

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

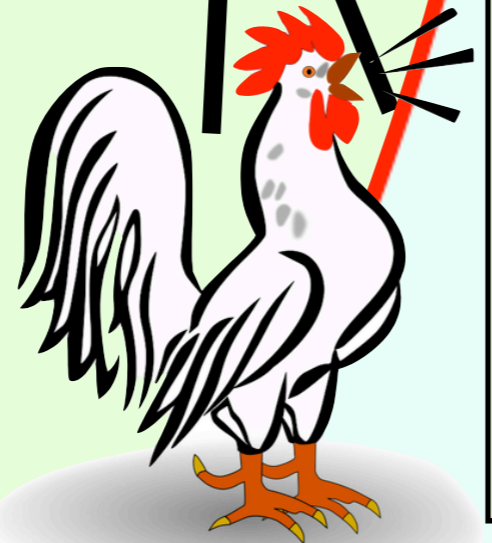
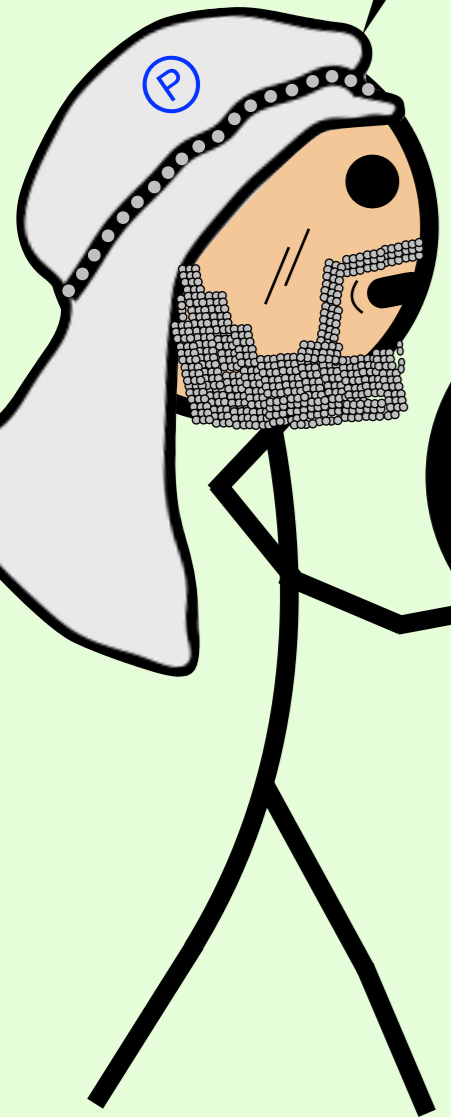
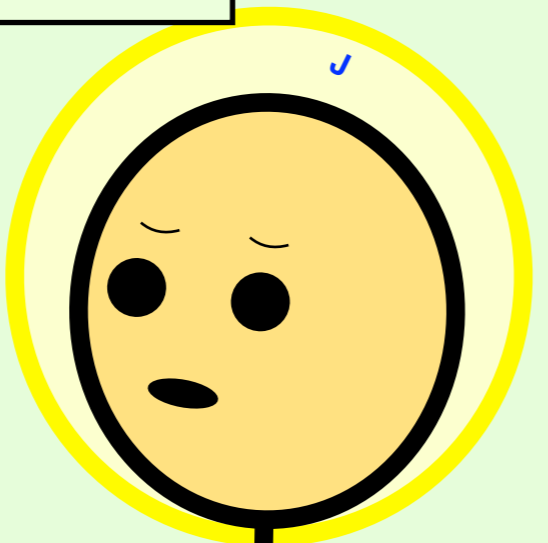
Luke 22

[33] ... Lord, I am ready to go with thee, both into prison, and to death.

[34] ... I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

I'll follow you ... to prison ... death

You'll deny me thrice—before the cock crows



Luke 22

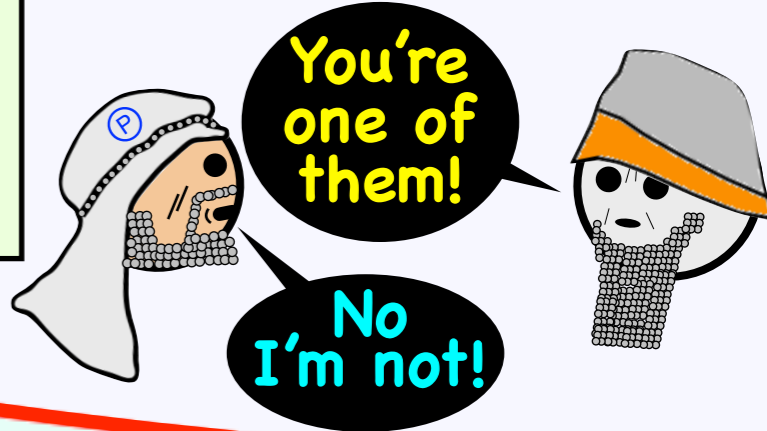


1

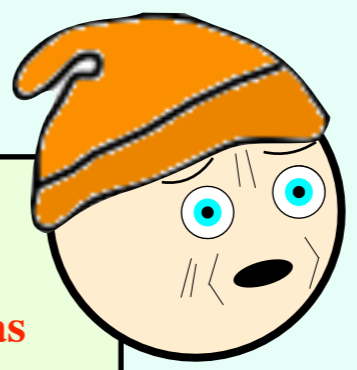
[55] ... they ... kindled a fire ... Peter sat ... among them.
[56] [A woman said:] This man was also with him.
[57] [P] ... I know him not.

[58] ... another ... said, Thou art also of them. And Peter said, Man, I am not.

2

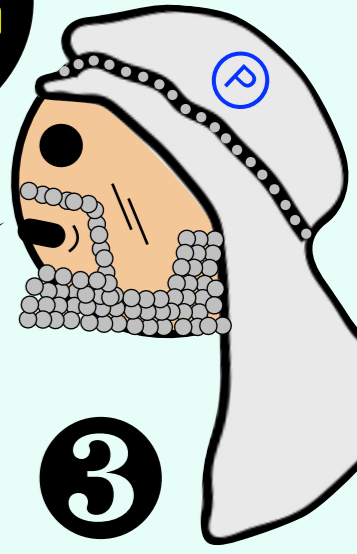


[59] ... another ... affirmed, ... this fellow ... was with him: for he is a Galilaean.
[60] ... Peter said, ... I know not what thou sayest. And immediately ... the cock crew.



Yes he is! He's from Galilee!
Don't know what you're talking about!

3



Luke 22:01

*Yakita kakulla papai takillikannē
nulai Leaven korien koba
ngiakai yiturra Passover.*

yagida gagala babayi dagiligani
nulayi LEAVENgurinGuba

[1] Now the feast of
unleavened bread drew nigh,
which is called the Passover.

now be-be-PH near eat-be-ing-entity fruit LEAVEN-lacking-of

Now (it) was near the eating-entity [i.e. feast] of
leaven-lacking fruit [i.e. unleavened bread], ...

... ngiakai yiturra Passover.

ngiyagayi yidara PASSOVER

... which is called the Passover.

like this name PASSOVER

... named like this 'Passover'.

Luke 22:02

*Ngatun bara pirriwul Ieru ko ngatun Grammateu ko
nukilliella bünkilli kolang bon tetti wirrilliko; kulla bara kinta kakulla kore tin.*

ngadun bara biriwal PRIESTgu ngadun SCRIBEgu

[2] And the chief priests and scribes
sought how they might kill him; for they feared the people.

AND they-all chief PRIEST-ERG AND SCRIBE-ERG

And they, the chief priest(s), and Scribes, ...

SPECIAL WORD: chief priest

THERE ARE 37 INSTANCES OF 'chief priest'

- 9 biriwal PRIEST
- 8 biriwalu PRIESTgu
- 4 biriwal PRIESTguba
- 1 biriwalgubagagu PRIESTgubagagu
- 15 [other variants]
- 15 adjective–noun suffix agreement
- 22 no agreement
- 4 probably incorrect (biriwal PRIESTguba)

... nukilliella bünkilli kolang bon tetti wirrilliko; ...

nugiliyila bunGiligulang bun didi wiriligu

... sought how they might kill him; ...

try-be-ing-recently beat-be-ing-towards him dead operate-ing-for

... were towards trying for operating beating
him dead [i.e. trying to have him killed]; ...

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 bara kinta kakulla kore tin.

gala bara ginda gagala guridin

... for they feared the people.

because they-all fear be-be-PH man-because

... because they were afraid because of the man [i.e. people].

-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 22:03

*Pulōngkulleen noa Satan to murrung ka bōn Jouda kin,
tarai yiturra ngiakai Iskariot, wakōl noa twelve ka birung.*

bulungGaliyan nuwa SATANdu marangGa bun JUDASgin

[3] Then entered Satan into Judas surnamed Iscariot,
being of the number of the twelve.

enter-be-ing-did he SATAN-ERG inside-at him JUDAS-at

He, Satan, was entering at [i.e. in] inside him, Judas, ...

-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 |

... tarai yiturra ngiakai Iskariot, ...

darayi yidara ngiyagayi ISCARIOT

... surnamed Iscariot, ...

other name like this ISCARIOT

... other name like this 'Iscariot', ...

... wakōl noa twelve ka birung.

wagul nuwa TWELVEgabirang

... being of the number of the twelve.

one he twelve-away from

... he one from the twelve.

Luke 22:04

*Ngatun noa waita uwa,
ngatun wiyelliella barun pirriwul Ieru-nung,
ngatun bara pirriwul yakoai noa ba
ngakoyunnun bōn barun kin.*

ngadun nuwa wada uwa

[4] And he went his way,
and communed with the chief priests and
captains, how he might betray him unto them.

AND he depart move-PH

And he depart-moved, ...

... ngatun wiyelliella barun pirriwul Ieru-nung, ...

ngadun wiyiliyila barun biriwal PRIESTnung

... and communed with the chief priests ...

AND speak-ing-recently them-all chief PRIEST-ACC

... and was speaking (to) them, the chief priest(s), ...

SPECIAL WORD: *chief priest*

THERE ARE 37 INSTANCES OF 'chief priest'

| | |
|----|--|
| 9 | biriwal PRIEST |
| 8 | biriwalu PRIEST gu |
| 4 | biriwal PRIEST guba |
| 1 | biriwalgubagagu PRIEST gubagagu |
| 15 | [other variants] |
| 15 | adjective–noun suffix agreement |
| 22 | no agreement |
| 4 | probably incorrect (biriwal PRIEST guba) |

[continues next frame]

[continues from previous frame]

... ..*ngatun bara pirriwul* ...

ngadun bara biriwal

... and captains, ...

AND they-all CAPTAIN

... and them the chief(s) [i.e. captains], ...

MS ERROR [?]

bara: they all
POSSIBLE MS ERROR FOR
barun: them-all

... *yakoai noa ba ngakoyunnun bōn barun kin.*

yaguwayi nuwa ba ngaguyanan bun barunGin

... how he might betray him unto them.

how he DONE fib-speak-will him them-all-at

... how he >done<-will fib-speak [i.e. betray]
him at [i.e. to] them.

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 ALTERNATIVELY:
ngagu-wiya-wil nuwa ba bun
barun-Gin
fib-speak-might he WHEN/if
him them-all-to
*if he might fib-speak [i.e.
betray] him to them*

Luke 22:05

*Ngatun pītul kakulla,
ngatun bara wiya ngukilliko bōn money ko.*

ngadun bidal gagala

[5] And they were glad,
and covenanted to give him money.

AND joy be-be-PH

And were joy [i.e. glad], ...

... ngatun bara wiya ngukilliko bōn money ko.

ngadun bara wiya ngugiligu bun MONEYgu

... and covenanted to give him money.

AND they-all speak-PH give-be-ing-for him MONEY-using

... and they spoke for giving (to) him, using money.

Luke 22:06

*Ngatun noa wiyai,
ngatun mittilliella noa
ngakomulliko bōn barun kin yakita
bara ba konara waita ngaiya uwa.*


ngadun nuwa wiyayi

[6] And he promised,
and sought opportunity to betray him unto
them in the absence of the multitude.

AND he speak-PH

And he spoke [i.e. promised], ...

MS ERROR [?]



THIS IS THE ONLY EXAMPLE OF **wiyayi** speak-PH.
ONLY 2 SIMILAR speak-PH EXAMPLES:
wiyi-ya: speak-back-PH
wiya-yi-ya: speak-back-PH
IT COULD BE **wiya-yi**: speak-back [i.e. answer],
AS A POSSIBILITY FOR 'promise' — DOUBTFUL
ASSUME MS ERROR FOR **wiya**: speak-PH

... ngatun mittilliella noa ngakomulliko bōn barun kin ...

ngadun midiliyila nuwa ngagumaligu bun barunGin

...and sought opportunity to betray him unto them ...

AND wait-ing-recently he fib-make-ing-for him them-all-to

... and he was waiting for fib-making [i.e. betraying] him to them, ...

-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 |

... yakita bara ba konara waita ngaiya uwa.

yagida bara ba gunara wada ngaya uwa

... in the absence of the multitude.

now they-all WHEN/if crowd depart then move-PH

... now when they, the crowd, then depart-moved.

Luke 22:07

*Kakulla ngaiya purreung nulai leaven korien [192] ta;
yakita Passover būnnun wal ba tetti.*

gagala ngaya bariyang nulayi LEAVENgurin da

[7] Then came the day of unleavened bread,
when the passover must be killed.

be-be-PH then day(light) fruit LEAVEN-lacking AFFirm

It was then the day(light) (of) leaven-lacking fruit [i.e. unleavened bread], aye;

... yakita Passover būnnun wal ba tetti.

yagida PASSOVER bunan wal ba didi

... when the passover must be killed.

now PASSOVER beat-will certainly WHEN/if dead

... now when (someone) will certainly beat-dead the Passover.

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...)

Luke 22:08

*Ngatun noa yuka Peter-nung ngatun Ioanne-nung,
wiyelliella, yuring wolla umulliko Passover-ra, tauwil koa ngeen.*

ngadun nuwa yuga PETERnung ngadun JOHNnung

[8] And he sent Peter and John,
saying, Go and prepare us the passover, that we may eat.

AND he send-PH PETER-ACC AND JOHN-ACC

And he sent Peter, and John, ...

SPECIAL STEM: yu-

| | ENGLISH | examples |
|------------|---------|----------|
| (yu) ba/bi | do | 267 |
| yu bi | send | 2 |
| yu di | guide | 34 |
| yu ga/gi | send | 74 |
| u ma | make | 618 |
| yu wa | push | 8 |

... wiyelliella, yuring wolla umulliko Passover-ra, ...

wiyiliyila yuring wala umaligu PASSOVERra

... saying, Go and prepare us the passover, ...

speaking-recently go away move-IMP! make-ing-for PASSOVER-at

... speaking: "Go away, (you) must move for making >at< the Passover, ...

DOUBTFUL ANGLICISM: go and

"go and", "going to", ARE ENGLISH IDIOMATIC SPEECH MEANING 'setting about a task', RATHER THAN A JOURNEY TO DO SOMETHING. A REFERENCE TO TRAVELLING MIGHT PUZZLE NATIVE SPEAKERS

... tauwil koa ngeen.

dawilguwa ngiyin

... that we may eat.

eat-might-having we-all

... (that) we might do eat(ing).

Luke 22:09

Ngatun bara bōn wiya,

wonta ke ngeen umunnun ?

ngadun bara bun wiya

[9] And they said unto him,

Where wilt thou that we prepare?

AND they-all him speak-PH

And they spoke (to) him: ...

... wonta ke ngeen umunnun ?

wanda gi ngiyin umanan

... Where wilt thou that we prepare?

where be we-all move-will

... “Where be [i.e. is it that] we will make [i.e. prepare]?”

| 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.

Luke 22:10

Ngatun noa barun wiya,

*A, nauwa nura, yakita uwunnun nura ba
kokere karing ka, unta ngaiya nurun wakōl-lo
kore-ko wimbi ka ba kan to kokoin-kan-to
nunggurra-wunnun nurun; wirrobulla bōn
murrung kolang kokere kolang unta ko
pulōngkullinnun noa ba.*

ngadun nuwa barun wiya

[10] And he said unto them,

Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

AND he them-all speak-PH

And he spoke (to) them: ...

... A, nauwa nura, ...

ya nawa nura

... Behold, ...

ah see-IMP! you-all

... “Ah, you must see [i.e. behold], ...

[continues next frame]

[continues from previous frame]

... *yakita uwunnun nura ba kokere karing ka, ...*

yagida uwanan nura ba gugiri garingGa

...when ye are entered into the city, ...

now move-will you-all WHEN/IF hut all [town]-at

... now when you will move at [i.e. enter into] the 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'

... *unta ngaiya nurun ...*

anda ngaya nurun

... there ...

there then ye-all

... there, then, you, ...

**DOUBTFUL ANGLICISM
EXISTENTIAL there**

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

'there' IS A PRONOUN, OR A
NOUN [c.f. Fr. *Il y a...*]

IT DOES NOT DENOTE A
LOCATION IN THESE USAGES

POSSIBLE ADJUSTMENT

OMIT *anda*

[continues next frame]

[continues from previous frame]

... *wakōl-lo kore-ko wimbi ka ba kan to kokoin-kan-to nungngurra-wunnun nurun; ...*

wagulu gurigu wimbigabagandu
guguwinGandu nangGara wanan nurun

... shall a man meet you, bearing a pitcher of water; ...

one-ERG man-ERG bowl-at-agent-ERG
water-agent-ERG meet move-will ye-all

... one man, an at-bowl-agent water-agent
[i.e. man with a bowl of water], will meet-move you; ...

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

... *wirrobulla bōn murrung kolang kokere kolang ...*

wirubala bun marangGulang gugirigulang

... follow him into the house ...

follow-IMP! him inside-towards hut-towards

... (you) must follow him towards the house-inside [i.e. into the house] ...

... *unta ko pulōngkullinnun noa ba.*

andagu bulungGalinan nuwa ba

... where he entereth in.

there-to enter-be-ing-will he WHEN/if

... to there when he will (be) entering.

PLACE

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

Luke 22:11

Ngatun wiyunnun nura bōn kokere-teen,

Pirriwul-lo wiyān bīn, wonnung waiyakan takilli-ngēl, untoa bang ba tanun Passover-ta emmoumba katoa wirrobullikān-toa?

ngadun wiyanan nura bun [guri] gugiridin

[11] And ye shall say unto the goodman of the house,

The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

AND speak-will you-all him [man] hut-at

And you will speak (to) him, the [man] at-the-house [i.e. master of the house]: ...

... *Pirriwul-lo wiyān bīn, ...*

biriwalu wiyān bin

... The Master saith unto thee, ...

chief-ERG speak-now thee

... “The chief speaks (to) you, ...

... *wonnung waiyakan takilli-ngēl, ...*

wanang wayagan dagilingil

... Where is the guestchamber, ...

where room eat-be-ing-place

... ‘Where (is) the eating-place room, ...

MISSING TRANSLATION

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

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

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

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | – |
| -din | 168 | 39 | 25 | – | 8 |
| -lin | 12 | | – | – | – |
| -rin | 2 | | – | – | 5 |

PLACE

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

[continues from previous frame]

... *untoa bang ba tanun Passover-ta* ...

anduwa bang ba danan PASSOVER da

... where I shall eat the passover ...

there I DONE eat-will PASSOVER AFFirm

... there I >done<-will eat the Passover, aye, ...

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

... *emmoumba katoa wirrobullikān-toa?*

imuwumbaGaduwa wirubaliganduwa

... with my disciples?

me-of-in company with follow-ing-agent-in company with

... in company with my following-agent(s) [i.e. disciples]?' ”

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

Luke 22:12

*Ngatun nurun tūngkaiyunnun wāl noa
kauwul ta waiyakan wokka ka ba wupitoara;
unnung umulla.*

**ngadun nurun dungGayanan wal nuwa
gawal da wayagan wagagaba wubidwara**

[12] And he shall shew you a
large upper room furnished:
there make ready.

AND ye-all show-DECL-will certainly
he big AFFirm room high-at do-done to

And he will certainly show you a big, aye, at high
[i.e. upper] room, do-endowed [i.e. furnished]; ...

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 |

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

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...)

PLACE

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

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

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

... *unnung umulla.*

anang umala

... there make ready.

there make-PH

... there (someone) make-did [i.e. made ready].

Luke 22:13

Ngatun bara waita uwa,
ngatun nakulla [193] bara unni tara yantīn ba
wiyā barun: ngatun bara upea Passover-ta.

ngadun bara wada uwa

[13] And they went,
and found as he had said unto them:
and they made ready the passover.

AND they-all depart move-PH

And they depart-moved, ...

... ngatun nakulla [193] bara unni tara yantīn ba wiyā barun: ...

ngadun nagala bara anidara yandin ba wiya barun

... and found as he had said unto them: ...

AND see-be-PH they-all this-PLUR all DONE speak-PH them-all

... and they saw all these things all (as he) >done<-spoke(n) (to) them, ...

see / FIND

NOT KNOWN IF TkId 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...)

... ngatun bara upea Passover-ta.

ngadun bara ubiya PASSOVER da

... and they made ready the passover.

AND they-all do-PH PASSOVER AFFirm

... and they do-did [i.e. made ready] the Passover, aye.

Luke 22:14

Ngatun yakita kakulla hour ba

yellawa noa barān, ngatun twelve ta Apostolo-ta ngikoung katoa.

ngadun yagida gagala HOUR ba

[14] And when the hour was come,
he sat down, and the twelve apostles with him.

AND now be-be-PH HOUR WHEN/IF

And when now (it) was at the hour ...

... yellawa noa barān, ...

yilawa nuwa baran

... he sat down, ...

sit-PH he DOWN

... he sat down, ...

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

... ngatun twelve ta Apostolo-ta ngikoung katoa.

ngadun TWELVE da APOSTLE da ngigungGaduwa

... and the twelve apostles with him.

AND TWELVE AFFirm APOSTLE AFFirm him-in company with

... and the twelve, aye, apostles, aye, in company with him.

Luke 22:15

Ngatun noa barun wiya,

*kauwul ta emmoumba kōttatoara takilli ko
unni Passover-ta nurun katoa tauwil koa
kurrikurri tetti kolang ke bang:*

ngadun nuwa barun wiya

[15] And he said unto them,

With desire I have desired to eat this passover with
you before I suffer:

AND he them-all speak-PH

And he spoke (to) them:

... kauwul ta emmoumba kōttatoara ...

gawil da imuwumba gudadwara

... With desire I have desired ...

be-might AFFirm me-of think-done to

... “(It) might be, aye, my think-endowed [i.e. desire] ...

OBSCURE TRANSLATION

OBSCURE CONCEPT
OBSCURE TkId TRANSLATION

MS ERROR [?]

gawil da: big AFFirm
POSSIBLE MS ERROR FOR:
ga-wil da: be-might AFFirm

[continues next frame]

[continues from previous frame]

... *takilli ko unni Passover-ta nurun katoa ...*

dagiligu ani PASSOVER da nurunGaduwa

... to eat this passover with you ...

eat-be-ing-for this PASSOVER-at ye-all-in company with

... for eating at this Passover, aye, in company with you, ...

-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)

... *tauwil koa kurrikurri tetti kolang ke bang:*

dawilguwa gari gari didigulang gi bang

... before I suffer:

eat-might-having first dead-towards be I

... eat-might-doing [i.e. so (I) might eat] first, I be towards dead [i.e. before I die]”.

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.

UNIDENTIFIED TERMS

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

Luke 22:16

Kulla bang wiyān nurun,

keawai wal bang tanun unta kal kabo ba kunnun pirriwul koba ka Eloi-koba.

gala bang wiyān nurun

[16] For I say unto you,

I will not any more eat thereof, until it be fulfilled in the kingdom of God.

because I speak-now ye-all

Because I speak (to) you: ...

... keawai wal bang tanun unta kal ...

giyawayi wal bang danan andagal

... I will not any more eat thereof, ...

no certainly I eat-will there-belong

... “I will certainly not eat there-belong [i.e. thereof], ...

... kabo ba kunnun pirriwul koba ka Eloi-koba.

gabū ba ganān biriwalgubaga ELOIguba

... until it be fulfilled in the kingdom of God.

presently WHEN/if be-will
chief-of (kingdom)-at GOD-of

... presently when [i.e. until] (it) will be
at [i.e. fulfilled in] the kingdom of God”.

UNIDENTIFIED TERMS

| | |
|--------|------------------------|
| begin | INCHOative / INCEPTive |
| under | |
| until | |
| having | PROPRIative |
| could | gayu-gan, gayu-gurin |
| except | |

biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba**
 ‘chief-of’ FOR ‘kingdom’
 THIS FORM SEEMS DOUBTFUL

biriwal-guba ELOI-guba [30]
biriwal-guba ELOI-umba [6]
biriwal-guba murugu-guba [3]

Tkld ALSO USED—PERHAPS BETTER:

biriwal-ngil chief-place [9]
biriwal-gani chief-entity [2]

Luke 22:17

Ngatun noa mankulla wimbi,

*ngatun pittulma ngaiya noa, wiyelliella, mara unni
ngukillai koa nura nurabo:*

ngadun nuwa manGala wimbi

[17] And he took the cup,

and gave thanks, and said, Take this, and
divide it among yourselves:

AND he take-be-PH bowl

And he took the bowl, ...

... ngatun pittulma ngaiya noa, wiyelliella, ...

ngadun bidalma ngaya nuwa wiyiliyila

... and gave thanks, and said, ...

AND joy-make-PH then he speak-ing-recently

... and he then joy-made [i.e. gave thanks], speaking: ...

... mara unni ngukillai koa nura nurabo:

mara ani ngugilayiguwa nura nurabu

... Take this, and divide it among yourselves:

take-urg-IMP! give-be-RECIP-IMP!-having you-all you-all-EMPH

... “(You) must take this; you reciprocally-give doing
emphatically-you-all” [i.e. divide it up amongst yourselves].

Luke 22:18

*Kulla bang wiyān nurun,
keawai wal bang pitunnun yeai ta birung Vine
ta birung, kabo koa uwauwil pirriwul-koba
Eloi-koba tānān.*

gala bang wiyān nurun

[18] For I say unto you,
I will not drink of the fruit of the vine, until
the kingdom of God shall come.

because I speak-now ye-all

Because I speak (to) you, ...

... *keawai wal bang pitunnun yeai ta birung Vine ta birung, ...*

giyawayi wal bang bidanan yiyayidabirang VINEdabirang

... I will not drink of the fruit of the vine, ...

no certainly I drink-will fruit-away from VINE-away from

... I will certainly not drink from the fruit from the vine, ...

... *kabo koa uwauwil pirriwul-koba Eloi-koba tānān.*

**gabuguwa uwawil biriwalguba
ELOIguba danan**

... until the kingdom of God shall come.

presently-having move-might
chief-of (kingdom) GOD-of approach

... presently-having [i.e. until] the kingdom
of God might approach-move [i.e. come].

UNIDENTIFIED TERMS

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

biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba**
‘chief-of’ FOR ‘kingdom’
THIS FORM SEEMS DOUBTFUL

biriwal-guba ELOI-guba [30]
biriwal-guba ELOI-umba [6]
biriwal-guba murugu-guba [3]

Tkld ALSO USED—PERHAPS BETTER:

biriwal-ngil chief-place [9]
biriwal-gani chief-entity [2]

Luke 22:19

*Ngatun noa mankulla bread ta,
ngatun pittul-ma ngaiya noa, ngatun yür-bung-[194]nga,
ngatun ngukulla barun, wiyelliella, unni ta emmoumba
murrin ngutoara nurun kin: umulla unni yanti ngurrulliko tia.*

ngadun nuwa manGala BREAD da

[19] And he took bread,
and gave thanks, and brake it, and gave unto
them, saying, This is my body which is given
for you: this do in remembrance of me.

AND he take-be-PH BREAD AFFirm

And he took the bread, aye, ...

... ngatun pittul-ma ngaiya noa, ...

ngadun bidalma ngaya nuwa

... and gave thanks, ...

AND joy-make-PH then he

... and he then joy-made [i.e. gave thanks], ...

... ngatun yür-bung-[194]nga, ...

ngadun yiyirbangGa

... and brake it, ...

AND shred-do-compel-PH

... and shred-compelled (it) [i.e. broke it], ...

[continues from previous frame]

... *ngatun ngukulla barun, wiyelliella, ...*
ngadun ngugala barun wiyiliyila

... and gave unto them, saying, ...

AND give-be-PH them-all speak-ing-recently

... and gave (it to) them, speaking: ...

... *unni ta emmoumba murrin*
ngutoara nurun kin: ...

ani da imuwumba marin
ngudwara nurunGin

... This is my body which is given for you: ...

this AFFirm me-of body give-done to ye-all-to

... “This, aye, my body, give-endowed to you; ...

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

-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 |

... *umulla unni yanti ngurrulliko tia.*

umala ani yandi ngaraligu diya

... this do in remembrance of me.

make-IMP! this thus hear-ing-for me

... (you) must make [i.e. do] this thus for hearing [i.e. remembering] me”.

*Yanti bo wimbi takilli birung yarea ka, wiyelliella,
unni wimbi ta wiyatoara ta bungai kul emmoung kin birung ngorōng kiroa-pa nurun kai.*

yandibu wimbi **dagilibirang** yariyaga wiyiliyila

[20] Likewise also the cup after supper, saying,
This cup is the new testament in my blood, which is shed for you.

thus-EMPH bowl eat-be-ing-away from evening-at speak-ing-recently

Emphatically-thus [i.e. likewise] at [i.e. in] the evening,
the eating-from-bowl-from [i.e. cup], speaking: ...

MS ERROR [?]

KJV *the cup*
wimbi dagilibirang
bowl eat-be-ing-from
ONE 'drinks' NOT 'eats' FOR A cup.
PERHAPS:
wimbi bida-li-birang
bowl drink-ing-from
cup

... *unni wimbi ta wiyatoara ta bungai kul* ...

ani wimbi **da wiyadwara da bangayigal**

... This cup is the new testament ...

this bowl AFFirm speak-done to AFFirm new-belong

... "This bowl, aye, (is) the speak-endowed, aye, new-belong [i.e. is the new testament] ...

da FUNCTIONS

da AFFirm
da ABSTR
-da LOCative
da

... *emmoung kin birung
ngorōng kiroa-pa nurun kai.*

imuwung**ginbirang ngurung**
giruwa **BA** nurun**Gayi**

... in my blood, which is shed for you.

me-away from blood pour DONE ye-all-because

... from my blood, >done<-poured
[i.e. (which someone) shed] because of you".

ba FUNCTIONS

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

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...)

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

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

| | | | |
|--------------|----|-----------|----|
| -gayi | 42 | 41 | 12 |
| -baya | - | - | 3 |
| -dayi | - | - | 2 |
| -wayi | - | - | 4 |

Luke 22:21

*Ā, nauwa, unni ta mutturra
ngikoumba ngakoyelli-kan to tia,
emmoung katoa ba takilli ngēl la ba.*

ya nawa ani da madara
ngigumba ngaguyiligandu diya

[21] But, behold, the hand
of him that betrayeth me
is with me on the table.

ah see-IMP! this AFFirm hand him-of
fib-speak-ing-agent-ERG me

Ah, (you) must see, this, aye, (is) his hand, the
fib-speaking-agent [i.e. betrayer] (of) me, ...

... emmoung katoa ba takilli ngēl la ba.

imuwungGaduwaba dagilingilaba

... is with me on the table.

me-in company with-at eat-be-ing-place-at

... in company with me at the eating-place [i.e. table].

-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 22:22

Yuna-bota wal noa uwunnun yinal kore koba,
yanti wiyatoara; yipāllun unnoa kore ngakoyelli kan to bōn ba!

yunabu da wal nuwa uwanan yinal guriguba

[22] And truly the Son of man goeth,
 as it was determined: but woe unto that man by whom he is betrayed!

true-EMPH AFFirm certainly he move-will son man-of

(It is) emphatically true, aye, (that) he, the
 son of man, will certainly move [i.e. go], ...

-bu da: EMPHatic AFFirm

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

"-bo-
 ta."

-bu
 da

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

EMP
 H aye

Tkld AWA
 Key 1850
 [52:29 []]

... *yanti wiyatoara; ...*

yandi wiyadwara

... as it was determined: ...

thus speak-done to

... thus speak-endowed [i.e. as it was determined]; ...

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

... *yipāllun unnoa kore ngakoyelli kan to bōn ba!*

yibalan anuwa guri ngaguyiligandu bun ba

... but woe unto that man by whom he is betrayed!

woe-ness that man fib-speak-ing-agent-ERG him DONE

... woe (to) that man, the fib-speaking-agent [i.e. betrayer] done [i.e. of] him.

here / there // this / that

Adverbs / demonstratives RELATED
 TO DISTANCE FROM SPEAKER:

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

Luke 22:23

*Ngatun bara wiyellān bara bo,
nganto barun kin birung ko umunnun ta unni.*

ngadun bara wiyilan barabu

[23] And they began to inquire among themselves,
which of them it was that should do this thing.

AND they-all speak-RECIP-now they-all-EMPH

And they, emphatically-they, spoke to one another, ...

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

... nganto barun kin birung ko umunnun ta unni.

ngandu barunGinbirangGu umanan da ani

... which of them it was that should do this thing.

who-ERG them-all-away from-ERG make-will AFFirm this

... who, from them, should make [i.e. do], aye, this.

Luke 22:24

*Ngatun koakillān bara bara bo,
ngan ke kunnun pirriwul barun kin birung.*

ngadun guwagilan bara barabu

[24] And there was also a strife among them,
which of them should be accounted the greatest.

AND scold-be-RECIP-now they-all they-all-EMPH

And they, emphatically they, scold each other, ...

... ngan ke kunnun pirriwul barun kin birung.

ngan Gi ganān biriwal barunGinbirang

... which of them should be accounted the greatest.

who be be-will chief them-all-away from

... who be, will be, the chief from them (all).

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.

Luke 22:25

Ngatun noa wiya barun,

Bara ta Pirriwul Gentile-koba katilleen bara; ngatun bara ta katillikan ngiakai yiturra murrōng-tai.

ngadun nuwa wiya barun

[25] And he said unto them,

The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

AND he speak-PH them-all

And he spoke (to) them: ...

... Bara ta Pirriwul Gentile-koba katilleen bara; ...

bara da biriwal GENTILEguba gadiliyan bara

... The kings of the Gentiles exercise lordship over them; ...

they-all AFFirm chief GENTILE-of manage-ing-did they-all

... “They, aye, the chief(s) of the Gentiles, (are) managing they [i.e. them]; ...

MS ERROR [?]

gadiliyan bara

manage-ing-did they-all

POSSIBLE MS ERROR FOR:

gadiliyan barun

manage-ing-did **them**-all

... ngatun bara ta katillikan ngiakai yiturra murrōng-tai.

ngadun bara da gadiligan ngiyagayi yidara marangdayi

... and they that exercise authority upon them are called benefactors.

AND they-all AFFirm manage-ing-agent like this name good-ITEM

... and they, aye, the managing-agents [exercisers of authority] (are) name(d) like this: ‘good-items’ [i.e. benefactors]”.

-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 22:26

Wonto nura ba keawai yanti kunnun;

Wonto noa [195] kurrakōng nurun kin ba, kummunbilla bōn yanti mitti; ngatun noa pirriwul katan, yanti umullikan ta.

wandu nura ba giyawayi yandi ganan

[26] But ye shall not be so:

but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

instead you-all DONE no thus be-will

Instead you will not be thus; ...

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**

... *Wonto noa [195] kurrakōng nurun kin ba, ...*

wandu nuwa garagung nurunGinba

... but he that is greatest among you,...

instead he first-BEness (m) ye-all-at

... instead he the first [i.e. greatest] at [i.e. of] you, ...

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

-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 |

... *kummunbilla bōn yanti mitti; ...*

gamanbila bun yandi midi

... let him be as the younger; ...

be-make-permit-IMP! him thus little

... (you) must let him be thus little [i.e. as the little one]; ...

[continues from previous frame]

... *ngatun noa pirriwul katan, ...*

ngadun nuwa biriwal gadan

... and he that is chief, ...

AND he chief be-AFF-now

... and he (that) is chief, ...

... *yanti umullikan ta.*

yandi umaligan da

... as he that doth serve.

thus make-ing-agent AFFirm

... thus (is) the making-agent, aye [i.e. acts as the servant].

DOUBTFUL Tkld TRANSLATION

KJV he that is chief

Tkld **nuwa biriwal gadan**

he chief be-AFF-now

Tkld's VERSION READS AS IF IT IS THE SAME PERSON ALL AONG. BUT IT IS SOMEONE ELSE. PERHAPS:

ngala nuwa biriwal gadan

that-fellow he chief be-AFF-now

he, that-fellow, (who) is the chief

Luke 22:27

Wonnung ke kauwul unnung

niuwoa yellawan noa ba takilli ta, nga niuwoa umunnun noa ba? wiya unni ta noa yellawollin ba takilli ta ba? wonto bang ba katan nurun kin ba yanti niuwoa ba umulli kan ta.

wanang Gi gawal anang

[27] For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

what be big there

Where be [i.e. whether it is] big there [i.e. who is the bigger?]: ...

... *niuwoa yellawan noa ba takilli ta, ...*

nyuwuwa yilawan nuwa ba dagilida

... he that sitteth at meat, ...

he sit-now he DONE eat-be-ing-at

... he (the one who) sits, he <done> at eating, aye [i.e. he, the one eating], ...

OBSCURE SENTENCE

OBSCURE SENTENCE AND EQUALLY OBSCURE Tkld INTERPRETATION AND TRANSLATION

PLACE

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

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

VERB 'to be'

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

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

[continues next frame]

[continues from previous frame]

... *nga niuwoa umunnun noa ba?* ...

nga nyuwuwa umanan nuwa ba

... or he that serveth?...

OR he make-will he DONE

... or he, he (the one who) <done> will make [i.e. serve] [i.e. or he, the one serving]? ...

DOUBTFUL Conjunctions

nga = or 69

nga = be (alternative to **ga**) 12

ngadun = and

CONJUNCTIONS UNUSUAL

“Most languages lack specific coordinating and subordinating particles, of the types ‘and’, ‘but’, ‘when’, ‘because’, ‘if’. However, these are found in a few languages.” [Dixon 2002:86:10]

... *wiya unni ta noa yellawollin ba takilli ta ba?* ...

wiya ani da nuwa yilawalin ba dagilidaba

... is not he that sitteth at meat? ...

QUESTION this AFFirm he sit-ing-now DONE eat-be-ing-at

... QUERY: this, aye, he <done>-sitting at the eating [i.e. is it this-fellow, aye, he, sitting at the eating]? ...

... *wonto bang ba katan nurun kin ba yanti niuwoa ba umulli kan ta.*

wandu bang ba gadan nurunGinba yandi nyuwuwa ba umaligan da

... but I am among you as he that serveth.

instead I WHEN/if be-AFF-now ye-all-at thus he DONE make-ing-agent AFFirm

... Instead I be at you thus he <done> making-agent [i.e. servant], aye [i.e. I am among you as indeed the one who serves].

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**

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

Luke 22:28

*Nura ta emmoung kin mīnkea
emmoung ka ta numatoara:*

nura da imuwungGin minGiya
imuwungGada numadwara

[28] Ye are they which have
continued with me in my temptations.

you-all AFFirm me-at wait-be-PH
me-of-at tempt [touch]-done to

You, aye, waited at [i.e. with] me,
at [i.e. in] my tempt-endowed [i.e. temptations].

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

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

CAUS LOC ALL PERL
be- from at to thru/by
cause

| | | | | | |
|-------------|-----|----|-----------|----|----------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 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 | |

PRONOUN IRREGULARITIES

| | REGULAR | IRREGULAR |
|--------|--------------|-------------|
| 3sgGEN | ngigumba | ngigungGa |
| 3sgLOC | ngigungGinba | ngigungGada |
| 3plGEN | barunba | barunGa |

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

Luke 22:29

*Ngatun ngutan nurun bang
kakilli ko pirriwul ngēl la ko,
yanti tia emmoumba Biyung-bai to ngukulla tia;*

**ngadun ngudan nurun bang
gagiligu biriwalngilagu**

[29] And I appoint unto you a kingdom,
as my Father hath appointed unto me;

AND give-AFF-now ye-all I
be-be-ing-for chief-place-to

And I give [i.e. appoint] you for being
to a chief place [i.e. to a kingdom], ...

... yanti tia emmoumba Biyung-bai to ngukulla tia;

yandi diya imuwumba biyangbayidu ngugala diya

... as my Father hath appointed unto me;

thus me me-of father-ERG give-be-PH me

... thus me, my father, gave [i.e. appointed] me.

biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba**
'chief-of' FOR 'kingdom'
THIS FORM SEEMS DOUBTFUL

biriwal-guba ELOI-guba [30]

biriwal-guba ELOI-umba [6]

biriwal-guba murugu-guba [3]

Tkld ALSO USED—PERHAPS BETTER:

biriwal-ngil chief-place [9]

biriwal-gani chief-entity [2]

-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 22:30

Tauwil koa nura

ngatun pitauwil emmoung ka ta takilli-ngēl la emmoung ka ta pirriwul ngēl la, ngatun yellawauwil yellawolli ngēl la pirriwul koba ka, wiyellīn barun konara twelve ta Israel koba.

dawilguwa nura

[30] That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve

eat-might-having you-all

You eat-might-doing ...

... ngatun pitauwil emmoung ka ta takilli-ngēl la emmoung ka ta pirriwul ngēl la, ...

ngadun bidawil imuwungGada

dagilingila imuwungGada biriwalngila

... and drink at my table in my kingdom, ...

AND drink-might me-of-at eat-be-ing-place-at me-of-at chief-place-at

... and might drink at my eating-place [i.e. table] at [i.e. in] my chief-place [i.e. kingdom], ...

PRONOUN IRREGULARITIES

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

biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba** 'chief-of' FOR 'kingdom'
 THIS FORM SEEMS DOUBTFUL

| | |
|---------------------------------|------|
| biriwal-guba ELOI-guba | [30] |
| biriwal-guba ELOI-umba | [6] |
| biriwal-guba murugu-guba | [3] |

Tkld ALSO USED—PERHAPS BETTER:

| | | |
|---------------------|--------------|-----|
| biriwal-ngil | chief-place | [9] |
| biriwal-gani | chief-entity | [2] |

[continues from previous frame]

... *ngatun yellawauwil yellawolli ngēl la pirriwul koba ka, ...*

ngadun yilawawil yilawalingila biriwalgubaga

... and sit on thrones ...

AND sit-might sit-ing-place-at chief-of-at

... and might sit at the sitting-place [i.e. throne] of the chief(s), ...

biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba**

'chief-of' FOR 'kingdom'

THIS FORM SEEMS DOUBTFUL

biriwal-guba ELOI-guba [30]

biriwal-guba ELOI-umba [6]

biriwal-guba murugu-guba [3]

Tkld ALSO USED—PERHAPS BETTER:

biriwal-ngil chief-place [9]

biriwal-gani chief-entity [2]

... *wiyell̄n barun konara twelve ta Israel koba.*

wiyilin barun gunara TWELVE da ISRAELguba

... judging the twelve tribes of Israel.

speak-ing-now them-all crowd TWELVE AFFirm ISRAEL-of

... speaking [i.e. judging] them, the twelve, aye, crowds [i.e. tribes] of Israel.

Luke 22:31

*Ngatun noa Pirriwul-lo wiya,
Ella, Simon, Simon, ngurrulla, Satan-to noa wiyān bīn
[196] mankilli ko kirraikirrai koa biloa umauwil yanti
wheat kiloa:*

ngadun nuwa biriwalu wiya

[31] And the Lord said,
Simon, Simon, behold, Satan hath desired
to have you, that he may sift you as wheat:

AND he chief-ERG speak-PH

And he, the Chief, spoke: ...

... Ella, Simon, Simon, ngurrulla, ...

yila SIMON SIMON ngarala

... Simon, Simon, behold, ...

ho SIMON SIMON hear-IMP!

... “Hey, Simon, Simon! (You) must hear, ...

[continues next frame]

[continues from previous frame]

... *Satan-to noa wiyan b̄n [196] mankilli ko ...*

SATANdu nuwa wiyan bin man**Giligu**

... Satan hath desired to have you, ...

SATAN-ERG he speak-now thee take-be-ing-for

... he, Satan, speaks (to) you for taking, ...

... *kirraikirrai koa biloa umawil yanti wheat kiloa:*

girayi girayiguwa bi luwa
umawil yandi WHEATgiluwa

... that he may sift you as wheat:

twist twist-having thee-he
make-might thus WHEAT-like

... he might make twist-twisting
you [i.e. sifting] thus, like wheat.

-giluwa: -LIKE

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

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**)

Luke 22:32

Wonto bang ba wiyelleen ngiroung kai
ngurrauwil koa bi; ngatun minki bi ba kunnun, pialmulla ngaiya
barun bi kōtti ta ngiroumba.

wandu bang ba wiyiliyan ngirungGayi

[32] But I have prayed for thee,
that thy faith fail not: and when thou art converted,
strengthen thy brethren.

instead I DONE speak-ing-did thee-because

Instead I done was speaking
[i.e. praying] because of you, ...

wandu ba: whereas / INSTEAD

wandu ba

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

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

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

| | | | |
|-------|----|----|----|
| -gayi | 42 | 41 | 12 |
| -baya | - | - | 3 |
| -dayi | - | - | 2 |
| -wayi | - | - | 4 |

... ngurrauwil koa bi; ...

ngarawilguwa bi

... that thy faith fail not: ...

hear-might-having thou

... you hear-might-doing [i.e. that you might have faith]; ...

[continues next frame]

[continues from previous frame]

... *ngatun minki bi ba kunnun, ...*

ngadun minGi bi ba ganan

... and when thou art converted, ...

AND emotion thou WHEN/IF be-will

... and when you will be emotion [i.e. converted], ...

... *piralmulla ngaiya barun bi kōtti ta ngiroumba.*

birmala ngaya barun bi gudi da ngirumba

... strengthen thy brethren.

hard-make-IMP! then them-all thou kinsman ABSTR thee-of

... you must then hard-make [i.e. strengthen] them, your kinsmen.

Luke 22:33

*Ngatun noa wiya bon, Pirriwul,
katan bang unni miringil uwolli kolang ngikoung katoa
ko Prison kolang ngatun tetti kakilli kolang.*

ngadun nuwa wiya bun biriwal

[33] And he said unto him, Lord,
I am ready to go with thee, both into prison, and to death.

AND he speak-PH him chief

And he spoke (to) him: "Chief, ...

... katan bang unni miringil uwolli kolang ngikoung katoa ko ...

**gadan bang ani miringil
uwaligulang ngigungGaduwagu**

... I am ready to go with thee, ...

be-AFF-now I this xxx move-ing-towards
him-in company with-to

... I be moving towards [i.e. about to go to] this operating
[point? sharpen?]-place in company with him [i.e. you], ...

... Prison kolang ngatun tetti kakilli kolang.

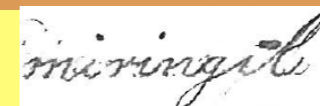
PRISONgulang ngadun didi gagiligulang

... both into prison, and to death.

PRISON-towards AND dead be-be-ing-towards

... towards prison, and towards for being dead [i.e. death]".

MYSTERY WORD:
miringil



NOTE THAT THIS WORD
WAS ALTERED IN THE MS
miri-: 'sharpen', 'dog'
-ngil = 'place'
MEANING INEXPLICABLE

MS ERROR:
him / thee

ngigung-....: him-...
MS ERROR FOR
ngirung-...: thee-...

Luke 22:34

Ngatun noa wiya,

wiyan banung Peter, keawai wal murkkaka ka tibbin to wiyunnun unti purreung ka, kurrikurri ka bi ba ngakoyunnun tia ngoro ka ngimillin bi tia ba.

ngadun nuwa wiya

[34] And he said,

I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

AND he speak-PH

And he spoke: ...

... *wiyan banung Peter, ...*

wiyan ba nung PETER

...I tell thee, Peter, ...

speak-now I-thee PETER

... "I speak (to) you, Peter, ...

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 |

... *keawai wal murkkaka ka tibbin to wiyunnun unti purreung ka, ...*

giyawayi wal magagaga dibindu wiyanan andi bariyangGa

.. the cock shall not crow this day, ...

no certainly cackle-at bird-ERG speak-will here day(light)-at

... the bird will certainly not at-cackle-speak [i.e. the cock will not crow] at [i.e. on] this day(light), ...

[continues from previous frame]

kurrikurri ka bi ba ngakoyunnun tia ngoro ka ...

gari gariga bi ba ngaguyanan diya nguruga

... before that thou shalt thrice deny ...

first-at thou WHEN/if fib-speak-will me three-at

... first when you will fib-speak me at three [i.e. will deny me thrice] ...

UNIDENTIFIED TERMS

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

... *ngimillin bi tia ba.*

ngimilin bi diya ba

... that thou knowest me.

know-make-ing-now thou me DONE

... (that) you >done<-knowing me”.

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 |

Luke 22:35

Ngatun noa wiya barun,
yuka nurun bang ba yinung korien, [187]
ngatun pika korien, ngatun tunganōng
korien, wiya nura minnaring bo? ngatun
bara wiya keawai.

ngadun nuwa wiya barun

[35] And he said unto them,
When I sent you without purse, and scrip, and
shoes, lacked ye any thing? And they said, Nothing.

AND he speak-PH them-all

And he spoke (to) them: ...

... *yuka nurun bang ba yinung korien, [187] ...*

yuga nurun bang ba yinangGurin

... When I sent you without purse, ...

send-PH ye-all I WHEN/if bag-lacking

... “When I sent you bag-lacking [i.e. without purse(s)], ...

| SPECIAL STEM: <i>yu-</i> | | |
|----------------------------|---------|----------|
| | ENGLISH | examples |
| (<i>yu</i>) <i>ba/bi</i> | do | 267 |
| <i>yu bi</i> | send | 2 |
| <i>yu di</i> | guide | 34 |
| <i>yu ga/gi</i> | send | 74 |
| <i>u ma</i> | make | 618 |
| <i>yu wa</i> | push | 8 |

... *ngatun pika korien, ...*

ngadun bigagurin

... and scrip, ...

AND container-lacking

... and container-lacking [i.e. without swags], ...

[continues from previous frame]

... *ngatun tūnganōng korien, ...*

dunganungGurin

... and shoes, ...

AND shoe-lacking

... and shoe-lacking [i.e. without shoe(s)], ...

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 |

... *wiya nura minnaring bo? ...*

wiya nura minaringbu

... lacked ye any thing? ...

QUESTION you-all what-EMPH

... QUERY: you emphatically-what? [i.e. did you lack anything?]" ...

someone / something

| | | | |
|--------------------------|--------------|---------------------|------------------|
| who/ someone | ngan | what/ something | minaring |
| how many/ some number | minan | which/ some type | wanang |
| where/ somewhere | wanda | when/ sometime | yaguwanda |
| | | what/ something | |

POSSIBLE ADJUSTMENT
nura minaring-Gurin
 you-all something-lacking
do you lack anything?

... *ngatun bara wiya keawai.*

ngadun bara wiya giyawayi

... And they said, Nothing.

AND they-all speak-PH no

... And they spoke, "No".

Luke 22:36

Wiya ngaiya noa barun,

wonto ba yakita unti, niuwoaba yinung-kan, manmunbilla [197] bon unnoa, ngatun yanti pika; ngatun niuwoa yirra korien ngumunbillia kirikin ngikoumba wakōl koa noa ngukilli ko.

wiya ngaya nuwa barun

[36] Then said he unto them,

But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

speak-PH then he them-all

He then spoke (to) them: ...

... *wonto ba yakita unti, ...*

wandu ba yagida andi

... But now, ...

instead DONE now here

... "Instead, now here, ...

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**

... *niuwoaba yinung-kan, ...*

nyuwuwa ba yinangGan

... he that hath a purse, ...

he DONE bag-agent

... he done bag-agent [i.e. he who has a purse], ...

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

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]

... *manmunbilla* [197] *bon unnoa*, ...

manmanbila bun anuwa

... let him take it, ...

take-make-permit-IMP! him that

... (you) must let him take that; ...

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

... *ngatun yanti pika*; ...

ngadun yandi biga

... and likewise his scrip: ...

AND thus container

... and thus a container [i.e. a swag]; ...

... *ngatun niuwoa yirra korien* ...

ngadun nyuwuwa yiragurin

... and he that hath no sword, ...

AND he sabre-lacking

... and he sword-lacking [i.e. who has no sword], ...

[continues from previous frame]

... *ngumunbillia kirikin ngikoumba* ...

ngumanbiliya girigin ngigumba

... let him sell his garment, ...

give-make-permit-ing-IMP! garment him-of

... (someone) must be
permitting giving his garment, ...

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...)

buy / sell

Tkld DID NOT CLEARLY RESOLVE buy / sell, USING MOSTLY FORMS OF **ngu-gi-li-gu**

FOR BOTH.
PERHAPS:

buy: **ngu-gi-li-gu** give-be-ing for
sell: **ngu-ba-yi-li-gu** give-do-back-ing-for
dunbi-li-gu exchange-ing-for

... *wakōl koa noa ngukilli ko.*

wagulguwa nuwa ngugiligu

... and buy one.

one-having he give-be-ing-for

... he having one for giving”.

buy / sell

Tkld DID NOT CLEARLY RESOLVE buy / sell, USING MOSTLY FORMS OF **ngu-gi-li-gu**

FOR BOTH.
PERHAPS:

buy: **ngu-gi-li-gu** give-be-ing for
sell: **ngu-ba-yi-li-gu** give-do-back-ing-for
dunbi-li-gu exchange-ing-for

Luke 22:37

*Wonto bang ba wiyān nurun,
unni ta upatoara kauwil koa emmoung kin kakilli ko
ngiakai tuinbitoara noa barun kin yarakai willung ka:
kulla unni tara emmoung kin ba kakillinnun ngoloin ko.*

wandu bang ba wiyān nurun

[37] For I say unto you,
that this that is written must yet be
accomplished in me. And he was reckoned
among the transgressors: for the things
concerning me have an end.

instead I DONE speak-now ye-all

Instead I speak (to) you, ...

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

*... unni ta upatoara kauwil koa
emmoung kin kakilli ko ...*

ani da ubadwara gawilguwa
imuwungGin gagiligu

... that this that is written must
yet be accomplished in me, ...

this AFFirm do-done to be-might-having
me-at be-be-ing-for

... this, aye, do-endowed [i.e. what is
done, written] might be having at me for
being [i.e. might be fulfilled in me]; ...

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

-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]

... *ngiakai tuinbitoara noa barun kin yarakai willung ka:...*

ngiyagayi duwinbidwara nuwa barunGin yaragayi wilangGa

.. And he was reckoned among the transgressors: ...

like this count-do-done to he them-all-at bad-return/behind (past) [sinner]-at

... 'He count-do-endowed like this [i.e. he was counted] at [i.e. among] them, the bad-return(s) [i.e. sinners]', ...

MYSTERY WORD: duwing

duwin/duwing SEEMS TO HAVE MEANING OF 'count', 'reckon', AND PERHAPS 'record', 'preserve', 'save'. **POSSIBLY DIFFERENT WORDS:** **duwanda** SEEMS TO BE 'eventually', WHILE **duwinda** MIGHT BE 'again', 'after'

PASSIVE: -dwara

TkId 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

-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 |

TkId INVENTIONS:

divided / sin / sinner

TkId coined the following terms:
 divided **ngara ngara** hear hear (argue)
 sin: **yaragayi umali da**: bad make-ing ABSTR
 sinner: **yaragayi wilang** bad-return (past)

... *kulla unni tara emmoung kin ba kakillinnun ngoloin ko.*

gala anidara imuwungGinba gagilinan nguluwinGu

... for the things concerning me have an end.

because this-PLUR me-at be-be-ing-will finish-for

... because these things at [i.e. concerning] me will being-for-finish [i.e. will have an end].

DOUBTFUL SUFFIX

imuwungGinba
me-at

-gayi: 'meaning from, concerning, about, on account of, used only to proper names and pronouns' PERHAPS:

imuwung-Gayi
me-because (about)
about me

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

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

| | about (concerning) | be- cause | from | at | ITEM |
|--------------|-----------------------|--------------|-----------|----|------|
| -gayi | 42 | 4 | 41 | 12 | |
| -bayi | – | – | – | 3 | |
| -dayi | – | – | – | 2 | |
| -wayi | – | – | – | 4 | |

Luke 22:38

*Ngatun bara wiya Pirriwul,
nauwa, unni taloa buloara yirra. Ngatun noa wiya
barun, tantoa bo ta.*

ngadun bara wiya biriwal

[38] And they said, Lord,
behold, here are two swords. And he said unto
them, It is enough.

AND they-all speak-PH chief

And they spoke: "Chief, ...

... nauwa, unni taloa buloara yirra. ...

nawa ani daluwa bulwara yira

... behold, here are two swords. ...

see-IMP! this straight two sabre

... (you) must see, here (are) two straight sword(s)". ...

DOUBTFUL MS

unni taloa

THIS COULD BE:

ani dluwa: this straight

OR

ani-da-luwa: this AFFirm having

BUT **-luwa** SHOULD ONLY FOLLOW //

SO **dluwa** (straight) SEEMS PROBABLE

[continues next frame]

[continues from previous frame]

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

ngadun nuwa wiya barun

... And he said unto them, ...

AND he speak-PH them-all

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

... *tantoa bo ta.*

danduwabu da

... It is enough.

enough-EMPH-AFFirm

... “Emphatically-enough, aye” [i.e. It is enough].

-bu da: EMPHatic AFFirm

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

"-bo-
ta."

-bu
da

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

EMP
H aye

Tkld AWA
Key 1850
[52:29 □]

Luke 22:39

*Ngatun noa uwa warai koba,
ngatun waita uwa uwolli kolang bulkurra kolang Olive
ka la ka ko; ngatun ngikoumba wirrobuli-kan wirroba
bōn.*

ngadun nuwa uwa warayigu ba

[39] And he came out,
and went, as he was wont, to the mount
of Olives; and his disciples also
followed him.

AND he move-PH outside-to DONE

And he >done<-moved to outside [i.e. away], ...

ANGLICISM warayi 'out'

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

... ngatun waita uwa uwolli kolang bulkurra kolang Olive ka la ka ko; ...

ngadun wada uwa uwaligulang balgaragulang OLIVEgabagagu

... and went, as he was wont, to the mount of Olives; ...

AND depart move-PH move-ing-towards hill-towards OLIVE-at-to

... and depart-moved moving towards the hill (at) olives [i.e. the Mount of Olives]; ...

MS ERROR [?]

OLIVE-gala-gagu
POSSIBLE MS ERROR FOR
OLIVE-gaba-gagu: Olive-at-to

... ngatun ngikoumba wirrobuli-kan wirroba bōn.

ngadun ngigumba wirubaligan wiruba bun

and his disciples also followed him.

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

... and his following-agents [i.e. disciples] followed him.

Tkld INVENTIONS: disciple / passover / generation

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

Luke 22:40

Ngatun uwa noa ba unta,

wiya ngaiya noa barun, Wiyella keawai koa nura pōlōngkulli korien yarakai kolang.

ngadun uwa nuwa ba anda

[40] And when he was at the place, he said unto them, Pray that ye enter not into temptation.

AND move-PH he WHEN/if there

And when he moved there, ...

ba FUNCTIONS

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

... wiya ngaiya noa barun, ...

wiya ngaya nuwa barun

... he said unto them, ...

speak-PH then he them-all

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

... Wiyella keawai koa nura pōlōngkulli korien yarakai kolang.

wiyila giyawayiguwa nura bulungGaligurin yaragayigulang

... Pray that ye enter not into temptation.

speak-IMP! no-having you-all enter-be-ing-lacking bad-towards

... “(You) must speak [i.e. pray] you not-having entering-<lacking> towards bad [i.e. you are not entering into temptation]”.

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)

Luke 22:41

Ngatun noa waita uwa barun kin birung

yanti kiloa tunūng koba pīntia, ngatun [198] warōngbung-ko upullīn barān, ngatun wiya,

ngadun nuwa wada uwa barunGinbirang

[41] And he was withdrawn from them

about a stone's cast, and kneeled down, and prayed,

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

And he depart-moved from them, ...

... yanti kiloa tunūng koba pīntia, ...

yandigiluwa dunungGuba bindiya

... about a stone's cast, ...

thus like stone-of demolish-PH

... thus-like [i.e. likewise, about] of a stone (someone) demolished [i.e. cast], ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

DOUBTFUL Tkld TRANSLATION

KJV about a stone's cast

Tkld **dunungGuba bandy**
stone-of demolish-PH

THIS IS NOT ABOUT 'casting (stones) down', BUT 'a stone's throw'. PERHAPS:

dara-ma-li da dunung-Guba
throw-make-ing ABSTR stone-of
throwing of stone

yandi gadayi / galayi / giluwā

30 **yandi gadayi**
thus be-AFF-HAB
always

3 **yandi galayi**
thus time [time passing?]

9 **yagi / yagida galayi**
now time [point in time?]

32 **yandi-giluwā**
thus-like [**likewise**]

[continues from previous frame]

... *ngatun [198] warōngbung-ko upullīn barān, ...*

ngadun warangbangGu ubalin baran

... and kneeled down, and prayed,

AND knee-DOness-using do-ing-now DOWN

... and doing down using (their) knee(s) [i.e. knelt down], ...

... *ngatun wiya,*

ngadun wiya

... and prayed,

AND speak-PH

... and spoke [i.e. prayed].

-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 |

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

Luke 22:42

Wiyelliella, Biyung,

*wiya bi unni wimbi mannun
emmoung kin birung: yanoa
emmoumba köttelikannē ngiroumba
ta kummunbilla kakilliko.*

wiyiliyila biyang

[42] Saying, Father,

if thou be willing, remove this cup
from me: nevertheless not my will,
but thine, be done.

speaking-recently father

Speaking: "Father, ...

TRANSLATION COMMENT
SEE ALSO Mark xiv.36

... *wiya* ...

wiya

... if thou be willing, : ...

QUESTION

... QUERY: ...

... *bi unni wimbi mannun emmoung kin birung: ...*

bi ani wimbi manan imuwungGinbirang

... remove this cup from me: ...

thou this bowl take-will me-away from

... will you take this cup from me: ...

[continues from previous frame]

... *yanoa emmoumba kōttellikannē* ...

yanuwa imuwumba gudiligani

... nevertheless not my will, ...

let-it-be me-of think-ing-entity

... desist, my thinking-entity [i.e. intention], ...

OBSCURE SENTENCE

OBSCURE SENTENCE AND EQUALLY OBSCURE Tkld INTERPRETATION AND TRANSLATION

WORD OMITTED

KJV *not my will,*
Tkld HAS OMITTED: 'not'
PERHAPS:
yanuwa giyawayi imuwumba gudiligani
let-it-be **not** me-of think-ing-entity
desist, **not** my intention

... *ngiroumba ta kummunbilla kakilliko.*

ngirumba da gamanbila gagiligu

... but thine, be done.

thee-of AFFirm be-make-permit-IMP! be-be-ing-for

... yours, aye, (someone) must permit to be for being [i.e. be done].'

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...)

OBSCURE SENTENCE

OBSCURE SENTENCE AND EQUALLY OBSCURE Tkld INTERPRETATION AND TRANSLATION

INCONGRUENT TRANSLATION

KJV [*not my will,*] *but thine, be done*
FOR CLARITY, MORE WORDS NEEDED:
wandu gudi-li-gani ba ngirumba da ga-manbi-la ga-gi-li-gu
instead think-ing-entity DONE thee-of AFFirm be-make-permit-IMP! be-be-ing-for
instead your intention, aye, (someone) must permit to be for being [i.e. instead your will must be done]

Luke 22:43

*Ngatun paipea bōn wakōl
Angelo moroko ka birung
pirrirālmullīn bōn.*

**ngadun bayibiya bun wagul
ANGEL murugugabirang**

[43] And there appeared an
angel unto him from heaven,
strengthening him.

AND appear-do-PH him one
ANGEL sky-away from

And appeared (to) him one angel
from the sky [i.e. heaven] ...

... pirrirālmullīn bōn.

birirmalin bun

... strengthening him.

hard-make-ing him

... hard-making [i.e. strengthening] him.

wagul ARTICLE

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

Luke 22:44

*Ngatun kurr̄n-kan noa kauwul kan,
wiyelliella noa pirrirāl butti; ngatun ngikoumba kurr̄l upulleen
barān purrai kolang yanti kiloa komōnba kauwul ngorōng koba.*

ngadun girinGan nuwa gawalgan

[44] And being in an agony
he prayed more earnestly: and his sweat was as it
were great drops of blood falling down to the
ground.

AND pain-BEness he big-BEness

And he a big pain-ness [i.e. in agony], ...

| -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 |

... *wiyelliella noa pirrirāl butti; ...*

wiyiliyila nuwa biriral badi

... he prayed more earnestly: ...

speaking-recently he hard continue (more)

... he was speaking [i.e. praying] more hard; ...

MYSTERY WORD: *badi*

badi

USED ONLY AS A stand-alone WORD
DEFINED AS 'more, continue the action'
BASIC MEANINGS FOR 'more':

- 'additional', 'repeat' (hit him **more**)
- 'larger' : (I have **more** than you)

DID **badi** SERVE FOR BOTH [?]

[continues next frame]

[continues from previous frame]

... *ngatun ngikoumba kurrōl
upulleen barān purrai kolang ...*

**ngadun ngigumba garul
ubaliyan baran barayigulang**

... and his sweat was as it were great drops of
blood falling down to the ground.

AND him-of sweat do-ing-did
DOWN earth-towards

... and his sweat was doing down towards
the earth [i.e. falling to the ground], ...

REARRANGEMENT

Tkld TRANSPOSED
MS TEXT SEGMENTS

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

... *yanti kiloa komōnba kauwul ngorōng koba.*

yandigiluwa gumunba gawal ngurungGuba

... was as it were great drops of blood falling down to the ground.

thus-like droplet big blood-of

... thus-like [i.e. likewise] big drop(s) of blood.

REARRANGEMENT

Tkld TRANSPOSED
MS TEXT SEGMENTS

yandi gadayi / galayi / gilua

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

Luke 22:45

Ngatun boungkulleen noa ba wiyelli ta birung,

ngatun uwa ngikoung ka ta ko wirrobullikān ta ko, nakulla ngaiya noa barun birriki-birriki minki kan.

ngadun bungGaliyan nuwa ba wiyilidabirang

[45] And when he rose up from prayer,

and was come to his disciples, he found them sleeping for sorrow,

AND rise-be-ing-did he WHEN/IF speak-ing-away from

And when he was rising from speaking [i.e. praying], ...

... ngatun uwa ngikoung ka ta ko wirrobullikān ta ko, ...

ngadun uwa ngigungGadagu wirubaligandagu

... and was come to his disciples, ...

AND move-PH him-of-to following-agent-to

... and moved to his following-agents [i.e. disciples], ...

PRONOUN IRREGULARITIES

| | REGULAR | IRREGULAR |
|--------|--------------|-------------|
| 3sgGEN | ngigumba | ngigungGa |
| 3sgLOC | ngigungGinba | ngigungGada |
| 3plGEN | barunba | barunGa |

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

Tkld INVENTIONS: disciple / passover / generation

Tkld coined the following terms:

| | | |
|------------|----------------------|-------------------|
| disciple | wiruba-li-gan | following agent |
| Passover | gawi-dwara | come-done to |
| generation | wilang-NGil | behind/past place |

[continues next frame]

[continues from previous frame]

... *nakulla ngaiya noa barun
birriki-birriki minki kan.*

*nagala ngaya nuwa barun
birigi birigi minGigan*

... he found them sleeping for sorrow,

see-be-PH then he them-all lie lie emotion-BEness

... he then saw them lying (down)
emotion-ness [i.e. sorrowful].

see / FIND

NOT KNOWN IF Tkd 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...)

-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 |

Luke 22:46

*Ngatun noa wiya barun,
minnaring tin nura birrikān? Bounkullā, ngatun
wiyella, uwēakun koa nura yarakai kolang.*

ngadun nuwa wiya barun

[46] And said unto them,
Why sleep ye? rise and pray, lest ye enter into
temptation.

AND he speak-PH them-all

And he spoke (to) them: ...

... minnaring tin nura birrikān? ...

minaringdin nura birigin

... Why sleep ye? ...

what-because you-all lie-now

... “What-because [i.e. why do] you lie
[i.e. why are you lying down?] ...

minaringdin: WHY

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

[continues next frame]

[continues from previous frame]

... *Boungkullā, ngatun wiyella, ...*

bungGaliya ngadun wiyila

... rise and pray, ...

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

... (You) must be rising, and (you) must speak [i.e. pray], ...

... *uwēakun koa nura yarakai kolang.*

uwiyaganGuwa nura yaragayigulang

... lest ye enter into temptation.

move-lest-now-having you-all bad-towards

... lest you be moving towards bad [i.e. succumb to evil]”.

-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**

Luke 22:47

Ngatun, yakita wiyelliella noa ba,

*Ā, konara, ngatun noa yiturra ngiakai Jouda, wakōl ta [199]
twelve ka birung, uwa ngangka barun kin, ngatun uwa
ngaiya noa papai Jesu kin, būmbūm kakilli ko.*

ngadun yagida wiyiliyila nuwa ba

[47] And while he yet spake,

behold a multitude, and he that was called Judas,
one of the twelve, went before them, and drew near
unto Jesus to kiss him.

AND now speak-ing-recently he WHEN/if

And, when he was now speaking, ...

... *Ā, konara, ...*

ya gunara

... behold a multitude, ...

ah crowd

... ah, a crowd, ...

... *ngatun noa yiturra ngiakai Jouda, ...*

ngadun nuwa yidara ngiyagayi JUDAS

... and he that was called Judas, ...

AND he name like this JUDAS

... and he name(d) like this Judas, ...

... *wakōl ta [199] twelve ka birung, ...*

wagul da TWELVEgabirang

... one of the twelve, ...

one AFFirm TWELVE-away from

... one, aye, from the twelve, ...

... *uwa ngangka barun kin, ...*

uwa nganGa barunGin

... went before them, ...

move-PH in front them-at

... moved in front at [i.e. of] them, ...

-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 uwa ngaiya noa papai Jesu kin, ...*

ngadun uwa ngaya nuwa babayi JESUSgin

... and drew near unto Jesus ...

AND move-PH then he near JESUS-at

... and he then moved near at [i.e. to] Jesus, ...

... *būmbūm kakilli ko.*

bumbumGagiligu

... to kiss him.

kiss-do-be-be-ing-for

... kiss be-being-for [i.e. for kissing (him)].

Luke 22:48

*Wonto noa ba Jesu ko bōn wiya, Ella Jouda,
ngakomān binūng yinal kore koba būmbungngulli to?*

wandu nuwa ba JESUSgu bun wiya yila JUDAS

[48] But Jesus said unto him, Judas,
betrayest thou the Son of man with a kiss?

instead he DONE JESUS-ERG him speak-PH ho JUDAS

Instead he, Jesus, spoke (to) him: “Hey, Judas, ...

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**

... ngakomān binūng yinal kore koba būmbungngulli to?

ngaguman bi nung yinal guriguba bumbungGalidu

... betrayest thou the Son of man with a kiss?

fib-make-now thou him son man-of kiss-be-ing-using

... do you fib-make [i.e. betray] him, the
son of man, using [i.e. with] a kiss?”

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**)

Luke 22:49

*Nakulla bara ba ngikoung kin ba minnung bulli kolang,
wiya bōn bara, Ella, pirriwul wiya ngeen būntan yirrā ko?*

nagala bara ba ngigungGinba minang baligulang

[49] When they which were about him saw what would follow,
they said unto him, Lord, shall we smite with the sword?

see-be-PH they-all WHEN/if him-at WHAT-do-ing-towards

When they (who were) at [i.e. about] him
saw THAT WHICH was-towards-doing
[i.e. what was about to happen], ...

... wiya bōn bara, Ella, pirriwul ...

wiya bun bara yila biriwal

... they said unto him, Lord, ...

speak-PH they-all ho chief

... they spoke (to) him: “Hey, Chief, ...

... wiya ngeen būntan yirrā ko?

wiya ngiyin bundan yiragu

... shall we smite with the sword?

QUESTION we-all beat-AFF-now sabre-using

... QUERY: do we beat [i.e. smite] using the sword(s)?”

minang: INTERROGATIVE

minang INTERROGATIVE
NOT RELATIVE PRONOUNS:
INTERROGATIVES

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

RELATIVE PRONOUN [refers back to a noun]

who, whom, whose, which, that

DEMONSTRATIVE [points to a thing]

this, that, these, those, neither, none

RELATIVE PRONOUNS

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

= **anang** that

'that **ngaluwa** that

which' **nginuwa** that

PERHAPS: **ngalabu**

Luke 22:50

Ngatun wakōl barun kin birung kunbuntea wakōl umullikan Iereu koba pirriwul koba, ngatun kunbuntea bōn tūngkankeri ngurrēung.

ngadun wagul barunGinbirang ganbandiya wagul umaligan PRIESTguba biriwalguba

[50] And one of them smote the servant of the high priest, and cut off his right ear.

AND one them-all-away from cut-AFF-PH one make-ing-agent PRIEST-of chief-of

And one from them did cut one making-agent [i.e. servant] of the chief priest, ...

... ngatun kunbuntea bōn tūngkankeri ngurrēung.

ngadun ganbandiya bun dungGanGiri ngariyang

... and cut off his right ear.

AND cut-AFF-PH him right-(hand)(side) ear

... and cut him, the right-hand ear.

SPECIAL WORD: *cut*

DEFINITIONS MIGHT BE DOUBTFUL:

- ganban-di-li-gu** To cut with a knife
- gulban-di-li-gu** To chop with an axe or scythe, to mow
- gala-ba-lig-u** to cut round; to circumcise
- galing-di-lig-u** to cut, as with a knife or stone such cutting instrument

SPECIAL WORD: *chief priest*

THERE ARE 37 INSTANCES OF 'chief priest'

- 9 **biriwal** PRIEST
- 8 **biriwalu** PRIEST**gu**
- 4 **biriwal** PRIEST**guba**
- 1 **biriwalgubagagu** PRIEST**gubagagu**
- 15 [other variants]
- 15 adjective–noun suffix agreement
- 22 no agreement
- 4 probably incorrect (**biriwal** PRIEST**guba**)

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 |

SPECIAL WORD: *cut*

DEFINITIONS MIGHT BE DOUBTFUL:

- ganban-di-li-gu** To cut with a knife
- gulban-di-li-gu** To chop with an axe or scythe, to mow
- gala-ba-lig-u** to cut round; to circumcise
- galing-di-lig-u** to cut, as with a knife or stone such cutting instrument

Luke 22:51

*Ngatun Jesu ko noa wiyayelleen,
ngatun wiyelliella, kummunbilla nura unni, ngatun bōn noa
numa ngurrēung, ngatun turōn bōn umea kan.*

ngadun JESUSgu nuwa wiyayiliyan

[51] And Jesus answered
and said, Suffer ye thus far. And he touched
his ear, and healed him.

AND JESUS-ERG he speak-back-ing-did

And he, Jesus, was speaking back [.e. answering], ...

... *ngatun wiyelliella, ...*

ngadun wiyiliyila

... and said, ...

AND speak-ing recently

... and was speaking: ...

... *kummunbilla nura unni, ...*

gamanbilla nura ani

... Suffer ye thus far. ...

be-make-permit-IMP! you-all this

... “You must permit this to be”. ...

[continues from previous frame]

... *ngatun bōn noa numa ngurrēung*, ...

ngadun bun nuwa numa ngariyang

... And he touched his ear, ...

AND him he touch-PH ear

... And he touched him (his) ear, ...

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 turōn bōn umea kan.*

ngadun durun bun umiyagan

... and healed him.

AND clean him make-again-now

... and made him clean [i.e. healed] 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**

Luke 22:52

*Wiya ngaiya Jesu ko barun pirriwul Iereu koba,
ngatun barun pirriwul Tempel koba, ngatun barun ngurrokul, uwa bara ngi-[188]kounng kin,
wiya, nura tia uwan yanti mankiyē ko, [200] yaraikaikan ta, yirrrakan ngatun kōttarir-kan?*

wiya ngaya JESUSgu barun biriwal PRIESTguba

[52] Then Jesus said unto the chief priests,
and captains of the temple, and the elders, which were come to him, Be ye
come out, as against a thief, with swords and staves?

Speak-PH then JESUS-ERG them-all chief PRIEST-of

Then Jesus spoke (to) them, the chief(s) <of the> priest(s), ...

SPECIAL WORD: chief priest

THERE ARE 37 INSTANCES OF 'chief priest'

- 9 biriwal PRIEST
- 8 biriwalu PRIESTgu
- 4 biriwal PRIESTguba
- 1 biriwalgubagagu PRIESTgubagagu
- 15 [other variants]
- 15 adjective–noun suffix agreement
- 22 no agreement
- 4 probably incorrect (biriwal PRIESTguba)

... ngatun barun pirriwul Tempel koba, ...

ngadun barun biriwal TEMPLEGuba

... and captains of the temple, ...

AND them-all chief(s) TEMPLE-of

... and (to) them, the chief(s) of the Temple, ...

... ngatun barun ngurrokul, ...

ngadun barun ngarugal

... and the elders, ...

AND them-all old-belong

... and (to) them the old-mob [i.e. elders], ...

[continues from previous frame]

... *uwa bara ngi-[188]koung kin, ...*

uwa bara ngigungGin

... which were come to him, ...

move-PH they-all him-at

... they moved at [i.e. came to] 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 nura tia uwan yanti mankiyē ko, [200] ...*

wiya nura diya uwan yandi manGiyigu

... Be ye come out, as against a thief, ...

QUESTION: you-all me move-now thus take-be-actor-OPP

... QUERY: (do) you move [i.e. come to] me thus taking-agent-against [i.e. as opposing a thief], ...

MS ERROR

tia uwan
ERROR for
tanān uwan
SEE MARK
XIV:14:48 in
table below

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.
-gu **PUR**posive '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. |
|------------|----------------------|--------------------------------------|---------------------------------|-----------------------------------|
|------------|----------------------|--------------------------------------|---------------------------------|-----------------------------------|

| | | | | |
|---|---|--|--|---|
| "... Wiya, nura tia uwan yanti mankiye ko yarakaikan ta, ..." | wiya nura diya uwan yandi manGiyigu yaragayigan da | "... Be ye come out, as against a thief, ..." | QUESTION you-all me move-now thus take-ITEM-OPP bad-agent AFFirm | TkId LUKE [XXII:22 :52::188 :1] [Awa] |
| "... wiyà nura tanān uwān yanti ba manki ye ko, ..." | wiya nura danan uwan yandi ba manGiyigu, | "... Are ye come out, as against a thief, ..." | QUESTION you-all approach move-now thus WHEN-if take-ITEM-OPP, | TkId MARK [XIV:14: 48::245: 5] [Awa] |

[continues next frame]

[continues from previous frame]

... *yarakaikan ta*, ...
yaragayigan da

... ..

bad-agent AFFirm

... a bad-agent [i.e. wicked], aye, ...

... *yirrrakan ngatun kōttarir-kan?*
yiragan ngadun gudaragan

... with swords and staves?

sabre-agent AND club-agent

... sword-agent(s) and club-agent(s)
 [i.e. people with swords and clubs].

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] |
|--------|-------|----------------------------|--------|----------------------------|

Luke 22:53

*Kakulla bang ba nurun kin yanti
katai purreung ka Tempel ka
keawai nura tia man-pa mutturrō, wonto ba unni yakita ta
katan nurun ba ngatun kaiyu kan tokoi ta ko.*

**gagala bang ba nurunGin yandi
gadayi bariyangGa TEMPLEga**

[53] When I was daily
with you in the temple,
ye stretched forth no hands against me: but
this is your hour, and the power of darkness.

be-be-PH I WHEN/if ye-all-at thus be-AFF-
HAB (always) day(light)-at TEMPLE-at

When I was at [i.e. with] you always at day(light)
[i.e. daily] at [i.e. in] the Temple, ...

... *keawai nura tia man-pa mutturrō, ...*

giyawayi nura diya man BA madaru

... ye stretched forth no hands against me: ...

no you-all me take NEG hand-OPP

... you did not take-<not>
hand(s)-against me, ...

DOUBTFUL Tkld TRANSLATION

KJV *with you*
Tkld **nurunGin**
you-all-at
PERHAPS BETTER AS
... in company with:
nurun-Gaduwa
ye-all-in company with
with you

-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)

OBSCURE SENTENCE

OBSCURE SENTENCE
AND EQUALLY OBSCURE
Tkld INTERPRETATION
AND TRANSLATION

yandi gadayi / galayi / giluwā

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

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**

DOUBTFUL Tkld TRANSLATION

KJV *ye stretched forth no hands against me*
Tkld **giyawayi nura diya man BA madaru**
no you-all me take NEG hand-OPP
THIS IS *against hand* NOT *against me*
PERHAPS:
giyawayi nura man BA madara imuwung-Gu
no you-all take NEG hand me-OPP
you did not take-not hand(s)-against me

[continues from previous frame]

... *wonto ba unni yakita ta katan nurun ba ...*

wandu ba ani yagida da gadan nurunba

... but this is your hour, ...

instead DONE this now AFFIrm be-AFF-now ye-all-of

... instead this, now, (is) aye, your be-now [i.e. hour], ...

... *ngatun kaiyu kan tokoi ta ko.*

ngadun gayugan duguwidagu

... and the power of darkness.

AND able-BEness night-to

... and the able-ness [i.e. power] to night [i.e. of darkness] [OR -da-gu: -at-using: during and using the dark].

POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN IDIOMATIC EXPRESSION DOUBTFUL

PERHAPS

bariyang nurunba

day(light) ye-all-of your day [i.e. your hour]

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS 'instead'.

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

180 **wandu ba**

70 **wandu xxx ba**

DOUBTFUL Tkld TRANSLATION

KJV *but this is your hour*

Tkld **wandu ba ani yagida da gadan nurunba**

instead DONE this now-at be-AFF-now ye-all-of UNCLEAR. PERHAPS:

wandu ba ani yagida da marurung nurun-Gu

instead DONE this now AFFIrm good ye-all-for *instead this, now, (is) aye, good ye-all-for*

-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 *and the power of darkness*

Tkld **ngadun gayugan duguwidagu**

AND able-agent night-to INTENDED MEANING: (this is the moment for you) **and for the power of darkness** PERHAPS

ngadun gayu-gan-Gu duguwi-guba

AND able-BEness-for night-of *and for the able-ness [i.e. power] of night*

Luke 22:54

*Mankulla ngaiya bara bōn,
ngatun yutea bōn, mankulla ngaiya bōn kokerā ko
pirriwul koba ka ko Iereu koba ka ko. Ngatun
Peter-ko noa wirroba kalōng kolang.*

manGala **ngaya** bara bun

[54] Then took they him,
and led him, and brought him into the high
priest's house. And Peter followed afar off.

take-be-PH then they-all him

They then took him, ...

... *ngatun yutea bōn, ...*

ngadun yudiya bun

.. and led him, ...

AND guide-PH him

... and guided him, ...

SPECIAL STEM: *yu-*

| | ENGLISH | examples |
|-------------------|---------|----------|
| (yu) <i>ba/bi</i> | do | 267 |
| <i>yu bi</i> | send | 2 |
| <i>yu di</i> | guide | 34 |
| <i>yu ga/gi</i> | send | 74 |
| <i>u ma</i> | make | 618 |
| <i>yu wa</i> | push | 8 |

[continues next frame]

[continues from previous frame]

... *mankulla ngaiya bōn kokerā ko
pirriwul koba ka ko Iereu koba ka ko. ...*

manGala **ngaya bun gugiragu
biriwalgubagagu PRIESTgubagagu**

... and brought him into the high priest's house. ...

take-be-PH then him hut-to chief-of-to PRIEST-of-to

... and then took him to the house of the chief priest. ...

SPECIAL WORD: chief priest

THERE ARE 37 INSTANCES OF 'chief priest'

- 9 **biriwal** PRIEST
- 8 **biriwalu** PRIEST**gu**
- 4 **biriwal** PRIEST**guba**
- 1 **biriwalgubagagu** PRIEST**gubagagu**
- 15 [other variants]
- 15 adjective–noun suffix agreement
- 22 no agreement
- 4 probably incorrect (**biriwal** PRIEST**guba**)

... *Ngatun Peter-ko noa wirroba kalōng kolang.*

ngadun PETERgu nuwa wiruba galungGulang

... And Peter followed afar off.

AND PETER-ERG he follow-PH distant-towards

... And he, Peter, followed towards the distance [i.e. afar off].

DOUBTFUL Tkld TRANSLATION

KJV followed afar off

Tkld **wiruba galungGulang**

follow-PH distant-towards

COMMENT: **at** a distance NOT **to** a distance

PERHAPS:

wiruba galung-Ga

follow-PH distant-at

followed at a distance

Luke 22:55

*Ngatun upilleen bara ba koiyung ko willi ka kōkerā,
ngatun yellawa yantīn, Peter ngaiya noa yellawa barun kin.*

ngadun ubiliyan bara ba gwiyangGu wiliga gugira

[55] And when they had kindled
a fire in the midst of the hall,
and were set down together, Peter sat down among them.

AND do-ing-did they-all WHEN/IF fire-using middle-at hut-at

And when they were doing [i.e. had kindled]
using a fire in the middle at [i.e. of] the house, ...

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF
A TRANSITIVE SENTENCE: ERGative.

-gu PURPPositive 'for' / -gu DATive 'to'

-gu INSTRumental 'using'

-gu OPPose 'against' [RARELY]

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

... *ngatun yellawa yantīn, ...*

ngadun yilawa yandin

... and were set down together, ...

AND sit-PH all

... and all sat, ...

... *Peter ngaiya noa yellawa barun kin.*

PETER ngaya nuwa yilawa barunGin

... Peter sat down among them.

PETER then he sit-PH them-all-at

... then he, Peter, sat at [i.e. with] them.

-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 22:56

*Ngatun tarai to murrakeen-to nakulla bōn,
yellawa noa ba koiyung ka, ngatun pimmiella bōn pirāl lo, ngatun wiya,
Unni noa kore kakulla ngikoung katoa.*

ngadun darayidu maragindu nagala bun

[56] But a certain maid beheld him
as he sat by the fire, and earnestly looked upon him, and said,
This man was also with him.

AND other-ERG lass-ERG see-be-PH him

And (an)other lass saw him, ...

... yellawa noa ba koiyung ka, ...

yilawa nuwa ba gwiyangGa

... as he sat by the fire, ...

sit-PH he WHEN/if fire-at

... when he sat at the fire, ...

... ngatun pimmiella bōn pirāl lo, ...

ngadun bimiliyila bun biralu

... and earnestly looked upon him, ...

AND stare-ing-recently him hard-using

... and was staring using-hard [i.e. earnestly] (at) him, ...

[continues from previous frame]

... *ngatun wiya, ...*

ngadun wiya

... and said, ...

AND speak-PH

... and spoke: ...

... *Unni noa kore kakulla ngikoung katoa.*

ani nuwa guri gagala ngigungGaduwa

... This man was also with him.

this he man be-be-PH him-in company with

... “This man, he was in company with him”.

-gaduwa: IN COMPANY WITH

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

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

Luke 22:57

Ngatun noa ngakoya bōn, wiyelliella,

Ella, Murkeen keawai bōn bang ngimilli korien.

ngadun nuwa ngaguya bun wiyiliyila

[57] And he denied him, saying,

Woman, I know him not.

AND he fib-speak-PH him speak-ing-recently

And he fib-spoke [i.e. denied] him, speaking: ...

... Ella, Murkeen keawai bōn bang ngimilli korien.

yila maragin giyawayi bun bang ngimiligurin

... Woman, I know him not.

ho lass no him I know-ing-lacking

... “Hey, lass, I am not knowing-<lacking> him”.

MS ERROR

Murkeen: lass

MS ERROR FOR **Murrakeen:**

maragin

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)

Luke 22:58

*Ngatun toan ta tarai to bōn nakulla,
ngatun wiyelliella, Ngintoa ta yanti bo barun ba. [201] Ngatun noa
Peter-ko wiya, kore, keawarān bang.*

ngadun duwanda darayidu bun nagala

[58] And after a little while another saw him,
and said, Thou art also of them. And Peter said, Man, I am not.

AND afterwards other-ERG him see-be-PH

And afterwards (an)other saw him, ...

... *ngatun wiyelliella, ...*

ngadun wiyiliyila

... and said, ...

AND speak-ing recently

... and was speaking: ...

... *Ngintoa ta yanti bo barun ba. [201] ...*

nginduwa da yandibu barunba

... Thou art also of them. ...

thou AFFirm thus-EMPH ye-all-of

... “You, aye, (are) emphatically-thus of [i.e. with] them.” ...

| TIME | | | |
|----------------------|--|------------------|--------------------|
| bangGayi | now | bunin | beforehand |
| dangGa | before | duwanda | afterwards, future |
| gabū | 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) | | |

POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

POSSIBLE ADJUSTMENT

barunba
them-all-of
PERHAPS BETTER:
barun-gaduwa
them-all-in company with

-gaduwa: IN COMPANY WITH

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

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

[continues from previous frame]

... *Ngatun noa Peter-ko wiya, ...*

ngadun nuwa PETERgu wiya

... And Peter said, ...

AND he PETER-ERG speak-PH

... And he, Peter, spoke: ...

... *kore, keawarān bang.*

guri giyawaran bang

... Man, I am not.

man not-now I

... "Man, not I".

Luke 22:59

*Ngatun, yakita toan ta, wakōl hour ta yukita,
tarai to wiya piralma wiyelliella, Yuna bo ta unni kore kakulla ngikoung katoa;
kulla noa Galile kal.*

ngadun yagida duwanda wagul HOURda yugida

[59] And about the space of one hour after
another confidently affirmed, saying, Of a truth this fellow also was with
him: for he is a Galilaean.

AND now afterwards one HOUR-at after

And, now afterwards, at one hour after, ...

| TIME | | | |
|----------------------|--|------------------|--------------------|
| bangGayi | now | bunin | beforehand |
| dangGa | before | duwanda | afterwards, future |
| gabū | 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) | | |

... tarai to wiya piralma wiyelliella, ...

darayidu wiya biralma wiyiliyila

... another confidently affirmed, saying, ...

other-ERG speak-hard-make-PH speak-ing-recently

... (an)other hard-make spoke [i.e. earnestly spoke], speaking: ...

[continues next frame]

[continues from previous frame]

... *Yuna bo ta unni kore kakulla ngikoung katoa; ...*

yunabu da ani guri gagala ngigungGaduwa

... Of a truth this fellow also was with him: ...

true-EMPH AFFirm this man be-be-PH him-in company with

... “(It is) emphatically-true, aye, this man was in company with him; ...

-bu da: EMPHatic AFFirm

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

"-bo-ta."

-bu da

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

EMP H aye

Tkld AWA Key 1850 [52:29]

-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)

... *kulla noa Galile kal.*

gala nuwa GALILEEgal

... for he is a Galilaean.

because he GALILEE-belong

... because he (is) a Galilee-belong [i.e. of the Galilee mob]”.

Luke 22:60

Ngatun noa Peter ko wiya,

Ella kore, keawai bang ngurran yakoai bi ba wiyān. Ngatun wiyelliella noa ba, tantoa kal bo murkaka ka ko ngaiya wiya tibbin to.

ngadun nuwa PETERgu wiya

[60] And Peter said,

Man, I know not what thou sayest.

And immediately, while he yet spake, the cock crew.

AND he PETER-ERG speak-PH

And he, Peter, spoke: ...

... *Ella kore, ...*

yila guri

... Man, ...

ho man

... “Hey, man, ...

... *keawai bang ngurran yakoai bi ba wiyān. ...*

giyawayi bang ngaran yaguwayi bi ba wiyān

... I know not what thou sayest. ...

no I hear-now how thou DONE speak-now

... I do not hear how [i.e. know what] you >done<-speak”. ...

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: **anuwa-nung**
that [i.e. what]-ACC

[continues from previous frame]

... ..*Ngatun wiyelliella noa ba, ...*

ngadun wiyiliyila nuwa ba

... And immediately, while he yet spake, ...

AND speak-ing-recently he WHEN/if

... And when he was speaking, ...

... *tantoa kal bo murkaka ka ko ngaiya wiya tibbin to.*

danduwagalbu magagagagu ngaya wiya dibindu

... immediatelly, while he yet spake, the cock crew.

enough-belong-EMPH [immediately] cackle-NOTion [?]
then speak-PH bird-ERG

... immediately cackle-to [i.e. cackling],
then, the bird spoke [i.e. crew].

-dagu / -gagu / -lagu / ragu

-@agu: ALLative 'to'
Tkld SOMETIMES APPEARS TO USE THIS SUFFIX AS 'entity' OR AS AN ABSTRACTIFIER (cf. NOTion)
THIS USAGE IS DOUBTFUL
[JMS Jan 2020]

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 22:61

*Ngatun noa Pirriwul wakulleen,
ngatun nakilleen bōn Peter-nung; ngatun Peter-ko noa
ngurra wiyelli ta Pirriwul koba, wiya bōn noa ba, ngiakai,
ngakoyunnun wal bi tia kurrikurri tibbin to murkaka ka ko
wiyunnun, ngoro ka.*

ngadun nuwa biriwal wargaliyan

[61] And the Lord turned,
and looked upon Peter. And Peter remembered
the word of the Lord, how he had said unto him,

AND he chief turn-be-ing-did

And he, the Chief, was turning, ...

... ngatun nakilleen bōn Peter-nung; ...

ngadun nagiliyan bun PETERnung

... and looked upon Peter. ...

AND see-be-ing-did him PETER-ACC

... and was seeing him, Peter; ...

... ngatun Peter-ko noa ngurra wiyelli ta Pirriwul koba, ...

ngadun PETERgu nuwa ngara wiyili da biriwalguba

... And Peter remembered the word of the Lord, ...

AND PETER-ERG he hear-PH speak-ing ABSTR chief-of

... and he, Peter, heard [i.e. remembered] the abstract speaking [i.e. word] of the Chief, ...

[continues from previous frame]

... *wiya bōn noa ba, ngiakai, ...*

wiya bun nuwa ba ngiyagayi

... how he had said unto him, ...

speak-PH him he WHEN/if like this

... when he spoke (to) him like this, ...

ba FUNCTIONS

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

... *kurrikurri tibbin to murkaka ka ko wiyunnun, ...*

gari gari dibindu magagagagu wiyanan

... Before the cock crow, ...

first bird-ERG cackle-NOTion [?] speak-will ...

... “First [i.e. before] the bird will speak [i.e. will crow] <to> cackle(ing), ...

TEXT ORDER VARIATON

Tkld REARRANGED THE ORDER OF THE PARTS OF THE SENTENCE

UNIDENTIFIED TERMS

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

-dagu / -gagu / -lagu / ragu

-@agu: ALLative ‘to’
Tkld SOMETIMES APPEARS TO USE THIS SUFFIX AS ‘entity’ OR AS AN ABSTRACTIFIER (cf. NOTion)
THIS USAGE IS DOUBTFUL [JMS Jan 2020]

... *ngakoyunnun wal bi tia ... ngoro ka.*

ngaguyanana wal bi diya ... nguruga

... thou shalt deny me thrice.

fib-speak-will certainly thou me ... three-at

... you will certainly fib-speak [i.e. betray] me ... at three [i.e. thrice]”.

TEXT ORDER VARIATON

Tkld REARRANGED THE ORDER OF THE PARTS OF THE SENTENCE

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**)

Luke 22:62

*Ngatun Peter noa uwa warai koba,
ngatun tūngkilleen ngaiya noa kauwul.*

ngadun PETER nuwa uwa warayigu ba

[62] And Peter went out,
and wept bitterly.

AND PETER he move-PH outside-to DONE

And he, Peter >done<-moved to outside, ...

OUTSIDE: warayi / waraba

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

ANGLICISM warayi 'out'

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

MANUSCRIPT WRITER DOUBT

warayi-guba FOR **warayigu ba** outside-of / outside-to DONE WAS IT REALLY Tkld WHO WROTE THIS GOSPEL TRANSLATION? SEEMS AN UNLIKELY ERROR, IF SO. [THERE ARE OTHER SUCH **-koba** INSTANCES AS WELL]

... ngatun tūngkilleen ngaiya noa kauwul.

ngadun dungGiliyan ngaya nuwa gawal

... and wept bitterly.

AND cry-ing-did then he big

... and he was then crying big [i.e. weeping bitterly].

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 |

Luke 22:63

*Ngatun bara kore ko mankulla
bon Iesu-nung beelma bōn,
ngatun būnkulla bōn.*

**ngadun bara gurigu manGala
bun JESUSnung biyilma bun**

[63] And the men that
held Jesus mocked him,
and smote him.

AND they-all man-ERG take-be-PH
him JESUS-ACC mock-make-PH him

And they, the men, (that) took
him, Jesus, mock-made him, ...

... ngatun būnkulla bōn.

ngadun bunGala bun

... and smote him.

AND beat-be-PH him

... and beat him.

Luke 22:64

Ngatun munm̄n bara ba upea bōn,

būnkulla [202] ngaiya bōn bara ngoara, ngatun wiya bōn, wiyelliella, wiyella bi, Nganto ke bīn būnkulla?

ngadun manmin bara ba ubiya bun

[64] And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

AND blind they-all WHEN/if do-PH him

And when they blind did [i.e. blindfolded] him, ...

DOUBTFUL WORD
'to blindfold' MIGHT HAVE BEEN:
manmin-ma
blind-make
wudi-li-gu ngayigang
cover-ing-for eye(s)

... būnkulla [202] ngaiya bōn bara ngoara, ...

bunGala ngaya bun bara nguwarā

... they struck him on the face, ...

beat-be-PH then him they-all face

... then they beat him face, ...

[continues next frame]

[continues from previous frame]

... *ngatun wiya bōn, ...*

ngadun wiya bun

.. and asked him, ...

AND speak-PH him

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

... *wiyelliella, wiyella bi, Nganto ke b̄n b̄nkulla?*

wiyiliyila wiyila bi ngandu gi bin bunGala

... saying, Prophecy, who is it that smote thee?

speaking-recently speak-IMP!
thou who-ERG-be thee beat-be-PH

... speaking: "You must speak [prophecy],
who be [i.e. is it who] beat you?"

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.

Luke 22:65

Ngatun kauwulkauwul tarai kan yarakai ...

ngadun gawal gawal darayigan yaragayi

[65] And many other things blasphemously...

AND big big [many] other-BEness bad

And many other bad-ness [i.e. other blasphemous things] ...

-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 |

... wiya bara ngikoung kin.

wiya bara ngigungGin

... spake they against him.

Speak-PH they-all him-at

... they spoke at [i.e. against] 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 |

Luke 22:66

Ngatun purreung ba kakulla,

*kaū-umullān ngaiya bara, ngurrotai kore koba,
ngatun bara Pirriwul Iereu koba, ngatun bara
Grammateu, ngatun yutea ngaiya bōn ka-u-umulli-
ngēl-la-ko barun ka ta ko,*

ngadun bariyang ba gagala

[66] And as soon as it was day,
the elders of the people and the chief priests and the scribes
came together, and led him into their council, saying,

AND day(light) WHEN/if be-be-PH

And when it was day(light), ...

... *kaū-umullān ngaiya bara, ngurrotai kore koba, ...*

gawu umalan ngaya bara ngarudayi guriguba

... the elders of the people and the chief priests and the scribes came together, ...

gather-make-RECIP-now then they-all old-ITEM man-of

... they, the old-items [i.e. elders] of the men
[i.e. people], then gathered together, ...

TEXT ORDER VARIATON

Tkld REARRANGED THE
ORDER OF THE PARTS OF
THE SENTENCE

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

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

| | | | |
|-------|----|----|----|
| -gayi | 42 | 41 | 12 |
| -bayi | – | – | 3 |
| -dayi | – | – | 2 |
| -wayi | – | – | 4 |

... *ngatun bara Pirriwul Iereu koba, ...*

ngadun bara biriwal PRIESTguba

... and the chief priests ...

AND they-all chief PRIEST-of

... and they the chief <of the> priest(s), ...

SPECIAL WORD: chief priest

THERE ARE 37 INSTANCES OF 'chief priest'

- 9 biriwal PRIEST
- 8 biriwalu PRIESTgu
- 4 biriwal PRIESTguba
- 1 biriwalgubagagu PRIESTgubagagu
- 15 [other variants]
- 15 adjective–noun suffix agreement
- 22 no agreement
- 4 probably incorrect (biriwal PRIESTguba)

[continues from previous frame]

... *ngatun bara Grammateu, ...*

ngadun bara SCRIBE

... and the scribes ...

AND they-all SCRIBE

... and they, the scribes, ...

... *ngatun yutea ngaiya bōn ka-u-umulli-ngēl-la-ko barun ka ta ko,*

ngadun yudiya ngaya bun gawu umalingilagu barunGadagu

... and led him into their council, saying,

AND guide-PH then him gather-make-ing-place-to them-all-of-to

... and then guided him to their gathering-place

SPECIAL STEM: yu-

| | ENGLISH | examples |
|-------------------|---------|----------|
| (yu) <i>ba/bi</i> | do | 267 |
| <i>yu bi</i> | send | 2 |
| <i>yu di</i> | guide | 34 |
| <i>yu ga/gi</i> | send | 74 |
| <i>u ma</i> | make | 618 |
| <i>yu wa</i> | push | 8 |

PRONOUN IRREGULARITIES

| | REGULAR | IRREGULAR |
|--|---------------------|--------------------|
| 3sgGEN | <i>ngigumba</i> | <i>ngigungGa</i> |
| 3sgLOC | <i>ngigungGinba</i> | <i>ngigungGada</i> |
| 3pIGEN | <i>barunba</i> | <i>barunGa</i> |
| AND VARIANTS WITH <i>ngirung</i> , <i>nurun</i> , etc. | | |

Luke 22:67

Wiyelliella, Krist-ta bi unni?

*wiyella ngearun. Ngatun noa wiya barun, Wiyunnun
nurun bang ba, keawai ngaiya wal nura ngurrunnun:*

wiyiliyila CHRIST da bi ani

[67] Art thou the Christ?

tell us. And he said unto them, If I tell you,
ye will not believe:

speaking-recently CHRIST AFFirm thou this

Speaking: "(Are) you this Christ, aye? ...

... *wiyella ngearun.* ...

wiyila ngiyarun

... tell us. ...

speaking-IMP! us-all

... (You) must speak (to) [i.e. tell] us". ...

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

ngadun nuwa wiya barun

... And he said unto them, ...

AND he speak-PH them-all

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

[continues from previous frame]

... *Wiyunnun nurun bang ba, ...*

wiyanan nurun bang ba

... If I tell you, ...

... speak-will ye-all I WHEN/if

... “If I will speak (to) [i.e. tell] you, ...

... *keawai ngaiya wal nura ngurrunnun:*

giyawayi ngaya wal nura ngaranan

... ye will not believe:

no then certainly you-all hear-will

... you will then certainly not hear [i.e. believe]”.

Luke 22:68

*Ngatun wiyunnun nurun bang ba,
keawai wal nura wiyaiyellinnun tia, keawai wal nura tia
wamunbinnun.*

ngadun wiyanan nurun bang ba

[68] And if I also ask you,
ye will not answer me, nor let me go.

AND speak-will ye-all I WHEN/if

“And if I will speak (to) [i.e. ask] you, ...

... keawai wal nura wiyaiyellinnun tia, ...

giyawayi wal nura wiyayilinan diya

... ye will not answer me,

no certainly you-all speak-back-ing-will me

... you certainly will not be speaking back [i.e. answering] me, ...

... keawai wal nura tia wamunbinnun.

giyawayi wal nura diya wamanbinan

... nor let me go.

no certainly you-all me move-make-permit-will

... you will certainly not permit me to move [i.e. let me go].”

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 |

Luke 22:69

Kabo noa Yinal kore koba

yellawunnun tūngkang ka, kaiyu kan ta Eloī koba ka.

gabū nuwa yinal guriguba

[69] Hereafter shall the Son of man

sit on the right hand of the power of God.

presently he son man-of

Presently he, the son of man, ...

... yellawunnun tūngkang ka,

kaiyu kan ta Eloī koba ka.

yilawanan dungGangGa

gayuganda ELOIgubaga

... sit on the right hand of the power of God.

sit-will right-(hand)(side)-at

able-BEness-at GOD-of-at

... will sit at [i.e. on] the right hand at [i.e. of] the able-ness [i.e. power] 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 |

-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 |

Luke 22:70

Wiya ngaiya bara yant̄in to,

*Yinal ta bi unni Eloi koba? Ngatun noa wiya
barun wiyān [203] nura Ngatoa ta unni.*

wiya ngaya bara yandindu

[70] Then said they all,

Art thou then the Son of God? And he said
unto them, Ye say that I am.

speak-PH then they-all all-ERG

They all then spoke: ...

... Yinal ta bi unni Eloi koba? ...

yinal da bi ani ELOIguba

... Art thou then the Son of God? ...

son AFFirm thou this GOD-of

... "Are) you this son, aye, of God?" ...

[continues next frame]

[continues from previous frame]

... *Ngatun noa wiya barun* ...

ngadun nuwa wiya barun

... And he said unto them, ...

AND he speak-PH them-all

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

... *wiyān [203] nura Ngatoa ta unni.*

wiyan nura ngaduwa da ani

... Ye say that I am.

Speak-now you-all I AFFirm this

... “You speak [i.e. say] I, aye, (am) this”.

Luke 22:71

Ngatun bara wiya tantoa ta,

yanoa ngearun kin ngurrulli kan to tarai to? kulla ngeen ngurra ngeen bo kurrurka ka birung ngikoung kin birung kōti ka birung.

ngadun bara wiya danduwa da

[71] And they said,

What need we any further witness? for we ourselves have heard of his own mouth.

AND they-all speak-PH enough AFFirm

And they spoke “Enough”, aye: ...

| 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 |

... yanoa ngearun kin ngurrulli kan to tarai to? ...

yanuwa ngiyarunGin ngaraligandu darayidu

... What need we any further witness? ...

let-it-be! us-all-at hear-ing-agent-using other-using

... “Desist at us (for) using other hearing-agent(s) [i.e. stop: no more witnesses]. ...

| -gu FUNCTIONS: ERG/PURP/INSTR/OPP | | | | |
|---|----------------------|--------------------------------------|--|---|
| -gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERG ative. | | | | |
| -gu PURP osive ‘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. |

[continues next frame]

[continues from previous frame]

*... kulla ngeen ngurra ngeen bo kurrurka ka birung
ngikoung kin birung kōti ka birung.*

**gala ngiyin ngara ngiyinbu garagagabirang
ngigungGinbirang gudigabirang**

... for we ourselves have heard of his own mouth.

because we-all hear-PH we-all-EMPH mouth-away from
him-away from self-away from

... Because we emphatically-we [i.e. we ourselves] heard
from his-self [i.e. his own] mouth”.

ANGLICISM gudi 'own'

'own' IS AN IDIOMATIC INTENSIFIER
IN EXPRESSIONS SUCH AS:

my own your own his own
our own their own

AND NEED NOT BE TRANSLATED