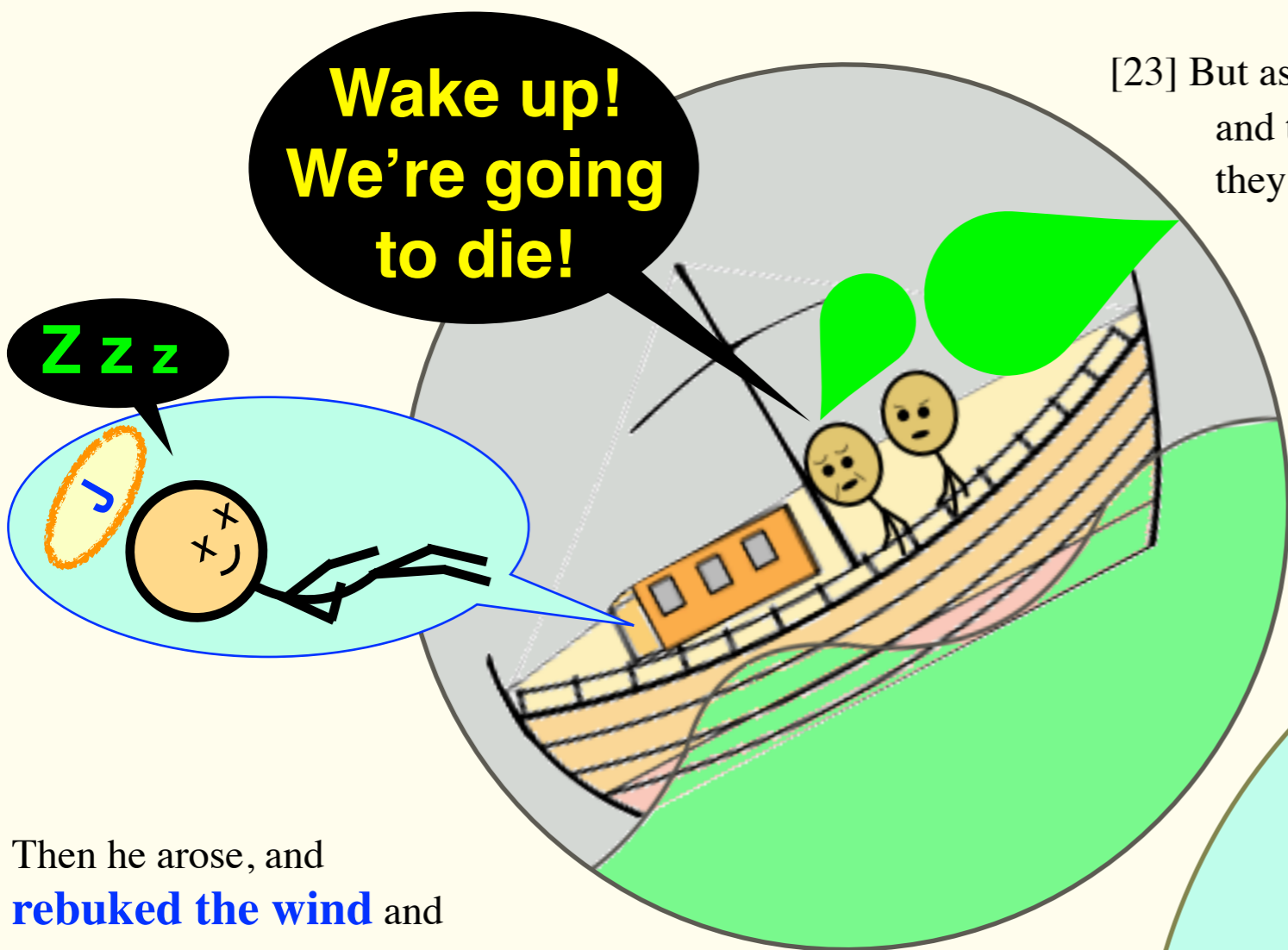


**Analysis of the translations
of L.E. Threlkeld
by
Jeremy Steele**

Luke 8



[23] But as they sailed he fell asleep:

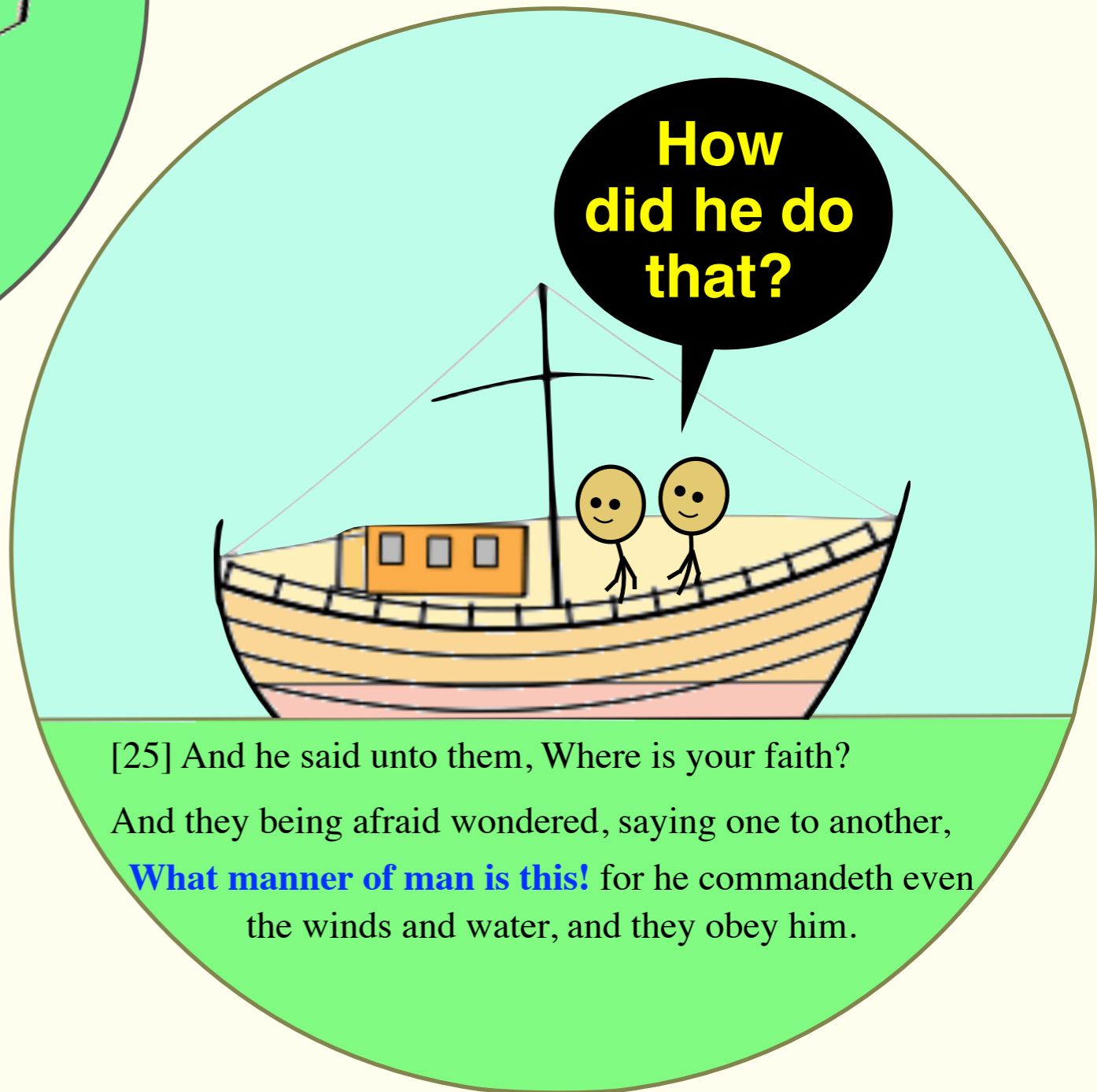
and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

[24] And they came to him, and awoke him, saying,

Master, master, we perish.

Then he arose, and **rebuked the wind** and the raging of the water:

and they ceased, and there was a calm.



[25] And he said unto them, Where is your faith?

And they being afraid wondered, saying one to another, **What manner of man is this!** for he commandeth even the winds and water, and they obey him.

Luke 8:01

Ngatun yakita yukita,

*uwa noa yanfīn toa purrai toa kokera
wiyelliella ngatun tūngngunbilliella tōtōng
pittul-mullikānnē Basileo koba Eloi koba,
ngatun bara twelve ta ngikoung katoa ba.*

ngadun yagida yugida

[1] And it came to pass afterward,
that he went throughout every city and village, preaching and
shewing the glad tidings of the kingdom of God: and the
twelve were with him,

AND now after

And now, after, ...

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)		

... uwa noa yanfīn toa purrai toa kokera ...

uwa nuwa yandinduwa barayiduwa gugira

... that he went throughout every city and village, ...

move-PH he all-having (through/by)

earth-having (through/by) hut [town]

... he moved through all [i.e. every] earth [i.e. land] (and) town, ...

-toa / -koa COMIT / PROP / PERL

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

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

SPECIAL WORD: gugira

gugira

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

gugira garing: 'hut all'
FOR 'town'

[continues from previous frame]

*... wiyelliella ngatun tūngngunbilliella tōtōng
pittul-mullikānnē Basileo koba Eloī koba, ...*

wiyiliyila ngadun **dungGan**biliyila dudung
bidalmaligani **BASILEUS**guba **ELOI**guba

... preaching and shewing the glad tidings of the kingdom of God:...

speaking-recently AND show-do-ing-recently good news
joy-make-ing-entity BASILEUS-of GOD-of

... speaking [i.e. preaching] and showing the good news joy-making-entity
[i.e. glad tidings] of the Basileus [i.e. kingdom] of God, ...

MYSTERY WORD: *dunGa...*

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

... ngatun bara twelve ta ngikoung katoa ba.

ngadun bara **TWELVE** da ngigung**Gaduwa** ba

... and the twelve were with him,

AND they-all **TWELVE** AFFirm him-in company with **DONE**

... and they, the twelve, aye, (were) >done<-with him.

-gaduwa: IN COMPANY WITH

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

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

ba FUNCTIONS

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

Luke 8:02

*Ngatun bara napāl tarai kan,
turōn umatoara marai yarakai ta birung ngatun munni
ka birung, Mari yitirrur ngiyakai Magdalene,
bounnoun kin birung paipea Devil seven ta.*

ngadun bara nabal darayigan

[2] And certain women,
which had been healed of evil spirits and
infirmities, Mary called Magdalene, out of
whom went seven devils,

AND they-all woman other-agent

And they, other-agent women, ...

... turōn umatoara marai yarakai ta birung ngatun munni ka birung, ...

**durun umadwara marayi
yaragayidabirang ngadun manigabirang**

... which had been healed of evil spirits and infirmities, ..

clean make-done to spirit bad-away from AND ill-away from

... clean make-endowed [i.e. healed] from bad spirits and from ill(ness), ...

PASSIVE: -dwara

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

[continues next frame]

[continues from previous frame]

... *Mari yitirrur ngiyakai Magdalene, ...*

MARY yidara ngiyagayi MAGDALENE

... Mary called Magdalene, ..

MARY name like this MAGDALENE

... Mary named like this Magdalene, ...

... *bounnoun kin birung paipea Devil seven ta.*

buwanuwanGinbirang bayibiya DEVIL SEVEN da

... out of whom went seven devils,

her-away from appear-do-PH DEVIL SEVEN AFFirm

... seven, aye, devils appeared [i.e. were ejected] from her.

Luke 8:03

Ngatun Ioanna porikunbai Kusa-ūmba,

Herod-ūmba umullikan, ngatun Sousanna, ngatun tarai kan kauwul, ngala bara ngukulla bōn unta kal tullokāng ka birung barun kai.

ngadun JOANNA buriganbayi CHUZAumba

[3] And Joanna the wife of Chuza

Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

AND JOANNA wife-agent-[f]-ITEM CHUZA-of

And Joanna wife of Chuza, ...

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

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

-gayi	42	41	12
-bayer	–	–	3
-dayi	–	–	2
-wayi	–	–	4

... Herod-ūmba umullikan, ...

HERODumba umaligan

... Herod's steward, ...

HEROD-of make-ing-agent

... making-agent [i.e. steward] of Herod, ...

... ngatun Sousanna, ...

ngadun SUSANNAH

... and Susanna, ...

AND SUSANNAH

... and Susanna, ...

[continues from previous frame]

... *ngatun tarai kan kauwul, ...*
ngadun darayigan gawal

.. and many others, ..

AND other-agent big

... and big other-agent(s) [i.e. many others], ...

... *ngala bara ngukulla bōn unta kal*
tullokāng ka birung barun kai.

ngala bara ngugala bun andagal
dalugangGabirang barunGayi

... which ministered unto him of their substance.

that they-all give-be-PH him there-belong hold-
 BEness [property]-away from them-all-because

... that, because of, (and) from, their
 wealth, they gave (to) him thereof.

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]

-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

Luke 8:04

*Ngatun wittillīn bara ba kore kauwulkauwul,
ngatun uwa ngikoung kin ko, yanfīn ta birung kokera birung, wiya noa unni Parabol:*

ngadun widilin bara ba guri gawal gawal

[4] And when much people were gathered together,
and were come to him out of every city, he spake by a parable:

AND build (gather)-ing-now they-all WHEN/if man big big [many],

And when they, many people, were gathering, ...

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'

... ngatun uwa ngikoung kin ko, ...

ngadun uwa ngigungGinGu

.. and were come to him ..

AND move-PH him-to

... and moved to him, ...

[continues next frame]

[continues from previous frame]

...*yantīn ta birung kokera birung, ...*

yandindabirang gugirabirang

... out of every city, ..

all-away from hut [town]-away from

... from all town(s), ...

SPECIAL WORD: gugira

gugira

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

gugira garing: 'hut all'
FOR 'town'

...*wiya noa unni Parabol:*

wiya nuwa ani PARABLE

... he spake by a parable:

speak-PH he this PARABLE

... he spoke this parable: ...

Luke 8:05

Upillikan noa uwa yeai ko upulliko ngi[68]koemba ko:

ngatun upulliella noa ba, winta pōrkulleen kaiyinkōn ta yapung ka; ngatun waita-wa barān, ngatun tibbin to takulla moroko tin to.

ubiligan nuwa uwa yiyayigu ubaligu ngigumbagu

[5] A sower went out to sow his seed:

and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

do-ing-agent he move-PH fruit-for do-ing-for him-of-for

He, the doing-agent [i.e. sower] moved for doing [i.e. sowing] for his fruit [i.e. seed]: ...

... ngatun upulliella noa ba, ...

ngadun ubaliyila nuwa ba

... and as he sowed, ..

AND do-ing-recently he WHEN/if

... and when he was doing [i.e. sowing], ...

[continues next frame]

[continues from previous frame]

... *winta pōrkulleen kaiyinkōn ta yapung ka; ...*

winda burgaliyan
gayinGunda yabangGa

... some fell by the way side; ..

part drop-be-ing-did side-BEness-at path-at

... some was dropping at the side of the path ...

MYSTERY WORD: *kōn*

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

MEANINGS SUGGESTED HERE ARE DOUBTFUL

MYSTERY suffix: *-kon*

kaiyīnkōn

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

-gan / -gani / -gal

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

TkId INTERCHANGEABLY USED **-gan** (agent) AND **-gang** (BEness)

... *ngatun waita-wa barān, ...*

ngadun wadawa baran

... was trodden down, ...

AND trample-move-PH DOWN

... and (someone) trod (it) down, ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

ANGLICISM 'down': baran

'down' IS AN IDIOMATIC ADJUNCT FOR VERBS OF OLD-ENGLISH RATHER THAN LATIN ORIGIN, AS 'sit down', 'fall down', AND SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE down-ness BEING IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

[continues next frame]

[continues from previous frame]

... *ngatun tibbin to takulla moroko tin to.*

ngadun dibindu dagala murugudindu

... and the fowls of the air devoured it.

AND bird-ERG eat-be-PH sky-at-ERG

... and the birds at [i.e. in] the sky ate (it).

-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

Luke 8:06

*Ngatun winta pōrkulleen tunūng ka;
ngatun poaikulleen ba wokka lang tetti ngaiya kakulla, koito ba bato korien ta.*

ngadun winda burgaliyan dunungGa

[6] And some fell upon a rock;
and as soon as it was sprung up, it withered away,
because it lacked moisture.

AND part drop-be-ing-did stone-at

And part was dropping at [i.e. on] a stone;

... ngatun poaikulleen ba wokka lang tetti ngaiya kakulla, ...

ngadun buwayigaliyan ba wagalang didi ngaya gagala

... and as soon as it was sprung up, it withered away, ...

AND grow-be-ing-did DONE high-ness dead then be-be-PH

... and >done<-growing high, then (it) was dead, ...

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

... koito ba bato korien ta.

guwidu ba badugurin da

... because it lacked moisture.

because DONE water-lacking AFFirm

... because lacking, aye, water.

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

DOUBTFUL badu 'water'
badu
badu IS THE SYDNEY LANGUAGE WORD FOR WATER
MORE LIKELY WORDS ARE:
gali / galing
guguwin
ngadung

Luke 8:07

*Ngatun winta pōrkulleen tulkirritulkirrā,
ngatun poaikulleen tulkirritulkirri matti, ngatun murrungkummā.*

ngadun winda burgaliyan dalgiri dalgira

[7] And some fell among thorns;
and the thorns sprang up with it, and choked it.

AND part drop-be-ing-did thorn thorn-at

And some was dropping at [i.e. on] thorn(s), ...

... ngatun poaikulleen tulkirritulkirri matti, ...

ngadun buwayigaliyan dalgiri dalgiri madi

... and the thorns sprang up with it, ...

AND grow-be-ing-did thorn thorn make-AFF

... and the thorns were growing, ...

MYSTERY WORD: madi

THERE ARE TWO POSSIBILITIES FOR **madi** AND BOTH COULD SUGGEST thorns VIGOROUSLY springing up

"matti"	madi	"dual, acts together; did together."	make -AFF	Tkld/Frsr AWA Lex [223:19] [Awa]
"Ma-tel-li-ko,"	madi -li-gu	"To be gluttonous."	glutton -ing-for	Tkld 1834 GRAMMAR [98:12] [Awa]

... ngatun murrungkummā.

ngadun marangGama

... and choked it.

AND crush-be-make-PH

... and crushed.

Luke 8:08

*Ngatun tarai ta pōrkulleen purrai murrorōng purrai ta,
ngatun poaikulleen wokka lang, ngatun yeai kurria hundred ta, ngatun noa ba wiya unni tara,
kaaipulleen ngaiya noa, niuwoa ba ngurreung kan katān ngurrulliko ngurrur-bunbilla bōn.*

ngadun darayi da burgaliyan barayi marurung barayida

[8] And other fell on good ground,
and sprang up, and bare fruit an hundredfold. And when he had
said these things, he cried, He that hath ears to hear, let him hear.

AND other AFFirm drop-be-ing-did earth good earth-at

“And other, aye, was dropping at [i.e.] on good earth, ...

DOUBTFUL TkId TRANSLATION
KJV *on good ground*
TkId **barayi marurung barayida**
earth good earth-at
ERRONEOUS DUPLICATION OF purral [?]
PERHAPS:
barayi-da marurung-Ga
earth-at good-at
on good earth

... ngatun poaikulleen wokka lang, ...

ngadun buwayigaliyan wagalang

... and sprang up, ...

AND grow-be-ing-did high-ness

... and was growing high, ...

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

... ngatun yeai kurria hundred ta, ...

ngadun yiyayi gariya HUNDRED da

... and bare fruit an hundredfold. ...

AND fruit carry-PH HUNDRED AFFirm

... and the fruit carried, aye, a hundred.” ...

[continues from previous frame]

... ngatun noa ba wiya unni tara, ...

ngadun nuwa ba wiya anidara

... And when he had said these things, ...

AND he WHEN/if speak-PH this-PLUR

... And when he spoke these (things), ...

... kaaipulleen ngaiya noa, ...

gayibaliyan ngaya nuwa

... he cried, ...

call-ing-did then he

... he was then calling: ...

[continues next frame]

[continues from previous frame]

... *niuwoa ba ngurreung kan
katān ngurrulliko ...*

nyuwuwa ba ngariyungGan
gadan ngaraligu

... He that hath ears to hear, ...

he DONE ear-agent be-AFF-now
hear-ing-for

... “He (who) is an ear-agent [i.e.
who has ears] for hearing, ...

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]

nyuwuwa ba / nyuwuwa-bu

niuwoa ba

niuwoa ba OR **niuwoa bo**

niuwoa ba: he- DONE (8) [= ‘himself’]
niuwoa bo he-EMPH (17) [= ‘himself’]
ANY DIFFERENCE BETWEEN THE TWO
FORMS WOULD SEEM TO BE MINOR

... *ngurrur-bunbilla bōn.*

ngarabanbila bun

... let him hear.

hear-permit-IMP! him

... permit him to hear”.

Luke 8:09

*Ngatun wirrobullikān to ngikoemba ko wiya bōn,
wiyelliella, minnaring ke unni Parabol ?*

ngadun wirubaligandu ngigumbagu wiya bun

[9] And his disciples asked him, saying,
What might this parable be?

AND follow-ing-agent-ERG him-of-ERG speak-PH him

And his following-agents [i.e. disciples] spoke (to) him, ...

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

... wiyelliella, minnaring ke unni Parabol ?

wiyiliyila minaring gi ani PARABLE

... saying, What might this parable be?

speak-ing-recently what be this PARABLE

... speaking, what is this parable?

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.

Luke 8:10

Ngatun noa wiya,

ngutān ngurrulliko nurun pirriral Basileo-koba Eloī-ūmba; won[69]to barun tarai ta Parabol ta ; natan bara keawai bara na pa, ngatun ngurran bara keawai bara ngimilli pa.

ngadun nuwa wiya

[10] And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might

AND he speak-PH

And he spoke: ...

... ngutān ngurrulliko nurun pirriral Basileo-koba Eloī-ūmba; ...

ngudan ngaraligu nurun biriral BASILEUSguba ELOIumba

... Unto you it is given to know the mysteries of the kingdom of God: ...

give-AFF-now hear-ing-for ye-all hard BASILEUS-of GOD-of

... “(Someone) gives (to) you for hearing [i.e. knowing] the hard [i.e. mysteries] of the kingdom of God; ...

PASSIVE IGNORED

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

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

[continues from previous frame]

... won[69]to barun tarai ta Parabol ta; ...

wandu barun darayida PARABLEda

... but to others in parables; ...

instead them-all other-at PARABLE-at

... instead at (i.e. to) others (of) them, at [i.e. in] parables; ...

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**

MS ERROR [?]



PARABLE-da
PARABLE-at
LOCative SUFFIX AFTER
-I SHOULD BE -la
PARABLE-la

... natan bara keawai bara na pa, ...

nadan bara giyawayi bara na BA

... that seeing they might not see, ..

see-AFF-now they-all not they-all see NEG

... they seeing, (yet) they do not see; ...

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking **giyawayi na-gurin** not seeing William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**

ba FUNCTIONS

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

... ngatun ngurran bara keawai bara ngimilli pa.

ngadun ngaran bara giyawayi bara ngimili BA

... and hearing they might not understand.

AND hear-now they-all no they-all know-ing NEG

... and they hear, (yet) they do not know [i.e. understand].

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking **giyawayi na-gurin** not seeing William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**

ba FUNCTIONS

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

Luke 8:11

Ngiakai ta unni Parabol:

Yeai ta wiyellikanne ta Eloï koba.

ngiyagayi da ani PARABLE

[11] Now the parable is this:

The seed is the word of God.

like this AFFirm this PARABLE

This parable, aye (is) like this: ...

... Yeai ta wiyellikanne ta Eloï koba.

iyiyayi da wiyiligani da ELOIguba

... The seed is the word of God.

fruit AFFirm speak-ing-entity ABSTR GOD-of

... the fruit, aye, (is) the speaking-entity [i.e. word] of God.

Luke 8:12

*Bara kaiyīnkōn ta ba yapung
ka ba ngurrullikan bara;*

*uwa ngaiya noa Devil, ngatun mānkulla wiyellikannē
barun ba minki ka birung būlbūl la birung, ngurrea-
kun koa bara ngatun morōn koa bara katea kun.*

bara gayinGundaba

yabangGaba ngaraligan bara

[12] Those by the way side are they that hear;
then cometh the devil, and taketh away the word out of their hearts, lest they should
believe and be saved.

they-all side-agent-at path-at
hear-ing-agent they-all

They at the side of the path, they are hearer(s); ...

... uwa ngaiya noa Devil, ...

uwa ngaya nuwa DEVIL

... then cometh the devil, ...

move then he DEVIL

... the Devil then moves [i.e. comes], ...

MYSTERY WORD: *kōn*

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

MEANINGS SUGGESTED HERE ARE
DOUBTFUL

MYSTERY suffix: *-kon*

kaiyīnkōn

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

[continues next frame]

[continues from previous frame]

... *ngatun mānkulla wiyellikannē barun ba minki ka birung būlbūl la birung, ...*

ngadun manGala wiyiligani barunba minGigabirang bulbulabirang

... and taketh away the word out of their hearts, ...

AND take-be-PH speak-ing-entity them-all-of inside-away from heart-away from

... and took the speaking-entity [i.e. word] from inside their heart(s), ...

'heart' METAPHOR

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

... *ngurrea-kun koa bara ...*

ngariyaganGuwa bara

... lest they should believe ...

hear-lest-now-having they-all

... lest they now hear [i.e. believe] ...

-yaga: 'again' / 'lest'

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

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

... *ngatun morōn koa bara katea kun.*

ngadun murunguwa bara gadiyagan

... and be saved.

AND life-having they-all be-lest-now

... and lest they be alive [i.e. saved].

-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

ga-di-yaga-n: be-AFF-again-now 'again' PERHAPS OK

Luke 8:13

Bara tunūng ka ba

ngurra bara ba wiyellikanne pittul kan to; ngatun unni tara wirra korien katan, kōtta bara warea ba, ngatun yakita numullikanne ta warika ngaiya bara.

bara dunungGaba

[13] They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

they-all stone-at

They at [i.e. on] the rock, ...

... ngurra bara ba wiyellikanne pittul kan to; ...

ngara bara ba wiyiligani bidalgandu

... which, when they hear, receive the word with joy; ..

hear they-all WHEN/if speak-ing-entity joy-BEness-using

... when they hear the speaking-entity [i.e. words] using [i.e. with] joy-ness, ...

-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

DOUBTFUL Tkld TRANSLATION

KJV *which, when they hear, receive the word with joy*
 Tkld **ngara bara ba wiyiligani bidalgandu**
 hear they-all WHEN/if speak-ing-entity joy-BEness-using
 OMITTS 'receive'. PERHAPS:
ngara bara ba wiyiligani man-Gi-n ngala bidalgandu
 hear they-all WHEN/if speak-ing-entity
take-be-now that joy-BEness-using
when they hear the speaking-entity [i.e. words]
(they) take [ie. receive] that using [i.e. with] joy-ness,

[continues from previous frame]

... *ngatun unni tara wirra korien katan, ...*

ngadun anidara wiragurin gadan

... and these have no root, ...

AND this-PLUR root-lacking be-AFF-now

... and these are lacking root(s), ...

... *kōtta bara warea ba, ...*

guda bara wariya ba

... which for a while believe, ...

think they-all little DONE

... they think [i.e. believe] (for a) little (while), ...

DOUBTFUL WORD

wariya: little

PROBABLY MEANS

little in physical size

MIGHT NOT MEAN:

few, short time, not much quantity

... *ngatun yakita numullikanne ta warika ngaiya bara.*

ngadun yagida numaliganida

wariga ngaya bara

... and in time of temptation fall away.

AND now tempt-ing-entity-at reject then they-all

... and now at the tempting-entity [i.e. in time of temptation] they then reject.

TIME

gabū	soon	yagida	now
ngaya	then	yugida	after
dangGa	before	gumba	tomorrow
...	until	wara	yesterday
yandi gadayi	always (<i>thus every</i>)		
yaguwanda	when		
duwanda	afterwards, future		
bunin	beforehand		
bangGayi	now		

SPECIAL WORD: tempt/touch/ try/teach

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

Luke 8:14

*Ngatun unnoa tara pōrkulleen tulkirritulkirrā,
bara ba ngurra, waita uwa ngaiya, ngatun murrungkama umullikanne to ngatun porōl
lo, ngatun pirun to morōn koba, ngatun [70] kurri korien yeai murrorong kakilliko.*

ngadun anuwadara burgaliyan dalgiri dalgira

[14] And that which fell among thorns are they,
which, when they have heard, go forth, and are choked with cares and riches and
pleasures of this life, and bring no fruit to perfection.

AND that-PLUR drop-be-ing-did thorn thorn-at

And those (that) were dropping at [i.e. on, amid] the thorn(s), ...

... bara ba ngurra, ...

bara ba ngara

...which, when they have heard, ...

they-all WHEN/if hear-PH

... when they heard, ...

... waita uwa ngaiya, ...

wada uwa ngaya

... go forth, ..

depart move-PH then

... then they depart-moved, ...

[continues from previous frame]

... *ngatun murrungkama umullikanne to ...*

ngadun marangGama umaliganidu

... and are choked with cares ...

AND crush-be-make-PH make-ing-entity-using

... and (someone) crushed using making-entities [i.e. with cares], ...

DOUBTFUL WORD

umaliganidu:

make-ing-entity-using
‘making-entity’ COULD BE ANY APPLIANCE, SO THIS COULD READ: ‘crushed by a crusher’. PERHAPS:

marang-Ga-ma minGi-gu
crush-be-make-PH **emotion**-using
crushed by emotion(s) [i.e. cares]

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 porōl lo, ...*

ngadun burulu

... and riches ...

AND heavy-using

... and using heavy [i.e. with riches], ...

... *ngatun pirun to morōn koba, ...*

ngadun birundu murunGuba

... and pleasures of this life, ..

AND glad-using life-of

... and using the glad(ness) of life, ...

[continues from previous frame]

... *ngatun [70] kurri korien yeai murrorong kakilliko.*

ngadun garigurin yiyayi marurung gagiligu

... and bring no fruit to perfection.

AND carry-lacking fruit good be-be-ing-for

... and lack carrying [i.e. bringing] fruit for being good [i.e. to perfection].

Luke 8:15

*Wonto ba unnoa murrorong kaba purrai ta ba,
 bara ba ngurrā wiyellikanne tūlōa kan ngatun murrorōng kan būlbūl kan, tumān
 bara, ngatun yeai kurrīn murroi to.*

wandu ba anuwa marurungGaba barayidaba

[15] But that on the good ground are they,
 which in an honest and good heart, having heard the word, keep it, and bring
 forth fruit with patience.

instead DONE that good-at earth-at

Instead that at [i.e. on] the good earth, ...

here / there // this / that			
Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:			
	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

... bara ba ngurrā wiyellikanne ...

bara ba ngara wiyiligani

... having heard the word, ...

they-all WHEN/if hear-PH speak-ing-entity

... when they heard the speaking-entity [i.e. word], ...

TEXT ORDER VARIATON
 Tklid REVERSED THE ORDER OF THIS AND THE FOLLOWING SEGMENT — AS CAN BE SEEN IN THE FIRST

... tūlōa kan ngatun murrorōng kan
 būlbūl kan, ...

duluwagan ngadun
 marurungGan bulbulgan

... which in an honest and good heart, ...

straight-BEness AND good-BEness
 heart-agent

... straight and good heart-agent [i.e. person with an honest and good heart] ...

-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

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

[continues from previous frame]

... *tumān bara*, ...

duman bara

... keep it, ...

keep-now they-all

... they keep (it) ...

SPECIAL WORD: *duma / dumi*

duma / dumi APPEAR TO SIGNIFY :

— watch

— keep

AND ALSO regard, save

... *ngatun yeai kurrīn murroi to*.

ngadun yiyayi garin maruwidu

... and bring forth fruit with patience.

AND fruit carry-now peace-using

... and carry fruit using peace [i.e. with patience].

*Keawai kore ko wirrōngbunnun kaibung,
wutinnun ngaiya tenti ko, nga wutinnun barā ka pinkillingēl-la; wonto ba
wupinnun kaibung-ngēl-la, nauwil koa bara uwollita ba ko kaibung.*

giyawayi gurigu wirangbanan gayibang

[16] No man, when he hath lighted a candle,
covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick,
that they which enter in may see the light.

no man-ERG ignite-do-will light

No man will ignite a light [i.e. candle], ...

... wutinnun ngaiya tenti ko, ...

wudinan ngaya dindigu

... covereth it with a vessel, ...

cover-will then bowl-using

... will then cover (it) using a bowl, ...

... nga wutinnun barā ka
pinkillingēl-la; ...

nga wudinan
baraga birigilingila

... or putteth it under a bed; ...

OR cover-will down-at
lying-place-at

... or will cover at down
[i.e. under] a lying-place
[i.e. bed]; ...

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]

MS ERROR [?]

wutinnun
wudi-nan: cover-will
MS ERROR [?] FOR:
wun-di-nan
deposir-AFF-will
will put

PREPOSITIONS

“Note that Australian languages seldom have anything that could reasonably be described as ‘articles’ or ‘prepositions’. Definite specification can be achieved by the use of demonstratives, but is often established simply by the context; ...

The semantic load carried by prepositions ... is very effectively handled by the case system, in most Australian languages.” [Dixon 1980:272:6]

MS ERROR [?]

pinkillingēl-la
MS ERROR [?] FOR [Mark v.40]:
pirikillingēl-la

PREPOSITIONS: up / down

AS PREPOSITIONS ARE UNLIKELY,
waga up
bara(n) down
ARE PROBABLY INVENTIONS, AND
SENTENCES FEATURING THSE TERMS
ARE ALSO PROBABLY NOT IDIOMATIC

[continues from previous frame]

... *wonto ba wupinnun kaibung-ngēl-la, ...*

wandu ba wubinan gayibangNGila

... but setteth it on a candlestick, ...

instead DONE do-will light place-at

... instead will do [i.e. put] (it) at [i.e. on] a light-place [i.e. candlestick], ...

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**

... *nauwil koa bara uwollita ba ko kaibung.*

nawilguwa bara uwalidabagu gayibang

... that they which enter in may see the light.

see-might-having they-all move-ing-at-for light

... for they (who are) moving at [i.e. into]the light, see might-doing.

-gaba-gu: LOC + Erg / INSTR / ALL

COMBINED SUFFIX **-gaba-gu**

(**-daba-gu, -laba-gu, -raba-gu**)

LOCative + **-gu**,

-gu COULD BE ERGative (subject),

INSTRumental (using),

OR ALLative (to); OR PURPositive (for)

Luke 8:17

Kulla yantīn ta ngetti birung

ngurrunnun wal kakilliko; ngatun yantīn ta yuropatōara birung ngurrunnun wal kakilliko ngatun paipinnun wal.

gala yandin da ngidibirang

[17] For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

because all AFFirm know-AFF-away from

Because all, aye, (that is) away from know [i.e. is secret], ...

Tkld INTERPRETATION

KJV For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

New International Version
For whatever is hidden is meant to be disclosed, and whatever is concealed is meant to be brought out into the open.

New Living Translation
For everything that is hidden will eventually be brought into the open, and every secret will be brought to light.

English Standard Version
For nothing is hidden except to be made manifest; nor is anything secret except to come to light. Tkld Because all is secret that will be for knowing. and all will be from hidden that will be knowing, and will appear

Tkld Because all (that) is secret, (that) will be for know(ing); and all (that) will be <from> hidden, (that) will be for know(ing), and will appear.

... ngurrunnun wal kakilliko; ...

ngaranan wal gagiligu

... that shall not be made manifest; ...

hear-will certainly be-be-ing-for

... (someone) will certainly hear [i.e. know] for being ...

PASSIVE IGNORED

Tkld RENDERS THE PASSIVE AS ACTIVE. THE UNIDENTIFIED SUBJECT IS INDICATED BY '(someone)' IN SUCH INSTANCES.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

DOUBTFUL Tkld TRANSLATION

KJV that shall not be made manifest

Tkld **ngaranan wal gagiligu**
hear-will certainly be-be-ing-for (someone) will certainly hear [i.e. know] for being MEANING OBSCURE OR LOST. PERHAPS:

ga-nan wal ngara-li-gu
be-will certainly hear-ing-for
will certainly be for knowing

... ngatun yantīn ta yuropatōara birung ...

ngadun yandin da yurubadwarabirang

... neither any thing hid, ...

AND all (any) AFFirm hide-done to-away from

... and all, aye, (that) will be away from hidden, ...

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

[continues from previous frame]

... *ngurrunnun wal kakilliko* ...

ngaranan wal gagiligu

... that shall not be known ...

hear-will certainly be-be-ing-for

... (someone) will certainly hear [i.e. know] for being ...

PASSIVE IGNORED

Tkld RENDERS THE PASSIVE AS ACTIVE. THE UNIDENTIFIED SUBJECT IS INDICATED BY '**(someone)**' IN SUCH INSTANCES.

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

DOUBTFUL Tkld TRANSLATION

KJV *that shall not be known*

Tkld **ngaranan wal gagiligu**

hear-will certainly be-be-ing-for (someone) will certainly hear [i.e. know] for being MEANING OBSCURE OR LOST. PERHAPS:

ga-nan wal ngara-li-gu
 be-will certainly hear-ing-for
will certainly be for knowing

... *ngatun paipinnun wal.*

ngadun bayibinan wal

... and come abroad.

AND appear-do-will certainly

... and will certainly appear.

Luke 8:18

*Yakoai nura ngurrulla;
kulla ngikoung kin ba, ngunnun wal
ngikoung kin; ngatun keawai noa ka korien,
mantillinnun wal bōn ngikoung kin birung,
unnoa ta paipitoara ngikoung kin ba.*

yaguwayi nura ngarala

[18] Take heed therefore how ye hear:
for whosoever hath, to him shall be given; and whosoever hath not,
from him shall be taken even that which he seemeth to have.

beware you-all hear-IMP!

Beware, you must hear! ...

yaguwayi: BEWARE

yaguwayi: 'how'
ALSO MEANS 'beware'

yaguwayi: HOW

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

PERHAPS: **anangGu**
that [i.e. what]-using

... kulla ngikoung kin ba, ngunnun wal ngikoung kin; ...

gala ngigungGinba ngunan wal ngigungGin

... for whosoever hath, to him shall be given; ...

because him-at give-will certainly him-at

... because at him [i.e. who has], (someone)
will certainly give at [i.e. to] him; ...

PASSIVE IGNORED

Tkld RENDERS THE PASSIVE AS
ACTIVE. THE UNIDENTIFIED
SUBJECT IS INDICATED BY
'(someone)' IN SUCH INSTANCES.

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

-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 keawai noa ka korien, ...

ngadun giyawayi nuwa gagurin

... and whosoever hath not, ...

AND no he be-lacking

... and he (who is) is <not> be-lacking [i.e. has not], ...

DOUBLE NEGATIVE

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

[continues from previous frame]

... *mantillinnun wal bōn ngikoung kin birung, ...*

mandilinan wal bun ngigungGinbirang

... from him shall be taken even that which he seemeth to have.

take-AFF-ing-will certainly him him-away from

... (someone) will certainly take him [i.e. it] from him, ...

PASSIVE IGNORED

Tkld RENDERS THE PASSIVE AS ACTIVE. THE UNIDENTIFIED SUBJECT IS INDICATED BY '(someone)' IN SUCH INSTANCES.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

... *unnoa ta paipitoara ngikoung kin ba.*

anuwa da bayibidwara ngigungGinba

... that which he seemeth to have.

that AFFirm appear-do-done to him-at

... that, aye, appear-endowed at him [i.e. what he seems to have].

Luke 8:19

*Ngatun tunkan ngikoung kin ko ngatun bara [71] kōti ta ngikoemba uwā,
ngatun keawai bara wa pa ngikoung kin ko konarrin, kulla kauwul waita-wollān.*

ngadun danGan ngigungGinGu ngadun bara gudi da ngigumba uwa

[19] Then came to him his mother and his brethren,
and could not come at him for the press.

AND mother him-to AND they-all kinsman ABSTR him-of move-PH

And his mother and they, his kinsmen, moved [i.e. came] to him, ...

*... ngatun keawai bara wa pa
ngikoung kin ko konarrin, ...*

**ngadun giyawayi bara wa
BA ngigungGinGu gunarin**

... and could not come at him ...

AND no they-all move NEG
him-to crowd-because

... and they did not move [i.e. come]
to him because of the crowd, ...

... kulla kauwul waita-wollān.

gala gawal wadawalan

... for the press.

because big trample-move-persist-now

... because (of the) big trampling.

DOUBLE NEGATIVE

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

ba FUNCTIONS

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

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

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

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

Luke 8:20

*Winta ko bōn wiya ngiakai,
ngarokillīn bara warai ta ba ngikoemba tunkan
ngatun kōti ta nauwil koa bara ngiroung.*

windagu bun wiya ngiyagayi

[20] And it was told him by certain which said,
Thy mother and thy brethren stand without, desiring to see thee.

part-ERG him speak-PH like this

Part [i.e. someone] spoke (to) him like this: ...

*... ngarokillīn bara warai ta ba
ngikoemba tunkan ngatun kōti ta ...*

ngarugin bara warayidaba ngigumba
danGan ngadun gudi da

... Thy mother and thy brethren stand without, ...

stand-be-ing-now they-all outside-at him
[thee?]-of mother AND kinsman ABSTR

... “They are standing at the outside, his[MISTAKE FOR ‘thy’] mother and kinsmen, ...

... nauwil koa bara ngiroung.

nawilguwa bara ngirung

... desiring to see thee.

see-might-having they-all thee

... (that) they see might-doing you”.

OUTSIDE: warayi / waraba

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

MS ERROR

ngikoemba tunkan

ngigumba danGan
MS ERROR FOR
ngirumba danGan

Luke 8:21

*Ngatun noa wiyayelleen barun, wiyelliella,
unni tara tia katan emmoemba tunkan ngatun kōti ta ngurrullikan
wiyellikanne Eloi koba ngatun umullikan.*

ngadun nuwa wiyayiliyan barun wiyiliyila

[21] And he answered and said unto them,
My mother and my brethren are these which hear the word of God, and do it.

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

And he was speaking back [i.e. answering] them, speaking: ...

... unni tara tia katan emmoemba tunkan ngatun kōti ta ...

anidara diya gadan imuwumba danGan ngadun gudi da

... My mother and my brethren are these ...

this-PLUR me be-AFF-now me-of mother AND kinsman ABSTR

... "These are (to) me, my mother and kinsmen, ...

... ngurrullikan wiyellikanne Eloi koba ...

ngaraligan wiyiligani ELOIguba

... which hear the word of God, ...

hear-ing-agent speak-ing-entity GOD-of

... hearing-agents [i.e. hearers] the speaking-entity [i.e. word] of God ...

[continues from previous frame]

... *ngatun umullikan.*

ngadun umuligan

... and do it.

AND make-ing-agent

... and making-agents [i.e. do it]”.

Luke 8:22

*Ngatun yakita tarai ta purreung ka,
uwa noa murrinauwai ta ko ngikoung katoa wirrobullikan toa
ngikoumba; ngatun noa barun wiya, waita ngeen waingauwil
kaiyin kolang wārā kolang. Ngatun bara tōlka mureung kolang.*

ngadun yagida darayida bariyangGa

[22] Now it came to pass on a certain day,
that he went into a ship with his disciples: and he said unto them, Let us go
over unto the other side of the lake. And they launched forth.

AND now other-at day(light)-at

And now at (an)other daylight, ...

*... uwa noa murrinauwai ta ko ngikoung katoa
wirrobullikan toa ngikoumba; ...*

**uwa nuwa mari nawidagu ngigungGaduwa
wirubaliganduwa ngigumba**

... that he went into a ship with his disciples: ...

move-PH he big canoe [ship]-to him-in company with
follow-ing-agent-in company with him-of

... he moved to the ship in company with
his following-agents [i.e. disciples]; ...

... ngatun noa barun wiya, ...

ngadun nuwa barun wiya

... and he said unto them, ...

AND he them-all speak-PH

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

SYDNEY WORDS: mari nawi

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

-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)

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

Luke 8:22

... waita ngeen waingauwil kaiyin kolang wārā kolang. ...

wada ngiyin wayingawil gayinGulang waragulang

... Let us go over unto the other side of the lake. ...

depart we-all move-almost-might side-towards lake-towards

... “We depart-might-almost-move towards the lakeside”. ...

... Ngatun bara tōlka mureung kolang.

ngadun bara dalga muriyangGulang

... And they launched forth.

AND they-all thrust-be-PH forward-towards

... And they launched towards forwards.

Luke 8:23

*Wonto ba bara uwolliella,
pirrikea noa kōng-ngōng; ngatun wibbi kauwul
kakulla wārā ka; ngatun bara warapal, ngatun
kinta kakilliella.*

wandu ba bara uwaliyila

[23] But as they sailed

he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

instead WHEN/if they-all move-ing-recently

Instead when they were moving, ...

... pirrikea noa kōng-ngōng; ...

birigiya nuwa gungung

... he fell asleep: ...

lie-PH he snore

... he lay snor(ing); ...

... ngatun wibbi kauwul kakulla wārā ka; ...

ngadun wibi gawal gagala waraga

... and there came down a storm of wind on the lake; ...

AND wind big be-be-PH lake-at

... and a big wind was at [i.e. on] the lake; ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

[continues from previous frame]

... *ngatun bara warapal, ...*

ngadun bara warabal
[guguwindin]

... and they were filled with water, ...

AND they-all fill-PATient
[water-because (through/by)]

... and they (someone) filled
[by [i.e. with] water]; ...

... *ngatun kinta kakilliella.*

ngadun ginda gagiliyila

... and were in jeopardy.

AND fear be-be-ing-recently

... and were fear(ful).

PASSIVE: -bal

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

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...)

-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

MISSING TRANSLATION

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

Luke 8:24

*Ngatun bara uwa ngikoung kin,
boungbungnga ngaiya bōn, wiyelliella, Piriwul, Piriwul,
tetti kolang ngeen! bounkulleen ngaiya noa, ngatun wiya
noa wibbi, ngatun tulkun wombul koba; ngatun kōrun
kakulla, ngatun yurang ngaiya kakulla.*

ngadun bara uwa ngigungGin

[24] And they came to him,
and awoke him, saying, Master, master, we perish.
Then he arose, and rebuked the wind and the
raging of the water: and they ceased, and there was
a calm.

AND they-all move-PH him-at

And they moved at [i.e. to] to him, ...

... boungbung [72] nga ngaiya bōn, ...

bungbangGa ngaya bun

... and awoke him, ...

rise-do-compel-PH then him

... then made him rise, ...

... wiyelliella, Piriwul, Piriwul, tetti kolang ngeen! ...

wiyiliyila biriwal biriwal didigulang ngiyin

... saying, Master, master, we perish. ...

speaking-recently chief chief dead-towards we-all

... speaking: "Chief, Chief, we are towards dead!" ...

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

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

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

[continues from previous frame]

... *boungkulleen ngaiya noa, ...*

bungGaliyan ngaya nuwa

... Then he arose, ...

rise-be-ing-did then he

... He then rose, ...

... *ngatun wiya noa wibbi, ...*

ngadun wiya nuwa wibi

... and rebuked the wind ...

AND speak-PH he wind

... and he spoke (to) the wind, ...

... *ngatun tulkun wombul koba; ...*

ngadun dalgan wambulguba

... and the raging of the water: ...

AND thrust-BEness sea-of

... and the surge of the sea; ...

-gan / -gan(g): BEness

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

[continues next frame]

[continues from previous frame]

... *ngatun kōrun kakulla, ...*

ngadun gurun gagala

... and they ceased, ...

AND quiet be-be-PH

... and (it) was quiet, ...

... *ngatun yurang ngaiya kakulla.*

ngadun yurang ngaya gagala

... and there was a calm.

AND calm then be-be-PH

... and (it) was then calm

MYSTERY WORD: *yurang*

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

Luke 8:25

*Ngatun noa wiya barun,
wonnung ke nurun ba kōttellita? Ngatun bara
kinta kakulla kōtelliella, wiyalan tarai kan tarai
kan, wonta kōn unni kore! kulla noa wiyān
wibbi, ngatun bato, ngatun ngurra ngaiya bōn.*

ngadun nuwa wiya barun

[25] And he said unto them,
Where is your faith? And they being afraid wondered,
saying one to another, What manner of man is this!
for he commandeth even the winds and water, and
they obey him.

AND he speak-PH them-all

And he spoke to them: ...

... *wonnung ke nurun ba kōttellita?* ...

wanang Gi nurunba gudili da

... Where is your faith? ...

where-be ye-all-of think-ing ABSTR

... “Where is your thinking [i.e. faith]?” ...

... *Ngatun bara kinta kakulla kōtelliella,* ...

ngadun bara ginda gagala gudiliyila

... And they being afraid wondered, ...

AND they-all fear be-be-PH think-ing-recently

... And they were afraid, thinking, ...

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

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

[continues from previous frame]

... *wiyalan tarai kan tarai kan, ...*

wiyalan darayigan darayigan

... saying one to another, ...

speak-RECIP-now other-agent other-agent

... speaking (to) one another: ...

... *wonta kōn unni kore! ...*

wanda gun ani guri

... What manner of man is this! ...

where type this man

... "Where [i.e. what] type [?] this man? ...

MYSTERY WORD: *kōn*

koiyung kōn fire-type-at
2 kaiyīnkōn ta ba side-agent-at
kaiyīn kōn ta side-agent-at
wonta kōn what-type
turo kōn billi ta punish-agent-do-ing
 ABSTR
 MEANINGS SUGGESTED HERE ARE
 DOUBTFUL

MYSTERY suffix: *-kon*

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

PLACE

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

[continues next frame]

[continues from previous frame]

... *kulla noa wiyān wibbi, ngatun bato, ...*

gala nuwa wiyān wibi ngadun badu

... for he commandeth even the winds and water, ...

because he speak-now wind AND water

... Because he speaks (to) the wind, and water, ...

DOUBTFUL badu 'water'

badu

badu IS THE SYDNEY LANGUAGE WORD FOR WATER
MORE LIKELY WORDS ARE:

gali / galing

guguwin

ngadung

HOWEVER, 7 **badu** RECORDS, FOR
Wrmi, Bpi, Dark & Kre

... *ngatun ngurra ngaiya bōn.*

ngadun ngara ngaya bun

... and they obey him.

AND hear then him

... and (they) then hear him.”

Luke 8:26

*Ngatun bara uwa purrai ta ko Gadarene ta ko,
kaiyin ta ba Galile ka ba.*

ngadun bara uwa barayidagu GADARENEEdagu

[26] And they arrived at the country of the Gadarenes,
which is over against Galilee.

AND they-all move-PH earth-to GADARENE-to

And they all moved to Gadarene earth [i.e. land/country], ...

... kaiyin ta ba Galile ka ba.

gayiyindaba GALILEEgaba

... which is over against Galilee.

side-at GALILEE-at

... at [i.e. on] the Galilee side.

Luke 8:27

Ngatun noa ba yankulleen purrai ta ko, nungngurrawa bōn wakōl lo kore ko kokera birung ko, Devil-kan noa katālla yuraki, ngatun keawai noa upilli-pa kirrikin to, keawai noa katan kokirā, nikki ka noa kakulla.

ngadun nuwa ba yanGaliyan barayidagu

[27] And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

AND he WHEN/if go-be-ing-did earth-to

And when he [Jesus] went to the earth [i.e. land], ...

... nungngurrawa bōn wakōl lo kore ko kokera birung ko, ...

nangGarawa bun wagulu gurigu gugirabirangGu

... there met him out of the city a certain man, ...

meet-move-PH him one-ERG man-ERG hut [town]-away from-ERG

... one man away from the town met him, ...

SPECIAL WORD: gugira

gugira

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

gugira garing: 'hut all'
FOR 'town'

... Devil-kan noa katālla yuraki, ...

DEVILGan nuwa gadala yuragi

... which had devils long time, ...

DEVIL-agent he be-AFF-PH longtime

... he was [i.e. had been] a devil-agent (for) a long time, ...

PROPrietive having

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

Tkld USED IT WITH 'hath', 'had', 'having',
'have' over 40 times. PERHAPS CORRECT.
ASSUMED IN NORTH DB TO BE agentive:

-gan [gayin] GLOSSED 'agent', 'BEness'
-guwa IS ASSUMED FOR PROPrietive

"kain"

gayin

"in possession
of; having"

having

Tkld/Frsr
AWA Lex
[212:25]

[continues from previous frame]

... *ngatun keawai noa upilli-pa kirrikin to, ...*

ngadun giyawayi nuwa ubili BA girigindu

... and ware no clothes, ...

AND no he do-ing NEG garment-using

... and he (was) not doing (i.e wearing) using clothes, ...

DOUBLE NEGATIVE

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

ba FUNCTIONS

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

... *keawai noa katan kokirā, ...*

giyawayi nuwa gadan gugira

... neither abode in any house, ...

no he be-AFF-now hut-at

... he is not being at a hut [i.e. house], ...

MS VARIANT: hut-at

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

... *nikki ka noa kakulla.*

nigiga nuwa gagala

... but in the tombs.

grave-at he be-be-PH

... he was at the grave(s).

Luke 8:28

*Nakulla noa ba Jesounung,
kaaibulleen ngaiya noa, ngatun puntimulleen ngikoung
kin mikan ta, ngatun, wokka wiyelleen wiyelliella,
minnung bunnun ke bi tia Jesou Yinal ta Eloï koba
wokka kaba koba? Yanoa bi tia piral-mai-yi-kora.*

nagala nuwa ba JESUSnung

[28] When he saw Jesus,
he cried out, and fell down before him, and
with a loud voice said, What have I to do with
thee, Jesus, thou Son of God most high? I
beseech thee, torment me not.

see-be-PH he WHEN/if JESUS-ACC

When he [devils man] saw Jesus, ...

... kaaibulleen ngaiya noa, ...

gayibaliyan ngaya nuwa

... he cried out, ...

call-do-ing-did then he

... he [devils man] (was) then calling him [JESUS], ...

... ngatun puntimulleen ngikoung [73] kin mikan ta, ...

ngadun bandimaliyan ngigungGin miganda

... and fell down before him, ...

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

... and (was) falling in front at [i.e. of] him [JESUS], ...

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

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

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

[continues from previous frame]

... ngatun, wokka wiyelleen wiyelliella, ...

ngadun waga wiyiliyan wiyiliyila

... and with a loud voice said, ...

AND high speak-ing-did speak-ing-recently

... and high speaking [i.e. speaking in a loud voice], he [devils man] spoke: ...

... minnung bunnun ke bi tia Jesou ...

minang banan gi bi diya JESUS

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

what do-will be thou me JESUS

... "What will you be do(ing with) me [devils man], Jesus, ...

VERB 'to be'

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

CONJOINED PRONOUNS: Tkld

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

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]

[continues next frame]

[continues from previous frame]

... *Yinal ta Eloī koba wokka kaba koba? ...*
yinal da ELOīguba wagagabaguba

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

son AFFirm GOD-of high-at-of

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

... *Yanoa bi tia pirāl-mai-yi-kora.*

yanuwa bi diya biralma gura

... I beseech thee, torment me not.

let-it-be! thou me hard-make-IMP! not

... Desist, you [Jesus] must not hard-make
 [i.e. torment] me [devils man]!”

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

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
 83 PRECEDED by -i-
 36 PRECEDED by -a- (8 **wiya (yi)gura**)
 3 PRECEDED BY -n-
 PERHAPS THIS WAS A MIS-HEARING
 AND INCORRECT ANALYSIS, AND
 THAT THE NEGATIVE IS SIMPLY **gura**

Luke 8:29

*(Kulla noa wiya marai yarakai
kan paikulliko kore ka birung.*

*kulla bōn mankulla murrīnmurrīn; ngatun wiria bōn
tībōn ko; ngatun noa tūr-bungnga tībōn, ngatun yuaipea
bōn Devil ko korung kolang).*

gala nuwa wiya marayi yaragayigan bayigaligu gurigabirang

[29] (For he had commanded the
unclean spirit to come out of the man.

For oftentimes it had caught him: and he was kept bound with chains
and in fetters; and he brake the bands, and was driven of the devil
into the wilderness.)

because he speak-PH spirit bad-agent appear-be-ing-for man-away from

Because he [Jesus] spoke [i.e. ordered] the bad spirit for appearing away from the man. ...

... kulla bōn mankulla murrīnmurrīn; ...

gala bun manGala marin marin

... For oftentimes it had caught him: ...

because him take-be-PH frequent

... Because (it [devil]) had taken [i.e. caught] him [devils man] often; ...

... ngatun wiria bōn tībōn ko; ...

ngadun wiriya bun dibunGu

... and he was kept bound with chains and in fetters; ...

AND operate-PH him chain-using

... and operated [i.e. bound] him [devils man] using chain(s); ...

[continues from previous frame]

...ngatun noa tiir-bungnga tībōn, ...

ngadun nuwa dyirbangGa dibun

... and he brake the bands, ...

AND he break-do-compel-PH chain

... and he [devils man] made the chain(s) break, ...

...ngatun yuaipea bōn Devil ko korung kolang).

ngadun yuwayibiya bun DEVILgu gurangGulang

... and was driven of the devil into the wilderness.)

AND push-back-do-PH him DEVIL-ERG scrub-towards

... and the Devil pushed him [devils man] towards the scrub.

Luke 8:30

Ngatun Jesou ko noa wiya bōn,

wiyelliella, wonnēn bi yiturra? Ngatun noa wiya Legion bang; kulla kauwulkauwul Devil uwa murraring ngikoung kin ko minki ka ko.

ngadun JESUSgu nuwa wiya bun

[30] And Jesus asked him,

saying, What is thy name? And he said, Legion: because many devils were entered into him.

AND JESUS-ERG he speak-PH him

And Jesus spoke to him [devils man], ...

... wiyelliella, wonnēn bi yiturra? ...

wiyiliyila wanin bi yidara

... saying, What is thy name? ...

speak-ing-recently where/how thou name

... speaking: "What (is) your [devils man] name?" ...

wanang: INTERROGATIVE

wanang where? what?
INTERROGATIVE—
NOT RELATIVE PRONOUN
RELATIVE PRONOUN [refers back to a noun]
who, whom, whose, which, that
ALSO **wan / wanda / wanin**

... Ngatun noa wiya ...

ngadun nuwa wiya

... And he said, ...

AND he speak-PH

... And he [devils man] spoke, ...

[continues from previous frame]

... *Legion bang; ...*

LEGION bang

... Legion: ...

LEGION I

"I [devils man] (am) Legion"; [i.e. plentiful]

... *kulla kauwulkauwul Devil uwa murraring ngikoung kin ko minki ka ko.*

gala gawal gawal DEVIL uwa mararing ngigungGinGu minGigagu

... because many devils were entered into him.

because big big [many] DEVIL move-PH inside him-to inside-to

... because many devil(s) (had) moved inside to him [devils man].

Luke 8:31

Ngatun bara bōn wiya,

*yanoa wiya yi kora ngearun bi pirriko
kolang kakilliko.*

ngadun bara bun wiya

[31] And they besought him

that he would not command them to go out into the deep.

AND they-all him speak-PH

And they [devils] spoke (to) him [Jesus]: ...

... yanoa wiya yi kora ngearun bi pirriko kolang kakilliko.

yanuwa wiya gura ngiyarun bi birigugulang gagiligu

... that he would not command them to go out into the deep.

let-it-be! speak-IMP! not us-all thou deep-towards be-be-ing-for

... “Desist! You [Jesus] must not speak to (i.e. command)
us [devils] for (i.e. to) being towards the deep”.

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING
AND INCORRECT ANALYSIS, AND
THAT THE NEGATIVE IS SIMPLY **gura**

Luke 8:32

Ngatun kakulla unta kal wirrul takilliella bulkara ba ko;

ngatun bara wiya bōn pulōngkulli ko barun minkika ko Swine ka ko. Ngatun noa wamunbea barun.

**ngadun gagala andagal wirul
dagiliyila balgarabagu**

[32] And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

AND be-be-PH there-belong herd eat-be-ing-recently hill-at-for

And (there) was thereabouts a herd eating for at [i.e. on] the hill; ...

MS ERROR

balgara-ba-gu

hill-at-for

MS ERROR FOR

balgara-da-gu OR **balgara-ga-gu**

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.

-gu **PUR**Positive 'for' / -gu **DAT**ive 'to'

-gu **INSTR**umental 'using'

-gu **OPP**ose 'against' [RARELY]

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

...ngatun bara wiya bōn pulōngkulli ko barun minkika ko Swine ka ko. ...

ngadun bara wiya bun bulungGaligu barun minGiGagu SWINEgagu

... and they besought him that he would suffer them to enter into them. ...

AND they-all speak-PH him enter-be-ing-for them-all inside-to SWINE-to

... and they [devils] spoke (to) him [Jesus] for entering them [devils] to the inside of the swine. ...

...Ngatun noa wamunbea barun.

ngadun nuwa wamanbiya barun

... And he suffered them.

AND he move-make-permit-PH them-all

... And he [Jesus] move-permitted [i.e. allowed] them [devils] (to (move into the swine)).

Luke 8:33

*Uwa ngaiya bara waita Devil minki
ta [74] birung kore ka birung,
ngatun pulōng-kulleen Swine ka koiro ka; ngatun wirrul-murrā
barān karakai pirriko koba wārā ka ko, kurrīn ta ngaiya bara.*

uwa ngaya bara wada DEVIL minGidabirang gurigabirang

[33] Then went the devils out of the man,
and entered into the swine: and the herd ran violently down a steep place
into the lake, and were choked.

move-PH then they-all depart DEVIL inside-away from man-away from

They, Devil(s) then depart-moved away from inside the man, ...

... ngatun pulōng-kulleen Swine ka koiro ka; ...

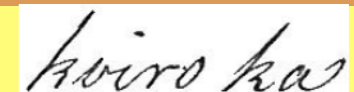
ngadun bulungGaliyan SWINEga guwiruga

... and entered into the swine: ...

AND enter-be-ing-did SWINE-at herb-at

... and were entering at [i.e. into] the 'gwiru' herb, into the swine [?]; ...

MYSTERY WORD: guwiru



THERE ARE ONLY 2 EXAMPLES OF:

koiro

MEANING GIVEN: 'herb'

BUT 'herb' DOES NOT SEEM TO BE
APPROPRIATE IN THIS INSTANCE

[continues next frame]

[continues from previous frame]

... *ngatun wirrul-murrā barān karakai pirriko koba wārā ka ko, ...*

ngadun wirul mara baran garagayi biriguguba waragagu

...and the herd ran violently down a steep place into the lake, ...

AND herd run-PH DOWN quick deep-of lake-to

... and the herd ran down quick(ly) to the deep lake, ...

Anglicism DOWN

Threlkeld appears to have literally translated the word 'down' in English idioms such as the following, where synonyms show it to be unnecessary:

come, go, down *descend*

take, let, down *lower*

pull down *demolish*

sit down *rest*

cut, hew, down *fell*

fall down *collapse*

Also 'down' in:

run, take, bow, kneel, stoop, press, pour, lay, cast, etc.

... *kurrīn ta ngaiya bara.*

garin da ngaya bara

... and were choked.

choke AFFirm then they-all

... then they choked [i.e. drowned], aye.

*Nakulla bara ba tamunbea unnoa tara umatoara,
murrā ngaiya bara ngatun waita uwa kokere kolang ngatun korung kolang wiya ngaiya ngaloo.*

nagala bara ba damanbiya anuwadara umadwara

[34] When they that fed them saw what was done,
they fled, and went and told it in the city and in the country.

see-be-PH they-all WHEN/if eat-make-permit-PH that-PLUR make-done to

When they (who) permitted to eat saw those things made-endowed [i.e. what was done], ...

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

... murrā ngaiya bara ...

mara ngaya bara

... they fled, ...

run-PH then they-all

... then they ran, ...

... ngatun waita uwa kokere kolang ngatun korung kolang ...

ngadun wada uwa gugirigulang ngadun gurangGulang

... and went and told it in the city and in the country....

AND depart move-PH town-towards AND scrub-towards

... and depart-moved towards (the) town, and towards the scrub; ...

MS TRANSPOSITION
KJV *and told it*
'and told it' TRANSPOSED TO
THE SEXT SEGMENT, BELOW

... wiya ngaiya ngaloo.

wiya ngaya ngaluwa

... [and told it]

speak-PH then this

... then spoke (about) this.

REARRANGEMENT
Tkld TRANSPOSED
MS TEXT SEGMENTS

Luke 8:35

Uwa ngaiya bara nakilliko umatoara ko;

*ngatun uwa Jesou kin, ngatun nakulla bara bōn unnoa kore paipitoara
birung Devil bara waita uwa, yellawolliella Jesou ka ta tinna ka, kirrikin
kan ngatun tuloa ngurrullikān ngatun kinta bara kakulla.*

uwa ngaya bara nagiligu umadwaragu

[35] Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

move-PH then they-all see-be-ing-for make-done to-for

They then moved for seeing (what was) make-endowed [i.e. done]; ...

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

... ngatun uwa Jesou kin, ...

ngadun uwa JESUSgin

.. and came to Jesus, ...

AND move-PH JESUS-at

... and moved at Jesus [i.e. came to Jesus], ...

-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 nakulla bara bōn unnoa kore ...

ngadun nagala bara bun anuwa guri

... and found the man, ...

AND see-be-PH they-all him that man

... and they saw him [devils man], that man, ...

see / FIND

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

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

...paipitoara birung bara Devil waita uwa, ...

bayibidwarabirang bara DEVIL wada uwa

... out of whom the devils were departed, ...

appear [eject]-do-done to-away from they-all Devil depart move-PH

... (that) they, the Devil(s), (had) depart-moved ejected from, ...

...yellawolliella Jesou ka ta tinna ka, ...

yilawaliyila JESUSga da dinaga

... sitting at the feet of Jesus, ...

sit-ing-recently JESUS-at AFFirm foot-at

... sitting at the feet at [i.e. of] Jesus, 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

...kirrikin kan ngatun tuloa ngurrullikān ...

giriginGan ngadun duluwa ngaraligan

... clothed, and in his right mind: ...

garment-agent AND straight hear-ing-agent

... garment-agent [i.e. clothed], and straight hearing-agent [i.e. mentally alert]; ...

...ngatun kinta bara kakulla.

ngadun ginda bara gagala

... and they were afraid.

AND fear they-all be-be-PH

... and they were afraid.

Luke 8:36

Yantīn to nakulla unnoa, wiya barun,
yanti bōn ba turōn uma Devil kan kauwul kan.

yandindu nagala anuwa wiya barun

[36] They also which saw it told them
by what means he that was possessed of the devils was healed.

all-ERG see-be-PH that speak-PH them-all

All (who) saw that, spoke (to) them,...

...yanti bōn ba turōn uma Devil kan kauwul kan.

yandi bun ba durun uma DEVILgan gawalgan

... by what means he that was possessed of the devils was healed.

thus him DONE clean make-PH DEVIL-agent big-agent

... thus [i.e. how] (someone) >done<-clean(ed) him [devils man], the big Devil agent [i.e. the person possessed of devils].

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...)

Luke 8:37

Ngatun yantīn to konaro purrai ta ko Gaderene ta ko

wiya ngaiya bōn waita uwolliko barun kin birung; kulla bara kinta kan kauwul kakulla. Ngatun noa uwa murrinauwai [38] ta ko, ngatun willembō kakulla.

ngadun yandindu gunaru barayidagu GADARENESdagu

[37] Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

AND all-ERG crowd-ERG earth-to GADARENES-to

And all the crowd to the earth [i.e. country] to the Gadarenes ...

... wiya ngaiya bōn waita uwolliko barun kin birung; ...

wiya ngaya bun wada uwaligu barunGinbirang

... besought him to depart from them; ...

speak-PH then him depart move-ing-for them-all-away from

... then spoke (to) him [Jesus] for [i.e. about] depart-moving from them; ...

... kulla bara kinta kan kauwul kakulla. ...

gala bara gindagan gawal gagala

... for they were taken with great fear: ...

because they-all fear-agent big be-be-PH

... because they were big fear-agents [i.e. much afraid]. ...

[continues from previous frame]

... *Ngatun noa uwa murrinawai [75] ta ko, ...*

ngadun nuwa uwa mari nawidagu

... and he went up into the ship, ...

AND he move-PH big canoe [ship]-to

... And he moved to the ship ...

SYDNEY WORDS: mari nawi

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

... *ngatun willembo kakulla.*

ngadun wilimbu gagala

... and returned back again.

AND return-EMPH be-be-PH

... and was emphatically-return(ed) [i.e. did return].

Luke 8:38

*Ngatun unnoa kore ka birung Devil bara waita uwa,
wiya bōn kauwil koa noa ngikoung katoa: wonto noa ba Jesou ko yuka bōn waita wiyelliella,*

ngadun anuwa gurigabirang DEVIL bara wada uwa

[38] Now the man out of whom the devils were departed
besought him that he might be with him: but Jesus sent him away, saying,

AND that man-away from DEVIL they-all depart move-PH

And that man from (whom) the Devil(s) depart-moved, ...

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

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

... wiya bōn kauwil koa noa ngikoung katoa: ...

wiya bun gawilguwa nuwa ngigungGaduwa

... besought him that he might be with him: ...

speak-PH him be-might-having he him-in company with

... spoke (to) [i.e. urged] him [Jesus] (that) he [ex-devils man] be might-
doing in company with him [Jesus] [i.e. that he might be with him]: ...

-gaduwa: IN COMPANY WITH

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

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

... wonto noa ba Jesou ko yuka bōn waita wiyelliella,

wandu nuwa ba JESUSgu yuga bun wada wiyiliyila

... but Jesus sent him away, saying,

instead he DONE JESUS-ERG send-PH him depart speak-ing-recently

... instead he, Jesus, sent him depart [i.e. sent away], speaking:

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**

Luke 8:39

Willambo bi wolla, ngiroung ka ta ko kokera ko, ngatun ngurrabunbilliko unnoa tara umā noa ba Eloī to ngiroung. Ngatun noa waita uwa, ngatun wiya yanfīn toa kokeroa, yanti Jesou ko noa umā bōn.

wilambu bi wala ngiroungGadagu gugiragu

[39] Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

return-EMPH thou move-IMP! thee-of-to hut-to

“You must move-emphatically-return to your house, ...

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 **ngiroung**, **nurun**, etc.

... ngatun ngurrabunbilliko unnoa tara umā noa ba Eloī to ngiroung. ...

ngadun ngarabanbiligu anuwadara uma nuwa ba ELOIdu ngiroung

... and shew how great things God hath done unto thee. ...

AND hear-permit-ing-for that-PLUR make-PH he DONE GOD-ERG thee

...and for permitting hearing [i.e. making known] (about) those things (that) he, God, >done<-made [i.e. did] (for) you.” ...

...Ngatun noa waita uwa, ...

ngadun nuwa wada uwa

... And he went his way, ...

AND he depart move-PH

... And he depart-moved, ...

[continues from previous frame]

...ngatun wiya yantīn toa kokeroa, ...

ngadun wiya yandinduwa gugiruwa

... and published throughout the whole city ...

AND speak-PH all-having (through/by) town-having (through/by)

... and spoke though all the town ...

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

SPECIAL WORD: gugira

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

...yanti Jesou ko noa umā bōn.

yandi JESUSgu nuwa uma bun

... how great things Jesus had done unto him.

thus JESUS-ERG he make-PH him

... thus [i.e. about what] he, Jesus, had made [i.e. done] (for) him.

Luke 8:40

*Ngatun yakita kakulla,
willambo noa ba Jesou kakulla pittul bara
kakilliella kore, kulla bara bōn mittilliella
yanfīn to.*

ngadun yagida gagala

[40] And it came to pass,
that, when Jesus was returned, the people
gladly received him: for they were all waiting
for him.

AND now be-be-PH

And now (it) was, ...

... willambo noa ba Jesou kakulla ...

wilambu nuwa ba JESUS gagala

... that, when Jesus was returned, ...

return-EMPH he WHEN/if JESUS be-be-PH

... when he, Jesus, was [i.e. had] emphatically-return(ed,) ...

[continues next frame]

[continues from previous frame]

...*pittul bara kakilliella kore, ...*

bidal bara gagiliyila guri

...the people gladly received him: ...

joy they-all be-be-ing-recently man

... they, the men [i.e. people] were being glad, ...

...*kulla bara bōn mittilliella yantīn to.*

gala bara bun midiliyila yandindu

... for they were all waiting for him.

because they-all him wait-ing-recently all-ERG

... because they all were waiting (for) him.

Luke 8:41

*Ngatun yakita uwa wakōl kore tanān,
ngiakai yiturra Jaeiro wiyellikan noa Sunagog ka ko; ngatun noa
puntimulleen Jesou kin tinna ka, ngatun wiya bōn uwolliko
ngikoung kin ko kokera ko:*

ngadun yagida uwa wagul guri danan

[41] And, behold, there came a man
named Jairus, and he was a ruler of the synagogue: and he fell down
at Jesus' feet, and besought him that he would come into his house:

AND now move-PH one man approach

And now approach-moved one man, ...

wagul ARTICLE

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

... ngiakai yiturra Jaeiro ...

ngiyagayi yidara JAIRUS

... named Jairus, ...

like this name JAIRUS

... name(d) like this, Jairus, ...

... wiyellikan noa Sunagog ka ko; ...

wiyiligan nuwa SYNAGOGUEgagu

... and he was a ruler of the synagogue: ...

speaking-agent he SYNAGOGUE-to

... he a speaking-agent [i.e. ruler] to the synagogue; ...

[continues from previous frame]

...ngatun noa puntimulleen Jesou kin tinna ka, ...

ngadun nuwa bandimaliyan JESUSgin dinaga

... and he fell down at Jesus' feet, ...

AND he fall-make-ing-did JESUS-at foot-at

... and he fell at the feet at [i.e. of] Jesus, ...

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

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

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

...ngatun wiya bōn uwolliko ngikoung kin ko kokera ko:

ngadun wiya bun uwaligu ngigungGinGu gugiragu

... and besought him that he would come into his house:

AND speak-PH him move-ing-for him-to hut-to

... and spoke (to) him for [i.e. about] moving to his house.

Luke 8:42

Kulla bōn wakōl yinalkun kakulla,

twelve wūnul ta bounnoun ba, ngatun bountoa [43] pirrikilliella tetti kakilliella. Ngatun uwa ngaiya noa, kore ko bōn murrung ka ma.

gala bun wagul yinalgan gagala

[42] For he had one only daughter,

about twelve years of age, and she lay a dying. But as he went the people thronged him.

because him one daughter be-be-PH

Because one daughter was him [i.e. he had one daughter], ...

...twelve wūnul ta bounnoun ba, ...

TWELVE wunal da buwanuwanba

... about twelve years of age, ...

TWELVE hot AFFirm her-of

... of her twelve summer(s) [i.e. 12 years old], aye, ...

...ngatun bountoa [76] pirrikilliella tetti kakilliella. ...

ngadun buwanduwa birigiliyila didi gagiliyila

... and she lay a dying. ...

AND she lie-ing-recently dead be-be-ing-recently

... and she was lying being recently dead. ...

[continues from previous frame]

...Ngatun uwa ngaiya noa, ...

ngadun uwa ngaya nuwa

... But as he went ...

AND move-PH then he

... And then [i.e. as] he moved, ...

...kore ko bōn murrung ka ma.

gurigu bun marangGama

... the people thronged him.

man-ERG him crush-be-make-PH

... the man [i.e. people] crushed [i.e. crowded around] him.

Luke 8:43

*Ngatun wakōl nukung,
kūmara kan twelve wunul ta bounnoun ba,
ngukilleen bountoa kirun tullokān
bounnoun ba karākul ko, keawai bara
bounnoun turōn uma pa,*

ngadun wagul nugang

[43] And a woman
having an issue of blood twelve
years, which had spent all her
living upon physicians, neither
could be healed of any,

AND one woman

And one woman, ...

wagul ARTICLE

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

... kūmara kan twelve wunul ta bounnoun ba, ...

gumaragan TWELVE wunal da buwanuwanba

... having an issue of blood twelve years, ...

blood-agent TWELVE hot AFFirm her DONE

... a blood-agent her twelve years, aye, ...

PROPriative having

Tkld GAVE **gayin** [-gan] FOR PROPriative **-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 PROPriative

"kain"

gayin

"in possession of; having"

having

Tkld/Frsr
AWA Lex
[212:25]

[continues next frame]

[continues from previous frame]

...ngukilleen bountoa kirun tullokān
bounnoun ba karākul ko, ...

ngugiliyan buwanduwa girun
dalugan buwanuwanba garagalgu

... which had spent all her living upon physicians, ...

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

... she was giving all her property to doctor(s), ...

-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

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]

...keawai bara bounnoun turōn uma pa,

giyawayi bara buwanuwan durun uma BA

... neither could be healed of any,

no they-all her clean make-PH NEG

... they (could) not make her clean [i.e. healed].

DOUBLE NEGATIVE

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

ba FUNCTIONS

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

Luke 8:44

Uwa bountoa bulka ka ko

ngatun numa pita ngikoemba kirrikin; ngatun tantoa kal bo kūmara ngaiya kakulla korun.

uwa buwanduwa balgagagu

[44] Came behind him,

and touched the border of his garment: and immediately her issue of blood stanchd.

move-PH she back-to

She moved to the back, ...

... ngatun numa pita ngikoemba kirrikin; ...

ngadun numa bida ngigumba girigin

... and touched the border of his garment: ...

AND touch-PH side him-of garment

... and touched the side [i.e. edge] of his garment; ...

SPECIAL WORD: tempt/touch/ try/teach

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

...ngatun tantoa kal bo kūmara ngaiya kakulla korun.

ngadun danduwagalbu gumara ngaya gagala gurun

... and immediately her issue of blood stanchd.

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

... and then immediately the blood was quiet [i.e. stopped].

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

Luke 8:45

Ngatun noa Jesou ko wiya,

Nganto tia numa? Yantīn to wiya keawai, wiya ngaiya noa Peter ko ngatun bara ngikoung ka to, Pirriwul, konara bīn murrungka-ma, ngatun waita wa, ngatun bi wiyān, nganto tia numa?

ngadun nuwa JESUSgu wiya

[45] And Jesus said,

Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

AND he JESUS-ERG speak-PH

And he, Jesus, spoke: ...

... *Nganto tia numa?* ...

ngandu diya numa

... Who touched me? ...

who-ERG me touch-PH

... “Who touched me?” ...

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	

... *Yantīn to wiya keawai,* ...

yandindu wiya giyawayi

... When all denied, ...

all-ERG speak-PH not

... All spoke: “No”. ...

... *wiya ngaiya noa Peter ko ngatun bara ngikoung ka to, ...*

wiya *ngaya nuwa PETERgu ngadun bara ngigungGadu*[wa]

... Peter and they that were with him said, ...

... speak-PH then he PETER-ERG AND they-all him-in company with

... Then he, Peter, and they with him, spoke: ...

MS ERROR

ngigung ka to

ngigung-Gadu
him-in company with
MS ERROR FOR
ngiigung-Gaduwa

... *Pirriwul, konara b̄n murrungka-ma, ngatun waita wa, ...*

biriwal gunara bin marangGama ngadun wadawa

... Master, the multitude throng thee and press thee, ...

... chief crowd thee crush-be-make AND trample

... “Chief, the crowd crush and trample you, ...

... *ngatun bi wiyan, ...*

ngadun bi wiyan

... and sayest thou, ...

AND thou speak-now

... and you say: ...

... *nganto tia numa?*

ngandu diya numa

... Who touched me?

who-ERG me touch-PH

... ‘Who touched me?’ ”

SPECIAL WORD: tempt/touch/ try/teach

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

Luke 8:46

Ngatun noa Jesou ko wiya,

Wakol lo ta tia numa: kulla bang ngurran waita ka ba kaiyu emmoung kin birung.

ngadun nuwa JESUSgu wiya

[46] And Jesus said,

Somebody hath touched me: for I perceive that virtue is gone out of me.

AND he JESUS-ERG speak-PH

And he, Jesus, spoke: ...

... *Wakol lo ta tia numa: ...*

wagulu da diya numa

... Somebody hath touched me: ...

one-ERG AFFirm me touch-PH

... "One, aye, did touch me: ..."

DOUBTFUL someone/somebody

KJV *Somebody* ...
 Tkld **wagulu** ...
 one-ERG ...
 THE FORM FOR 'someone' IS PROBABLY **ngandu**: who/
 someone-ERG
 SEE DIXON 1980, pp. 277 & 372

WHO / SOMEONE

It is normal in Australian languages to encounter a set of forms that can have indefinite or interrogative force. There is generally one form that can be glossed 'who' or 'someone', in different instances of use, and another that means 'what' or 'something'; the actual lexical forms that recur are surveyed in 11 .4. [Dixon 1980. 277]

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	

...*kulla bang ngurran waita ka ba kaiyu emmoung kin birung.*

gala bang ngaran wada ga ba gayu imuwungGinbirang

... for I perceive that virtue is gone out of me.

because I hear-now depart be DONE able me-away from

... because I hear [i.e. sense] (that) able [i.e. virtue] >done<-is [i.e. has] depart(ed) from me."

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.

Luke 8:47

*Ngatun bountoa ba nukung ko
nakulla yuropa korien bountoa,
uwa bountoa pūllūl-pūllūl, ngatun puntimulleen ngikoung
kin [48] mikan ta, wiya bōn bountoa mikan ta yanfīn ta
kore ka, minnaring tin bountoa numa bōn, ngatun tantoa
kal bo bountoa kakulla turōn.*

ngadun buwanduwa ba nugangGu
nagala yurubagurin bunduwa

[47] And when the woman
saw that she was not hid,
she came trembling, and falling down before
him, she declared unto him before all the people
for what cause she had touched him and how she
was healed immediately.

AND she WHEN/IF woman-ERG
see-be-PH hide-lacking she

And when she, the woman, saw she was lacking hiding, ...

... uwa bountoa pūllūl-pūllūl, ...

uwa buwanduwa bulul bulul

... she came trembling, ...

move-PH she tremble

... she moved [i.e. came] trembles, ...

[continues from previous frame]

... *ngatun puntimulleen ngikoung kin [77] mikan ta, ...*

ngadun bandimaliyan ngigungGin miganda

... and falling down before him, ...

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

... and was falling in front at [i.e. of] 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

... *wiya bōn bountoa mikan ta yantīn ta kore ka, ...*

wiya bun buwanduwa miganda yandinda guriga

...she declared unto him before all the people ...

speak-PH him she in front-at all-at man-at

... she spoke (to) him in front at [i.e. of] all the men [i.e. people], ...

[continues next frame]

[continues from previous frame]

... *minnaring tin bountoa
numa bōn, ...*

**minaringdin buwanduwa
numa bun**

... for what cause she had
touched him ...

WHAT-because
she touch-PH him

... what-because [i.e. why]
she touched 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

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	

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)

RELATIVE PRONOUNS

who, whom, which, whose, that
this is the cat that killed the rat
 THIS ^{rat} THAT
ngali this **ngala** that
ani this **anuwa** that
 what = **anduwa** that
 'that' **anang** that
 which' **ngaluwa** that
nginuwa that

PERHAPS: **ngali-din**

... *ngatun tantoa kal bo bountoa kakulla turōn.*

ngadun danduwagalbu buwanduwa gagala durun

... and how she was healed immediately.

AND enough-belong-EMPH [immediately] she be-be-PH clean

... and immediately she was clean [i.e. healed].

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

Luke 8:48

Ngatun noa bounnoun wiya,

Yinalkun, kauwa bi pittul; ngurrulli to ngiromba ko turōn bīn uwa; yuring waita pittul kakilliko.

ngadun nuwa buwanuwan wiya

[48] And he said unto her,

Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

AND he her speak-PH

And he spoke (to) her: ...

... Yinalkun, kauwa bi pittul; ...

yinalgan gawa bi bidal

... Daughter, be of good comfort:...

daughter be-IMP! [yes] thou joy

... “Daughter, you must be joy(ful); ...

[continues next frame]

[continues from previous frame]

...ngurrulli to ngiromba ko turōn bīn uwa; ...

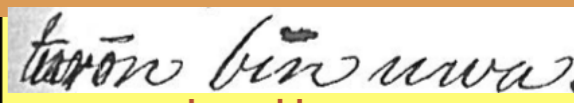
ngaralidu ngirumbagu durun bin uwa [uma]

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

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

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

MS ERROR



durun bin uwa
clean thee move-PH
MS ERROR FOR:
durun bin uma
clean thee make-PH

...yuring waita pittul kakilliko.

yuring wada bidal gagiligu

... go in peace.

go away depart joy be-be-ing-for

... depart-go away for being joy(ful)".

Luke 8:49

*Ngatun wiyelliella noa ba,
tanān uwa wakol-lo wiyellikan ta birung kokera
birung, wiyelliella bōn ngiroemba yinalkun tetti
kakulla; yanoa Pirriwul, pirriwal-mai yikora bōn.*

ngadun wiyiliyila nuwa ba

[49] While he yet spake,
there cometh one from the ruler of the
synagogue's house, saying to him, Thy daughter
is dead; trouble not the Master.

AND speak-ing-recently he WHEN/if

And when he was speaking, ...

... tanān uwa wakol-lo wiyellikan ta birung kokera birung, ...

danan uwa wagulu wiyiligandabirang gugirabirang

... there cometh one from the ruler of the synagogue's house, ...

approach move-PH one-ERG speak-ing-agent-away from hut-away from

... one (person) approach-moved [i.e. came] from the house
from [i.e. of] the speaking-agent [i.e. ruler], ...

[continues next frame]

[continues from previous frame]

... *wiyelliella bōn ngiroemba yinalkun tetti kakulla; ...*

wiyiliyila bun ngirumba yilalgan didi gagala

... saying to him, Thy daughter is dead; ...

speak-ing-recently him thee-of daughter dead be-be-PH

... speaking (to) him: “Your daughter was dead [i.e. died]; ...

... *yanoa Pirriwul, pirriral-mai yikora bōn.*

yanuwa biriwal biriralma gura bun

... trouble not the Master.

let-it-be! chief hard-make-IMP! not him

... desist; do not make hard [i.e. trouble] (for) him, the chief”.

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
 83 PRECEDED by -i-
 36 PRECEDED by -a- (8 **wiya (yi)gura**)
 3 PRECEDED BY -n-
 PERHAPS THIS WAS A MIS-HEARING
 AND INCORRECT ANALYSIS, AND
 THAT THE NEGATIVE IS SIMPLY **gura**

Luke 8:50

Wonto noa ba Jesou ko ngurra,

wiyayelleen noa bōn wiyelliella, kinta kora bi; ngurrulla wal bi, ngatun turōn ngaiya wal bountoa kunnun.

wandu nuwa ba JESUSgu ngara

[50] But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

instead he WHEN/if JESUS-ERG hear-PH

Instead when he, Jesus, heard, ...

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**

... wiyayelleen noa bōn wiyelliella, ...

wiyayiliyan nuwa bun wiyiliyila

... he answered him, saying, ...

speak-back-ing-did he him speak-ing-recently

... he was speaking-back [i.e. answering] him, speaking: ...

... kinta kora bi; ...

ginda gura bi

.. Fear not: ...

fear not thou

... “You must not fear [i.e. be afraid]; ...

[continues from previous frame]

... *ngurrulla wal bi, ...*

ngarala wal bi

... believe only, ...

hear-IMP! certainly thou

... you must certainly hear [i.e. believe], ...

... *ngatun turōn ngaiya wal bountoa kunnun.*

ngadun durun ngaya wal buwanduwa ganan

... and she shall be made whole.

AND clean then certainly she be-will

... and then clean [i.e. healed] she will certainly be”.

Luke 8:51

*Ngatun noa ba uwa kokere ko ba murraring,
keawai noa tarai kan wommunbi-pa ngikoung kin wonto ba Peter-nung ngatun
Jakobo-nung, ngatun Ioanne-nung, ngatun [78] ngatun [REPEATED] biyungbai
ngatun Tunkān murrakeen koba.*

ngadun nuwa ba uwa gugiriguba mararing

[51] And when he came into the house,
he suffered no man to go in, save Peter, and James, and John, and the
father and the mother of the maiden.

AND he WHEN/if move-PH hut-of inside

And when he moved inside of the hut, ...

*... keawai noa tarai kan
wommunbi-pa ngikoung kin ...*

giyawayi nuwa darayigan wamanbi BA ngigungGin

... he suffered no man to go in, ...

no he other-agent move-make-
permit NEG him-at

... he did not let (any) other(s)
to <not> move at [i.e. to] him ...

ba FUNCTIONS

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

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
giyawayi na-gurin not seeing
William Dawes PROVIDED 12 LIKE
EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

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

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

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

[continues from previous frame]

*...wonto ba Peter-nung ngatun Jakobo-nung,
ngatun Ioanne-nung, ...*

wandu ba PETERnung ngadun
JAMESnung ngadun JOHNnung

... save Peter, and James, and John, ...

instead DONE PETER-ACC AND
JAMES-ACC AND JOHN-ACC

... instead [i.e. other than] Peter
and James and John, ...

*...ngatun [78] ngatun [REPEATED] biyungbai
ngatun Tunkān murrakeen koba.*

ngadun biyangbaya ngadun
danGan maraginGuba

... and the father and the mother of the maiden.

AND father-ITEM AND mother lass-of

... and the father and mother of the lass.

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**

Luke 8:52

Ngatun yant̄in t̄ungkilleen

ngatun minki– kakulla bounnoun kai: wonto noa ba wiya t̄ungki yi kora; keawaran bountoa tetti korien, wonto ba ngarabo kakill̄in.

ngadun yandin dungGiliyan

[52] And all wept,
and bewailed her: but he said, Weep
not; she is not dead, but sleepeth.

AND all cry-ing-did

And all were crying ...

... ngatun minki– kakulla bounnoun kai: ...

ngadun minGi gagala buwanuwanGayi

... and bewailed her: ...

AND emotion be-be-PH her-because

... and were emotion[al] because of her: ...

... wonto noa ba wiya ...

wandu nuwa ba wiya

... but he said, ...

instead he DONE speak-PH

... instead he spoke: ...

MYSTERY WORD: *dunGa...*

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

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

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

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

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

[continues from previous frame]

...*tūngki yi kora*; ...

dungGi gura

... Weep not; ...

cry-IMP! not

... “Cry not; ...

MYSTERY WORD: *dunGa...*

dunGan(g)	mother (thumb)	54 (2)
dung(G)i	cry	44
dungGa...	show	57
dungGang	big	26
dungGangGiri	right(hand)	26
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yikora OCCURS 120 TIMES
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 3 PRECEDED BY -n-
 PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

...*keawaran bountoa tetti korien*, ...

giyawaran buwanduwa didigurin

... she is not dead, ...

not-now she dead-lacking

... she (is) not dead <lacking>, ...

DOUBLE NEGATIVE

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

...*wonto ba ngarabo kakill̄n*.

wandu ba ngarabu gagilin

... but sleepeth.

instead DONE sleep be-be-ing-now

... instead was sleeping now”.

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**

Luke 8:53

*Ngatun bara bōn bēelma,
nakilliella tetti bountoa kakulla.*

ngadun bara bun biyilma

[53] And they laughed him to scorn,
knowing that she was dead.

AND they-all him mock-make-PH

And they made mock(ery of) him, ...

... nakilliella tetti bountoa kakulla.

nagiliyila didi buwanduwa gagala

... knowing that she was dead.

see-be-ing-recently dead she be-be-PH

... seeing (that) she was dead.

Luke 8:54

*Ngatun noa kirun barun yipā warai ta ko,
ngatun noa mankulla bounnoun mutturrin, ngatun wiya, Murrakeen, bounkullia.*

ngadun nuwa girun barun yiba warayidagu

[54] And he put them all out,
and took her by the hand, and called, saying, Maid,
arise.

AND he all them-all eject-PH outside-to

And he ejected them all to the outside, ...

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 noa mankulla bounnoun mutturrin, ...

ngadun nuwa manGala buwanuwan madarin

... and took her by the hand, ...

AND he take-be-PH her hand-by

... and he took her by the hand, ...

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

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

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

...ngatun wiya, Murrakeen, bounkullia.

ngadun wiya maragin bungGaliya

... and called, saying, Maid, arise.

AND speak-PH lass rise-be-ing-IMP!

... and spoke: "Lass, (you) must rise".

Luke 8:55

*Ngatun bounnoun ba Marai katea kan,
ngatun bountoa boungkulleen tantoa kal bo: ngatun noa wiya bounnoun
takilliko.*

ngadun buwanuwanba marayi gadiyagan

[55] And her spirit came again,
and she arose straightway: and he commanded to give
her meat.

AND her-of spirit be-AFF-again-now

And her spirit was [i.e. came] again, ...

-yaga: 'again' / 'lest'

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

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

... ngatun bountoa boungkulleen tantoa kal bo: ...

ngadun buwanduwa bungGaliyan danduwagalbu

... and she arose straightway: ...

AND she rise-be-ing-did enough-belong-EMPH [immediately]

... and she was rising immediately; ...

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

... ngatun noa wiya bounnoun takilliko.

ngadun nuwa wiya buwanuwan dagiligu

... and he commanded to give her meat.

AND he speak-PH her eat-be-ing-for

... and he spoke (about) her, for eating [i.e. something to eat].

Luke 8:56

Ngatun kinta kan biyungbai ngatun tunkan bounnoun ba:

wonto noa ba wiya barun yanoa wiya yikora tarai kan kore unni umatoara.

ngadun gindagan biyangbayi ngadun danGan buwanuwanba

[56] And her parents were astonished:

but he charged them that they should tell no man what was done.

AND laugh/fear-agent father-ITEM AND mother her-of

And her father and mother (were) laugh/fear agents [i.e. astonished]: ...

... wonto noa ba wiya barun ...

wandu nuwa ba wiya

... but he charged them ...

instead he DONE speak-PH

... instead he spoke to them: ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

... yanoa wiya yikora tarai kan kore unni umatoara.

yanuwa wiya gura darayigan guri ani umadwara

... that they should tell no man what was done.

let-it-be! speak-IMP! not other-agent man this make-done to

... “Desist, do not speak (to) other men [i.e. people] (about) this make-endowed [i.e. what has happened]”.

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

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