga buloara kān ngaikung kān* ...

nga bulwaragan ngayigungGan

... than having two eyes ...

be (it is) two-agent eye-agent

... it is a two-eye-agent ...

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]

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nga MEANINGS

nga = or/nor/neither 69

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nga = see (alternative to **na**)

OFTEN UNCLEAR WHICH MEANING Tkld INTENDED

DOUBTFUL AGREEMENT

UNCLEAR WHETHER SUFFIXES ON ADJECTIVES SHOULD AGREE WITH NOUNS

... *warikulli ko koiyung kolāng Hell koba kolāng.*

warigaligu gwiyangGulang HELLgubagulang

... to be cast into hell fire:

reject-ing-for fire-towards HELL-of-towards

... for rejecting towards the fire of hell.

DOUBTFUL AGREEMENT

UNCLEAR WHETHER SUFFIXES ON ADJECTIVES SHOULD AGREE WITH NOUNS

Mark 9:48

*Unta ta turōnnung bārun ba tetti kora lāng,
ngatun koyung minnūng bungngā kora lāng.*

anda da durunung barunba didi guralang

[48] Where their worm dieth not,
and the fire is not quenched.

there AFFirm worm them-all-of dead not-ness

There [i.e. where], aye, their worm dead not-ness [i.e. their worm does not die, ...]

... ngatun koyung minnūng bungngā kora lāng.

ngadun gwiyang minang bangGa guralang

... and the fire is not quenched.

AND fire WHAT-do-compel-PH not-ness

... and the fire WHAT (someone) did not-ness
[i.e. did not put out, quench].

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

PASSIVE IGNORED

Tkld OFTEN RENDERS THE
PASSIVE IN THE ACTIVE
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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
	anduwa	that
	anang	that
	ngaluwa	that
	nginuwa	that

what
=
'that
which'

Mark 9:49

*Ngatun yant̄in tarai k̄an tarai k̄an upunnun wal pulli lang ko koiyung ko,
ngatun yantin tarai upatoara ngutoara yiriyiri lang /or Sacrifice/ pulli wal umunnun pulliko.*

ngadun yandin darayigan darayigan ubanan wal baLilangGu gwiyangGu

[49] For every one shall be salted with fire,
and every sacrifice shall be salted with salt.

AND all other-agent other-agent do-will certainly salt-ness-using fire-using

And all other-agent other-agent [i.e. everyone else] will
certainly do using salt-ness using fire [i.e. be salt fired], ...

... ngatun yantin tarai upatoara ngutoara yiriyiri lang /or Sacrifice/ ...

ngadun yandin darayi ubadwara ngudwara yiri yirilang \ or SACRIFICE

... and every sacrifice ...

AND all other do-done to give-done to sacred-ness [sacrifice]

... and all [i.e. every] other do-endowed give-endowed sacred-ness [i.e. every other sacrifice] ...

... pulli wal umunnun pulliko.

bali wal umanan baligu

... shall be salted with salt.

salt certainly make-will salt-using

... (someone) will certainly make salt using salt [i.e. will certainly be salted].

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...)

Murrorōng ta Pulli ta:

*wonto ba Pulli kora kal pulli lang,
minnung ke upulli ko pulli kakilli ko?
Kauwā pulli kakilli ko nurun bo, ngatun
pittul kauwa kakilli ko nurun bo nurun bo.*

marurung da baLi da

[50] Salt is good:

but if the salt have lost his
saltness, wherewith will ye season
it? Have salt in yourselves, and
have peace one with another.

good AFFirm salt AFFirm

Good, aye, salt, aye [i.e. salt is good]: ...

... *wonto ba Pulli kora kal pulli lang, ...*

wandu ba baLi guragal baLilang

... but if the salt have lost his saltness, ...

instead WHEN/if salt old-belong salt-ness

... instead if the salt old-belong salt-ness
[i.e. if the saltiness is old], ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS 'instead'.

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

180

wandu ba

70

wandu xxx ba

MYSTERY WORD: guragal

kora kal

7	guragal	old-belong
4	guragal	not-belong
4	ngarugal	old-belong

THE ESSENTIAL MEANING OF **gura**
IS NEGATIVE: *no, not*, AND **gurin**, *lacking*
PERHAPS **guragal** (*old-belong*) WAS A
MIS-HEARING OF **ngarugal**

... *minnung ke upulli ko pulli kakilli ko? ...*

minang gi ubaligu baLi gagiligu

... wherewith will ye season it? ...

what be do-ing-for salt be-be-ing-for

... what be for doing salt for being [how to make it salty?] ...

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]

...*Kauwā pulli kakilli ko nurun bo, ...*

gawa baLi gagiligu nurunbu

... Have salt in yourselves, ...

be-IMP! [yes] salt be-be-ing-for ye-all-EMPH

... Yes, salt for being emphatically-you [i.e. salt is for you], ...

...*ngatun pittul kauwa kakilli ko nurun bo nurun bo.*

ngadun bidal gawa gagiligu nurunbu nurunbu

... and have peace one with another.

AND joy be-IMP! [yes] be-be-ing-for ye-all-EMPH ye-all-EMPH

... and, yes, joy [i.e. peace] for being emphatically-you
emphatically-you [i.e. amongst yourselves].